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CHURCH OF THE BRETHREN
JANUARY 1980

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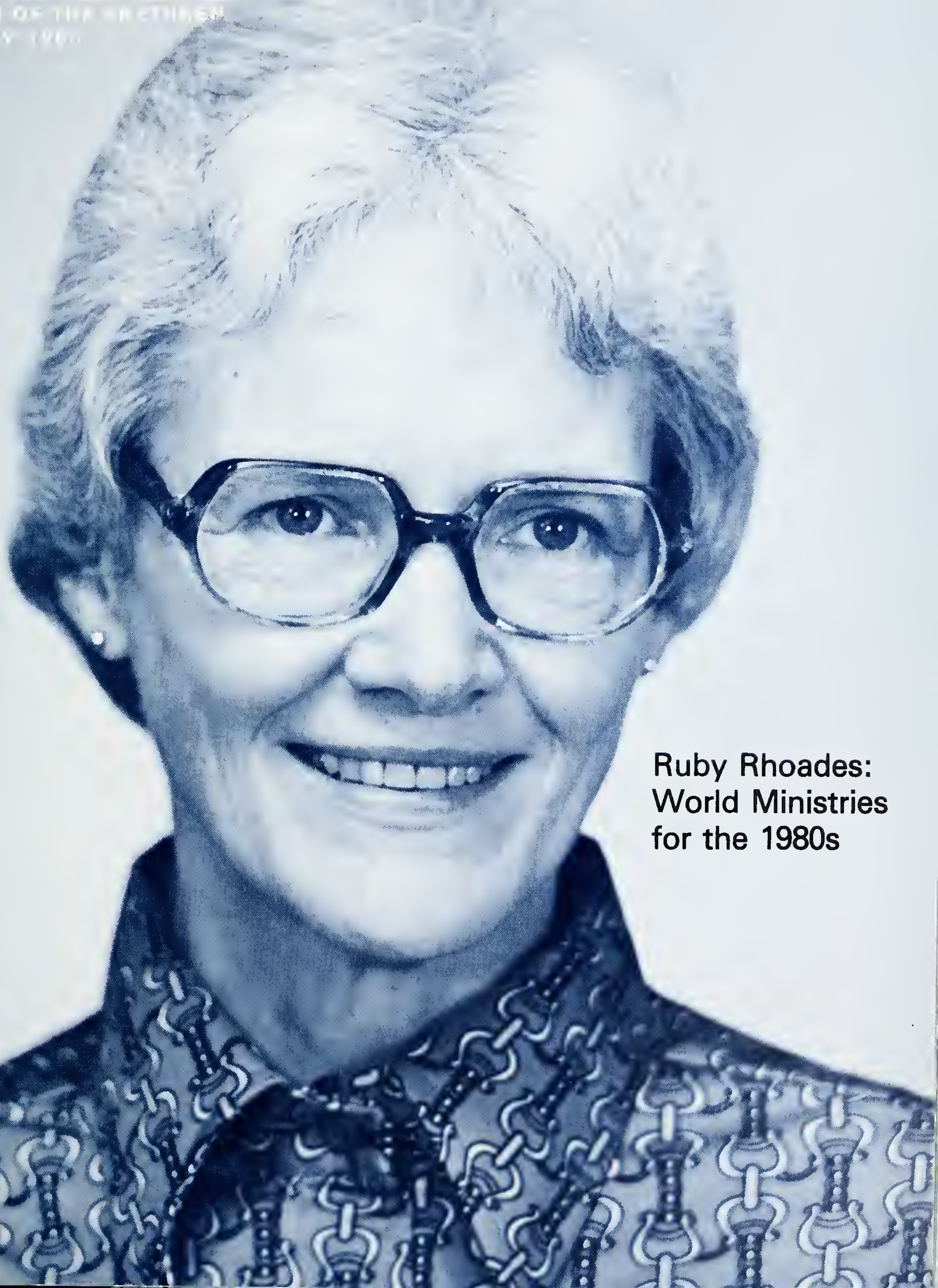

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World Ministries
for the 1980s

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letters

THE CHURCH OF THE WAY

How about the "Church of the Way" as a new name for our denomination?

As Christians, we strive to live according to the pattern and teachings of Jesus. We offer ourselves as tools for the purposes of the Spirit of God, which is synonymous with the Spirit of Truth, the Spirit of Life, Light and Love.

How was Jesus, the "Son of Man," the Way which leads to perfection in heaven and earth, but by overcoming earth's attractions, which made him a worthy tool, and by giving self for others, which made him one with the Spirit of God? As we follow his pattern we follow the *Way,* which leads us to the Spirit which is the true life.

All Christians are brothers and sisters in the Spirit of God, in the Spirit of Christ, which is Love. We *are* the "Church of the Way."

CONNIE NAFZINGER
Alkmaar, Netherlands

WHAT'S IN A NAME?

What's in a name? Quite a lot, I think. I have often thought of the appropriateness of the name of our church—"Church of the Brethren." Sometimes, by usage, words take on meanings not found in the dictionary. Brethren, as used in the name of our church, is such a word. It is far from denoting a group of male siblings. In fact, it does not even refer to a limited group who consider themselves brothers and sisters. It is a group of people who believe that all people are members of God's family and, as such, we love and care for those in need.

Three writers in the September MESSENGER—Doris Brandt, Pete Haynes and Karen Carter—expressed it so well. True, we might find a name which would be more specific about who the members are, but at the same time lose the well-known image of what we stand for. As Karen Carter said, "Let us think hard and long before we lose more than we gain."

OLGA BENDSEN
North Manchester, Ind.

AN AMEN FOR ANDY YOUNG

I sent Andrew Young a copy of the September editorial, marked on the top in red, "AMEN." Mr. Young wrote me a letter of thanks.

Everything in that editorial is so true. Even now Mr. Young's words and thoughts are coming from others—some in their ivory towers!

He was our best speaker at the Richmond Annual Conference three years ago.

DOROTHY S. WILLIAMS
Goshen, Ind.

FROM THE AIRWAVE PROPHETS

For 60 years now, airwave prophets have studied what is fundamental in

—Preaching what it pays to preach. Each month, the same fundamental question: "Brother, did you take in the cash?"

—Telling people what they want to hear. Your money is your vote. Support those who promise the most for the least bother.

—Locating and twisting verses to support what you promise. Carry your Bible. "See! That verse I twisted is really there!"

Now "God's people" may help destroy the human race just like "God's people" voted to crucify Jesus.

Watching us, the angels must yawn and say, "Sorry, this is where I came in."

Roy White
Citronelle, Ala.

THE BEST SINCE WAGNER

Fantastic! Ken Gibble's "The Groacher File" was just what I needed on a rainy Monday morning. It's the best piece of witty satire I have read since Murray L. Wagner's "Rinky-dink Religion Goes Big Time" graced the pages of Messenger, January 1977. Thanks, Messenger, and thanks, Ken, for those "hidden sermons!"

Joe Detrick
Logansport, Ind.

NOT FEARED, HATED, HARASSED

After reading Ruth Nelson's opinion on homosexuals (September), I feel the need to speak to some of the ideas expressed.

I am "married" to a homosexual. He is not narcissistic. He does not abuse me. He is a good father to our children. And he is respected in the community, the church and his profession.

I, too, have consulted psychologists and psychiatrists and found most of them agree with research psychologist Alan Bell's statement in Duane Ramsey's excellent review (Messenger, March 1979): "Data will show there simply is no such thing as *the* homosexual, that homosexuals are as different from each other as heterosexuals are from each other."

Let us hope the time will come when homosexuals are not feared, hated, harassed and persecuted. God grant us compassion and understanding.

Name Withheld

REJOICE IN SHIFT TO MODERN ENGLISH

The letter on "tossing out" the King James Bible (September), prompts me to question how well many of us understand our Protestant beginnings. One of the major factors in the emergence of the Pietistic and Anabaptist movements was the Bible being translated into the language of the people. Reading the Scriptures in their own language they could interpret the Scriptures for themselves without depending on clergy to tell them what the Scriptures said.

King James English of 1611 is practically a foreign tongue to English-speaking people today. For many, translating King James English into modern English causes more misunderstanding than did translating ancient languages into King James English.

As for the King James Version being closer to the original Scriptures, this seems to be a popular but inaccurate belief. Scholars feel that later translations, such as *The New English Bible*, are more accurate. *The New English Bible* is in language that is familiar to those of us who speak modern English.

To bring the Bible stories to life, if you are not concerned about absolutely accurate translation, *The Living Bible* is a delight to read. I do not mean to imply that these two versions are the only ones to consider—I'm sure there are other good modern translations—it is just that I am familiar with *The Living Bible* and *The New English Bible.*

So to those wondering about the shift to the modern language translations, I say, rejoice; People are hearing (or in this case, reading) the gospel in their own language as at Pentecost.

Michael R. Maurer
Decatur, Ill.

USE WEALTH RESPONSIBLY

I agree generally with the November Messenger on "Simplicity and Solidarity." The articles serve as reminders to us in our affluent society and particularly so as we enter a new decade.

But I do not see how we can support such causes as our Brotherhood Fund, district ministries, colleges, seminary and the proposed new Bethany Hospital unless there is considerable money among Brethren. And, I don't know how we get money without going after it—as honestly as we can.

The more I ponder the teachings of Jesus the more I see them as paradoxes. Just as there are two sides to every coin, there are two sides to much of what Jesus taught. For example, "You cannot serve God and mammon," said Jesus, but he didn't say you cannot have money, nor did he place a restriction on how much.

If we are to maintain and expand our Brethren institutions, including our local churches, and maybe even "travel with a purpose," money will be needed—in large amounts. At best, in our kind of society, we can only try to obtain wealth legitimately and then use it responsibly.

Byron E. Dell
Union City, Ohio

IF SIN IS SIN, THEN . . .

If we hesitate to accept homosexuals into church because we consider them sinners, then why are we so anxious to take in other sinners . . . especially if they have money?

As a church, we make no issue over sexual offenses. We do nothing if laborers get inadequate wages (or benefits) or work in hazardous conditions. We are doing very little about war industries or accepting profits from their stocks. Yet, war is total evil.

If it is a loving relationship the homosexuals want, what have we done to encourage and inspire the building of a loving home life, as an example?

By our action, or inaction, to keep homosexuals out, let's be careful about our stand on many other vital issues that Christ taught us.

George D. Weybright
Syracuse, Ind.

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page one

For the past two January issues this column has reported on the state of Messenger subscriptions. In January 1978 we proudly announced that we had achieved our goal of 30,000 subscribers, set two years previously. Last January we shared with readers our struggle to maintain that figure and to better it. Subscriptions still held at over 30,000 and we said, "We hope by January 1980 to be 'somewhere else' (higher than 30,000)."

Well, January 1980 is here. We checked with the subscription department and as of December, we stand at 30,739 subscriptions. Obviously, we didn't get "somewhere else" in 1979. Will we in 1980?

That depends on us . . . and on our readers. We will continue to do our best to publish a magazine which represents where Brethren are on the issues facing us as Christians and inspires readers to be faithful to their Christian commitment. We will depend on our readers to continue as faithful subscribers and supporters.

Ruby Rhoade
World Ministr
for the 1980s

A disaffected reader dropped her subscription the other day, saying, "Too much time and space is being given in Messenger, trying . . . to find an excuse for certain sins." It is easy to get discouraged by such letters and difficult to find the words that will explain effectively to their writers what Messenger is all about.

That's why it was so heartwarming this morning to read in the Kokomo (Ind.) church's weekly newsletter this poem by its church secretary, Milly Gilbert:

What Messenger Means to Me
Personality sketches of faithful souls
Who caught the vision, attained new goals;
Inspiration to live the committed life,
Free of conflict and inner strife.
From crises to promise, it interprets the
Word—
Prods us to make our voices heard;
To keep in touch, to learn, to grow,
Messenger tells me what I need to know.

Our readers should not depend solely on us for "what they need to know," but we do hope they will see us as vital to "what they need to know" as Brethren. Thanks for your support in 1980.—The Editors

in touch

Marie Neher: Education on her own

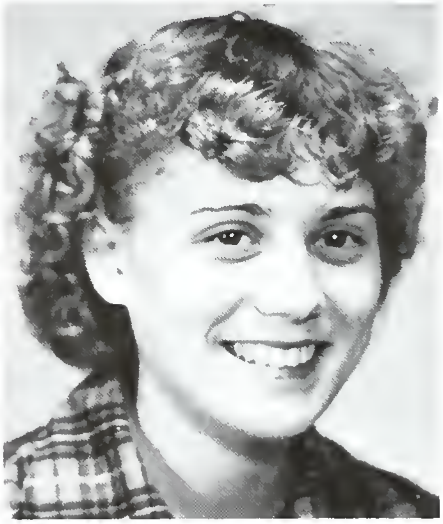
We all know about BVSers receiving "care" packages from Mother—cakes, cookies and other goodies which bring a touch of home to some lonely project. But have you heard about the BVSer whose parents send her honey and stone-ground wheat flour so she can bake her own bread?

Marie Neher laughs as she explains: On their Grundy Center, Iowa, corn-beans-hogs farm, Lyle and Marlene Neher strive to keep their life as simple and unmaterialistic as possible. "My parents have tried to teach their children that they have their riches in relationships with persons, not in things," says Marie. "As part of our life-style we work at nutrition. We grind our own flour, cut down on sugar use—things like that. Baking my own bread is a big thing with me. I like to sew, but occasionally I wear hand-me-downs. I enjoy refinishing old furniture too.

"My folks also brought us up to believe in pacifism. I guess I would be viewed as a bit 'radical.' I question what society tells us is best. In high school I wrote letters on pacifism to our county-wide newspaper. I got a few nasty phone calls and some threatening letters. When I graduated, the principal told me he was glad he would no longer be receiving phone calls from angry parents."

For her BVS project Marie is coordinating the 1980 Brethren Youth Study/Action Conference at Juniata College, June 20-24. Asked what a "dangerous radical" is doing in that post, Marie laughed again and answered, "It won't be a 'radical' conference. At our first steering committee meeting I realized that Brethren youth today are generally conservative. They want to take a serious look at our church and where it's going in the 1980s.

Marie always has felt steered toward service—her father was a BVSer in Turkey and her mother was a youth summer caravan worker. "As I finished my first year at McPherson College, I found myself fed up with institutional education. I wanted to get my education on my own for a while. I knew the 1980 Study/Action Conference was coming up, so I applied for the coordinator post and got it. I was sure I could do it because I have been active in leadership roles in Northern Plains District youth activities.



When I first got to Elgin, I had feelings of inadequacy, but now that I have my feet wet I feel okay. It's shaping up to be a great conference next summer."

After next summer, Marie plans to continue her studies in the area of sociology/psychology. "But I'll be different. This year in Elgin, exercising leadership, getting education on my own, will be the most significant training I have had yet."—K.T.

Ed Leiter: Sharing his

It is a story often repeated in the ongoing saga of BVS—a Brethren youth gives a term of volunteer service, does a good job, finds new horizons, gains new perspectives and, after BVS, carries into his future life a new appreciation and understanding of the denomination's worldwide program. It would be interesting to measure the impact on the Church of the Brethren that the BVS program has had in bringing up leadership from the ranks of the denomination's youth.

"I really didn't know much about the Church of the Brethren when I was growing up in Waynesboro (Pa.)," confesses 23-year-old Ed Leiter, the son of Robert and Barbara Leiter of the Welty congregation. "I scarcely looked at MESSENGER and Elgin was just a place somewhere. I vaguely knew there was a BVS program, but I didn't have any idea how it operated."

Asked how, in that case, he got into BVS, Ed explained that as he neared graduation in business administration from Elizabethtown College he felt an urge to do something with the skills he had learned, beyond "just getting a job."

"The almost frantic scramble of my college friends competing in the job market really turned me off. Besides I had a growing feeling that God had been good to me, had given me many blessings. I wanted to return some of that."

So Ed entered BVS. After a brief stint at the Brethren Service Center in New Windsor, Md., Ed served several months as a computer programmer at the denomination's General Offices in Elgin, Ill.

Ed quickly fitted into his new community. A sports enthusiast, he was soon the star right-fielder on the local church's softball team. At church

skills

picnics and other social events, Ed's cooking skills surfaced—he became known as the guy who showed up with "Shoo-Fly" pies. A friendly smile and ready wit made him welcome in every group. "Living in New Windsor and Elgin gave me a new understanding of what 'community' means," Ed says of his BVS year.

"BVS was good for me," Ed reflects now. "It did a lot to improve my relationships with other persons—to learn to accept them as they are and to appreciate their good qualities."

"BVS got me out of the comfortable little world I had grown up in. More significantly, I have a whole new perspective on the Church of the Brethren. I'm aware of its total program now—what goes on in Elgin, in New Windsor and around the world.

"It was great having a BVS project where I could put my skills to work for the church," says Ed.

And it's great having a service program that draws out youth and gives them opportunities to be a functioning part of their denomination. It serves both a present and a future need.—K.T.

Bev Weaver: From 'Egypt' to Elgin

To be able to say, "I served in Cairo in BVS," evokes an image of service in an exotic overseas location. Beverly Weaver of Windber, Pa., did serve in Brethren Volunteer Service in Cairo, but it was not the well-known capital of Egypt. For her, Cairo was the town at the confluence of the Mississippi and Ohio rivers, in the USA. There, in the part of southern Illinois known as "Little Egypt," Bev was engaged in an adult literacy program, using the Laubach method.

Cairo is in a poverty-stricken area, where employment is low, racial tensions are high and many adults are illiterate. LOGOS, the ecumenical group Bev served with, addresses these problems.

"It was a rewarding year," says Bev, who had earned a degree in home economics education from Penn State before entering BVS. "One of my students was a 70-year-old man. In our first session we went over the names of the letters of the alphabet and read a tiny story. It was wonderful to see the old man's face light up as he exclaimed, 'That's the most I ever read in my life!'"

The biggest thing for these people—aside from gaining the skill of reading—was acquiring a feeling of self-worth. "Poverty and the welfare program depress people," Bev learned from her project.

Bev terminated her LOGOS work last June, planning to spend the summer months of her service year working at recruitment and interpretation for the BVS program. When she arrived at BVS headquarters in Elgin, Ill., a surprise awaited her. The coordinator of BVS orientation announced her resignation that very day, and Bev was soon offered the post.

From BVSer to coordinator of BVS orientation was quite a jump, but Bev took it in stride. "I'm learning more than the BVSers," she confesses after her second orientation experience as coordinator. She is optimistic about the future of BVS. "There seems to be more interest in BVS among youth today. I think it is part of a general trend among youth to 'live out their faith.'"

Bev enjoys life in Elgin—"I always find myself in a bunch of people." But the General Offices are a much busier place than she expected. "I just wasn't that aware of the scope of our denominational program."

One hope Bev has is that she can help some people "at the grassroots" to better understand and appreciate "Elgin." She admits she hadn't expected to find some congregations mistrusting their denominational staff. "It's strange. It's like we lose our identity when we come here to work, and people see us all as part of something sinister called 'Elgin.'"

With her youthful enthusiasm, winning smile, friendly manner and effective leadership, perhaps Bev Weaver can realize her hope. And that's *our* hope.—K.T.

Relief, reconstruction easing Cambodian plight

An "astonishing" amount of reconstruction is underway in war-torn Kampuchea (formerly Cambodia) and the prospect for improving the amount of food arriving in the country is "upbeat" according to Church World Service and government personnel returning from the scene.

Kirk Alliman, director of the Southern Asia Office of CWS, returned in late November from a 10-day visit in Kampuchea which included meetings with leader Heng Samrin. They discussed the country's needs and negotiated delivery of aid.

Describing the devastation caused by the Pol Pot regime, Alliman says, "The slaughter (in the last four to five years) was wholesale, senseless, indiscriminate and almost complete."

He contends that most Cambodians now regard the Pol Pot regime with the hatred and fear associated with Hitler's rule in Germany and says, "Cambodians very freely acknowledge with appreciation that they owe their liberation to the Vietnamese."

He is impressed with the reconstruction already taking place in the country with vegetable gardens in any bare patches of ground and the return of some industry.

Remaining in Kampuchea to coordinate the $5 million relief effort promised by CWS is staff member Perry Smith. The Church of the Brethren has already sent $50,000 to CWS and has promised up to $100,000 as money is contributed to the Emergency and Disaster Fund. So far, CWS has shipped mosquito netting to fight the malaria epidemic sweeping the country and has shipped tons of rice, salt, high protein foods, blankets and fishing nets.

In a briefing for the religious press in mid-November, National Security Council staff member Les Denend reported that although the amount of food arriving in Kampuchea is improving "it's still touch and go whether it will arrive in time." He had visited a refugee camp in Thailand with Rosalynn Carter, the First Lady, earlier in the month. Camps have sprung up along the Thai-Kampuchean border as fighting and famine have driven Kampucheans from their homes. Government officials estimate as many as a half-million Kampucheans along the border. Renewed fighting could push them into Thailand. As in Kampuchea, worldwide relief efforts help meet needs in the Thai camps.

Schrocks commissioned for Sudan

Roger and Carolyn Schrock (left) were commissioned for their work in the Sudan during the final evening of the General Board/staff retreat at Camp Mack in October. Clyde Shallenberger (far right), chairman of the Board, and William Eberly (not pictured), Annual Conference moderator, led the service. Schrock leaves for the Sudan this month with his wife and their two young sons to follow. Although the Church of the Brethren will pay their salary, they will be working for the Sudan Council of Churches in developing a primary health care system to serve the residents of parts of the country's Upper Nile Province. Their commissioning was a high point for the Board and staff members, who were reminded that the Schrocks will need their prayers as well as those of other people throughout the denomination as they begin their ministry. A special part of the service was the attendance of Dr. Homer Burke, Schrock's uncle and the first medical doctor sent by the Brethren (1924) to Africa.

Human sexuality study committee appointed

General Board members Doris Cline Egge, James Myer, Mary Sue Rosenberger, Clyde Shallenberger and Guy Wampler have been elected to a committee to study human sexuality from a Christian perspective.

This is the second committee appointed since the 1977 Annual Conference recommended that the General Board undertake such a study. The first committee (Charles Boyer, Robert Faus, Ruthann Knechel Johansen, Graydon Snyder and Jeannette Tolle) presented its report to the General Board in June 1979. The report was accepted "as a beginning" and the Board voted to appoint a committee of its own members to prepare a final report. The committee is expected to report to the Board at its November 1980 meeting.

The human sexuality study committee was appointed while the Executive Committee of the General Board was meeting as a committee of the whole prior to the General Board/staff retreat in October.

Among its other actions, the committee acted on three 1979 Annual Conference referrals to the General Board. The committee recommended that the pertinent sections of the query on set-apart ministry, the resolution on volunteers and the resolution on nuclear power be assigned to the related staff members for action.

The concerns of a resolution in support of the Marion Brothers were also approved. The Marion Brothers, a group of prisoners who have been held in indefinite solitary confinement in the control unit of the Marion, Ill., Federal Penitentiary, are challenging the constitutionality of the unit. According to Federal Judge James Foreman, the unit has been used "to silence prison critics . . . religious leaders . . . economic and philosophical dissidents."

In addition to supporting the effort to end the use of indefinite solitary confinement in this prison, the Executive Committee also asked the US Attorney General and the Director of the US Bureau of Prisons to allow the national interfaith religious delegation to visit prisoners in the control unit. (The July 1979 MESSENGER, page 4, describes a proposed visit in April which was denied.)

Value of church camps focus of conference

"Why do we feel we have to build something on the land to justify its existence?" naturalist Paul Knoop asked participants at the second church-wide Conference on Outdoor Ministries in November.

His concern about stewardship of the land was echoed in workshops, Bible studies and worship as representatives of 30 of the 34 Brethren camps met at Southern Ohio's Camp Woodland Altars.

Under the theme, "Out of the Land—a Responsible Faith," the four-day event was planned "to challenge outdoor ministries to look at themselves in the role of prophetic and teaching models in the life of the church and to help outdoor ministries to new understandings of biblical and theological bases for ministry in relation to cultural values, mores and life-styles which are responsible for exploitation."

Mornings were devoted to discussions of creation and deliverance as the main theologies in the Old Testament. Nancy Faus and Eugene Roop of Bethany Theological Seminary singled out camping as a result of creation theology. "The two are in creative tension," said Roop. "We praise the beauty of the earth but also ask for deliverance."

Faus, who led sessions on worship planning, noted, "We divide the church from camp. The two experiences must be coordinated, we must bring elements of worship to camp as we worship at camp."

This is a key idea for Walt Bowman, church consultant for outdoor ministries who stretches it farther, saying the camps must undergird the work of the church.

In the inter-camp sharing that was a major part of the program, finances arose as a universal concern. How to set fees to cover the camping cost and still keep camping available to everyone? Said Bowman, "I would say to the church that here with the camps is one of the most powerful resources you've developed."

Other problems and concerns camps face were met in daily workshops. Topics such as nutrition, solar energy, recycling, land management, camp standards, conservation, waste disposal and enhancement of plant life were chosen because of their appeal to both camp managers and program leaders.

"We must think about and articulate the power of camping," says Bowman. "The result of our silence has been that many churches and districts ignore the camps. They see them as summer entertainment, nice places to go, but not especially to support."

The conference pointed up major values in the land—natural and spiritual. In Knoop's words, "With 90 percent of US land owned by corporations, camps will be the only places with undisturbed land left." And Bowman concludes, "We must help the Church of the Brethren see how important in spiritual development outdoor ministries are."—Steve Simmons

Bill would encourage charitable donations

Churches and other voluntary agencies in the US may have lost as much as $5 billion since 1970 thanks to the ever increasing standard income tax deduction for charitable contributions. At least that's the opinion of denominational and institutional experts—and of a number of Congressional representatives who have sponsored a piece of legislation to reverse the trend.

According to Stewart Kauffman, Brethren stewardship staff member, "The tendency in recent years, since the allowable standard deduction is increasing, is for those who take the standard deduction to decrease the amount they give to charity." Persons taking the standard deduction gain no tax advantage by giving generously. In fact, those who give away less of their income than the amount allowed by the standard deduction profit.

The proposed legislation would encourage giving by allowing taxpayers to deduct their charitable contributions whether or not they itemize their other deductions. The concept is not new. Similar "above the line" deductions already exist for those claiming the standard deduction. Moving expenses and alimony payments, for instance, may be deducted by persons otherwise taking the standard deduction.

Kauffman points out that by allowing charitable gifts to be deducted from adjusted gross income, all citizens will be encouraged to support worthy charities, not only those who give large sums. In the Senate, the Moynihan-Packwood Bill (S 219) makes this proposal. The companion bill in the House of Representatives is the Fisher-Conable Bill (HR 1785).

Brethren are encouraged to support these bills by writing to their congressional representatives. For more detailed information on charitable donations, contact Stewart B. Kauffman, Consultant for Special Gifts, General Offices, 1451 Dundee Ave., Elgin, IL 60120.

Shared ministry project accepts new churches

Education For a Shared Ministry will be three years old in February and the first "graduates" of this small-church leadership training program will complete training this year.

Now that EFSM is an established program of the General Board and Bethany Theological Seminary, it is accepting new participating churches. These will be the first new churches to enter the program since its pilot project stage. New participants will be accepted for 1980, 1981 and 1982.

EFSM was developed in response to the leadership needs of congregations with fewer than 100 members. It is based on the assumption that one solution to those needs is part-time, self-supported ministry and an educated membership which sees itself as a partner in ministry.

To this end, the program offers education for a minister-in-training (MIT) within a small congregation, training for elected lay persons to assume shared ministry functions, training experiences for the congregation and congregational self-study and goal-setting. The 11 MITs and nine congregations (several with multiple meeting points and two yoked parishes) involved in EFSM during its pilot project years have found the process exciting and new leadership has developed in the congregations.

Because the program is carried out within districts, congregations with interest in EFSM should contact their district office *immediately* as application materials are due Jan. 15. Four or five new churches will be accepted each year.

EFSM has attracted ecumenical as well as denominational interest. The Commission on Religion in Appalachia has recently taken a renewed interest in parish life and has highlighted the work of EFSM in the strategies of its Parish Development Task Force.

Objectives for 1980s emerge at fall retreat

Taking the next step in the Goals for the 80s process, the General Board and staff met at Indiana's Camp Mack in late October to set objectives for accomplishing the goals set by Annual Conference in Seattle.

The process was similar to the one being carried out in districts and congregations across the denomination. General Board objectives will be scrutinized by district executives early this month so that district and denominational staff can discuss areas where objectives overlap and areas of need in which no objectives have been set. Staff will begin planning appropriate program during a retreat in February.

The four-day retreat took the place of the Board's regular fall meeting. (Because of the General Board's decision to meet only twice each year, the Board will not meet again until June.)

By the time it had completed a process of dreaming up, writing, refining and approving objectives, the Board had adopted nearly three dozen with the provision that if other objectives emerged or if some later seemed inappropriate, action could be taken at the June meeting to correct the problems.

Objectives approved by the Board deal with peace education, Bible study, spiritual and congregational renewal, personal and family life, human sexuality, stewardship of creation, church growth, urban ministry, communications, ecumenical relations, human resourcing, new church development, mutual mission with churches and people elsewhere in the world, work with people in need because of socio-economic, political and natural conditions, seeking peaceful resolution to conflict, fostering international understanding, helping Brethren witness to public policy, increasing denominational giving.

Leading the commissions through the objective-setting process were three new chairpersons. Chairing the General Services Commission for the first time was Wayne F. Geisert; new to Parish Ministries was Earl K. Ziegler; and Wanda W. Button began her term with World Ministries. The retreat was also an introduction to the work of the General Board member for the three board members chosen in Seattle: Stanley Bittinger of Kingsville, Tex.; Curtis Dubble of York, Pa.; and William Hayes of Columbia, Md.

The Board was working on meeting the Goals for the 80s even as it met. Thinking of the goal: "To do justice by altering our life-styles to consume less and share more," the planning committee had asked the camp staff to prepare meals lower on the food chain. Lentil soup, casseroles and whole wheat bread were the order of the day.

Although the schedule was tightly packed, the 85 participants found time for worshiping, singing and fellowship together, for hiking, canoeing and even swimming in the brisk waters of Lake Waubee. Story-telling and singing were on the agenda at a campfire after the work was finished late Monday evening.

Conference to explore Hispanic presence

A conference March 7-9 at New Windsor will focus on the theme "Hispanic Presence in the Life and Ministry of the Church of the Brethren."

The consultation will address the following questions: How can the Church of the Brethren minister effectively to/with Hispanic persons? How can Hispanic persons impact the life and ministry of the Church of the Brethren?

Planners hope the consultation and recommendations coming from it will be helpful in strengthening ministries with Hispanic persons.

The consultation will bring together representatives of congregations with Hispanic ministries, representatives from the General Board and some district boards, related national and district staff and others with special interest. Although attendance at the consultation is by invitation, persons with particular interest are encouraged to write to Wil Nolen, SHARE Director, 1451 Dundee Ave., Elgin, IL 60120.

On the planning committee are representatives of the three sponsoring groups: Merle Crouse of the PMC office of Hispanic ministries; Nolen of the WMC SHARE program; and Phill Carlos Archbold of the Brethren Hispanic American Ministries Council.

Press, religion confer on government threat

One of the nation's leading churchmen issued a strong call for new ecumenical commitment to religious freedom and continued effort to protect faith from the "power of the state to define, to protect, to regulate, to control and ultimately to destroy" the church.

Keynoting a first-ever "Joint Conference of Religion and Press on First Amendment Concerns," Stated Clerk William P. Thompson of the United Presbyterian Church warned that threats to the free exercise are spreading in a "pervasive pattern."

Speaking to the New York City meeting, he cited a "current pattern of erosion of religious and civil freedom occurring at every level of government, and through the actions of each branch . . . ."

Keynote speaker for press participants in the October conference—Allen H. Neuharth, chairman and president of the Gannett Group of newspapers and president of the American Newspaper Publishers Association—also warned of government encroachment.

The nation's press, he said, has an "uneasy, nervous and concerned" state of mind as a result of several recent Supreme Court decisions which have jeopardized trial coverage, allowed new search procedures and opened the way for examination of a reporter's motivations in framing a story.

Calling "government power" a greater threat to American society than "media power," Neuharth also cited moves in government to place limitations on ownership of media outlets and to establish a commission "to see whether newspapers are doing a satisfactory job."

"You and I," he told the church and press conference, "must alert the public to the fact that it is not inconceivable that if the trend continues, our Bill of Rights might become a Bill of Restraints."

At the end of a full day of speeches, panel presentations and general discussion, the approximately 150 participants were in general agreement that there is a shared concern among sectors of both religion and the press over protection of basic constitutional rights. However, there is no evident movement toward a press-religion coalition to ward off government pressures.

The event was not aimed at making

declarations or forming an organization. The idea for the conference grew out of conversation among directors of *A.D.* magazine which noted that the same sectors of law and government were threatening both press freedom and religious rights. — RELIGIOUS NEWS SERVICE

Brethren Press books displayed in Moscow

More than 160,000 residents of the USSR attended the Moscow International Book Fair in September. Among the thousands of books on display from publishers around the world were several from The Brethren Press.

How did Brethren books turn up at an important Moscow book fair? When Brethren Press executive Joel K. Thompson and marketing director Clyde Weaver realized that no US Christian book publishers had displayed their products at the first fair in September 1978, they suggested to the Protestant Church-owned Publishers Association that the opportunity should not slip by again.

At the 1979 fair, booth number 476 belonged to PCPA (of which The Brethren Press is a member) and eight of its 26 member publishing houses had books on display. According to PCPA executive director Bob Boyd, who staffed the booth, the 8 by 10 foot booth was one of the "most heavily trafficked" and was sometimes "wall-to-wall people."

The seven-day exhibition was open to Soviets with responsibility for book purchasing the first five hours of each day. But from 2 p.m. until the 7 p.m. closing hour, and all day Sunday, the fair was open to the public and the people flocked in, often waiting to get to the booths which most interested them. Nearly 2,000 publishers from 75 nations had books on exhibit.

Boyd reports that PCPA members sent about 180 books — and 15 of those were Bibles. The Bibles were the most popular books in the booth with books related to spiritual growth, marriage and the family also being very popular.

In addition to the Church of the Brethren, other churches whose publishing houses were represented at the fair were the Episcopal Church, the Presbyterian Church US, United Church of Christ, Southern Baptist Convention, Church of God (Anderson, Ind.), United Methodist Church and the Mennonites.

underlines

NAMES YOU KNOW ... Recently elected chairperson of the board of the Midwest Career Development Service was *Carl Myers*, district executive in Illinois/Wisconsin. . . . *Wayne F. Geisert*, president of Bridgewater College and a member of the General Board, has been named president of the Shenandoah Valley Educational Television Corporation. . . . *G. Harold Bucher*, a member of the Palmyra (Pa.) church, is the new Atlantic Northeast District representative to the Elizabethtown College board of trustees. . . . Guest artist at the Fifth Annual Mohler Lecture Series at McPherson College this year was *Suzanne Benton*. The sculptor/dramatist shared her talents at the 1978 Women's Gathering at Manchester College and at the 1977 Annual Conference. . . . Among the preparatory materials for the more than 600 worldwide participants in the 1980 World Mission Conference is an excerpt from *Christ and Violence*, a new book by *Ron Sider*. The book includes his three Bible studies given at the 1978 National New Call to Peacemaking Conference and a fourth lecture given at a state NCP meeting. . . . *Howard E. Royer*, director of interpretation for the General Board, spent three weeks in China in late November as part of his sabbatical experience. . . . The Church of the Brethren Womaen's Caucus has hired a new Caucus worker, *Andrea Warnke*. A Manchester graduate, she spent a year in Brethren Volunteer Service working with the person awareness office. During that year, she participated in the Journey of Reconciliation to Northern Ireland. Correspondence to the Caucus may be addressed to Womaen's Caucus, 638 Grace St., Elgin, IL 60120. . . . The first Caucus worker, *Karen Woody Hoover*, has moved to Philadelphia where she is a staff organizer for the Interfaith Women's Alliance for Job Equity. She is working especially with clerical and secretarial workers in downtown Philadelphia.

HONORED ... Brethren nurse *Anna Yoder* was cited by the Massachusetts Nurses Association, District 5, for outstanding contributions in nursing practice. She now lives in Newton, Mass., and works at Boston's Beth Israel Hospital. . . . A scholarship fund honoring *David L. Rogers* has been established at Bridgewater College. Rogers, pastor of the Manchester (Ind.) church, is a Bridgewater graduate. The fund will annually award a junior or senior who "exemplifies a love of peace and of people."

REMEMBERED ... *Sara Halladay*, 79, died Nov. 16 in North Manchester, Ind. President of the Church of the Brethren National Council of Women's Fellowship from 1953-59, she was one of the first women to serve on the General Board and was the wife of Manchester College music professor Paul Halladay. . . . *Doris Janzen Longacre*, 39, of Akron, Pa., author of the *More With Less Cookbook*, died Nov. 10 in the Hershey Medical Center. She had suffered from cancer. Longacre's popular cookbook (295,000 copies have been printed) was written as part of a Mennonite Central Committee assignment on food and hunger education. At the time of her death, Longacre was writing the final chapters of a sequel on "more-with-less" living. She had shared with Brethren during a 1978 Annual Conference Insights Session.

update

IN PRINT ... An article in a recent issue of *Challenge*, a magazine published by the Department of Housing and Urban Development, highlighted the *Brethren Revival Fellowship/ Brethren Volunteer Service* unit which is on project at a public housing complex in Lewiston, Maine. The article says, "The combination of Christian beliefs and willingness to work is earning for the volunteers high marks among the people in Lewiston."

CELEBRATING ... During the 300th anniversary year of Alexander Mack's birth, the *Phoenix* (Ariz.) church celebrated Alexander Mack Day. Nov. 4 was devoted to remembering Brethren forebearers and history in a special morning worship service and noon basket dinner. . . . Celebrating its own part of Brethren history was the *Pampa* (Texas) church which celebrated its 50th anniversary of organization Nov. 18.

TAKING STOCK ... In light of Jesus' admonition to build their house upon the rock, members of *Friendship* church (Linthicum Heights, Md.) were encouraged to "take stock in the rock" of their church by selecting a "stock certificate." Cost of the certificate? A per-week pledge to the church budget. Certificates of various amounts were available. Their value totaled the congregation's 1980 budget needs.

REACHING OUT ... Congregations find many ways and people to serve. The *Westmont* church (Johnstown, Pa.) has established a SERRV shop as a project of its Women's Fellowship. SERRV is a program which helps fight poverty by providing sales outlets for skilled artisans from around the world who would otherwise have no market for their handcrafts. . . . The *Carson Valley* (Pa.) church sent an eight-person crew to Bethany Seminary for a work week in August. This group--the fifth from Carson Valley--built patios, resurfaced roofs, removed shrubbery, and mowed lawns on the campus.

A SPECIAL QUILT ... A quilt depicting children from around the world was a special feature of the *Elizabethtown* (Pa.) church's annual Craft Fair Dec. 1. In honor of the International Year of the Child, members created the quilt which was highlighted on a local television program a week before the fair. The quilt was auctioned for $390. Proceeds went to the Holt Children's Fund and the church's refugee fund.

REFUGEE RESPONSE ... The *Southern Pennsylvania District* is moving on its goal of resettling 100 Indochinese refugees by June 30. Already, 14 have arrived in the district and 41 have been applied for. What is your congregation doing to help resettle refugees? Contact your district's refugee resettlement coordinator or the Refugee Resettlement Office, Brethren Service Center, PO Box 188, New Windsor, MD 21776 or telephone (301) 635-6464. . . . Refugee sponsors report many significant experiences. When a woman sponsored by the *Union Center* church (Nappanee, Ind.) needed expensive eye surgery, the surgeon, anethesiologist, and hospital administrator waived their fees when they discovered she did not have any medical insurance.

outlook

Nestlé, other formula makers endorse ad ban

Nestlé and 11 other infant formula producers have agreed to support a ban on all sales promotion to the public of infant products that discourage breastfeeding.

The ban is one recommendation made by the conference on infant nutrition in Switzerland in October. Sponsored by the World Health Organization and UNICEF, the Geneva meeting brought together nutritionists, health professionals, representatives of consumer and activist groups and the infant formula industry.

Heavy promotion of infant formula in Third World countries has come under fire from critics who claim that the promotion and use of infant formula have led to infant malnutrition and even death in areas where its safe use is impossible.

The Nestlé Company, the US subsidiary of Nestlé S.A., which allegedly has a large share of the Third World market, has been the target of a boycott by North American groups. The boycott, begun by the Infant Formula Action Coalition INFACT in 1977, has been directed at Nestlé because the Swiss-based corporation cannot be approached through shareholder actions as can US-based corporations. The Executive Committee of the Church of the Brethren General Board recently voted to continue its support of the boycott, to be reviewed in November 1980.

INFACT says the boycott will continue at least for the present "to force industry to accept a strong code . . . for monitoring and enforcement." But a team of representatives from the organizations supporting the boycott is negotiating with Nestlé about how the recommendations will be carried out.

Nestlé representatives contend the company will abide by the conference's recommendations. "So far as we're concerned, whatever the recommendations say is what Nestlé is going to do," says Virginia Coupe of the office of corporate responsibility of the New York-based Nestlé Co.

She claims that Nestlé ended direct promotion to the consumers as of June 1978. Other Nestlé operations which will cease in light of the recommendations include educational programs and the employment of "mothercraft personnel." Sampling to professionals, Coupe believes, will be "more stringent" than in the past.

The recommendations of the conference

will be worked into a code of ethics to be presented to WHO's parent organization, the World Health Assembly, in May. The code then passed will become an international code upon which nations may base their own codes and which will regulate promotional activities of the industry in nations without their own code.

Although the recommendations ban direct consumer advertising, they do allow the distribution of "factual and ethical information" to health personnel. That and other ambiguous phrases are expected to be clarified as the code is ironed out. Such phrasing makes it clear that although the long-awaited conference is over, the debate on infant formula continues.

(Brethren interested in more information about the infant formula controversy may order copies of a revised *Infant Formula Study/Action Guide* from The Brethren Press. Supplies of the original edition, which had a press run of 3,500, have been exhausted.)

Christians active in new Nigeria government

After 13 years of military rule, Nigeria returned to civilian government Oct. 1 when newly-elected President Alhaji Shehu Shagari was sworn in. According to Mary Eikenberry, veteran Brethren worker in Nigeria, Christians, including members of Ekklesiyar Yan'uwa a Nijeriya (EYN—the Church of the Brethren in Nigeria) are active in the new government.

Eikenberry reports that the military government took a "systematic, well-planned approach to civilian rule" beginning with the formation of a new constitution drawn up at a constituent assembly. As in the US system, the people elect a president, a federal Senate and House of Representatives, state governors and assemblies.

Five parties qualified for participation in the elections. The five presidential candidates came from different parts of the country and four different tribes. Some were Moslem, some Christian.

EYN members live in many of the 19 states but the home area is in Borno and Gongola states. Eikenberry says EYN will be represented in Lagos, the federal capital, by one senator and five members of the House of Representatives. Seven members were elected to the Gongola State House of Assembly and one to the Borno Assembly.

Disaster Fund reaps benefits of Brethren auction

The Lebanon County Fairgrounds seemed to lie directly in the path of the storm blown up by Hurricane David but the day of Atlantic Northeast District's Disaster Relief Auction dawned clear despite the nearness of the storm. More than 2,000 Brethren gathered for the auction "to celebrate their ability to do something for others," says Jerry Greiner, Elizabethtown College chaplain and chairman of this year's auction. "Endless hours of free labor, given by caring people, made this third annual auction a big success. The day's efforts added more than $18,300 to the Brethren Emergency and Disaster Fund, and some of those funds may be used to aid victims of the hurricane that almost ruined the day." Some of the free labor went into making 32 quilts given by 15 congregations. The quilts alone brought $10,000 in the auction which ran from 10 a.m. until 3:30 in the afternoon. Other workers made food for sale—such as Daniel Brubaker (above right) stirring apple butter under the watchful eyes of Colleen Haldeman and her two children of the Chiques congregation. Food began with breakfast and continued all day with apple dumplings, roast pig and everything in between. Although planners report that the auction is hard work, it is effective both in raising money for disaster relief and in bringing the many and diverse churches of the district together.

New Call plans national meeting for October

A second national New Call to Peacemaking Conference is planned Oct. 2-5, 1980, at Green Lake, Wis., the site of the 1978 meeting.

"Seek Peace and Pursue It: Seeking Biblical Alternatives to Military Conscription, Taxation for War, Security in Armaments" is the conference theme. The theme was decided at the meeting of the NCP Central Planning Committee in mid-September.

Two new books are among the concrete results of the New Call to date. *Christ and Violence* by Ronald J. Sider is a compilation of four addresses delivered to NCP meetings. The texts of the four lectures ("The Cross and Violence," "Christ and Power," "Peacemaking and Economics" and "Walking in the Resurrection in a Violent World") are accompanied by study questions. Published by Herald Press, the book is available from The Brethren Press.

Another new book is Maynard Shelly's *New Call to Peacemaking,* a study book dealing with militarism, racism, economic exploitation, nuclear proliferation, poverty, oppression and neglect. The book explores the implications of the renewed commitment to the biblical understanding of peace and wholeness which is the basis of the NCP program. Also available from The Brethren Press, it was published by Faith and Life Press.

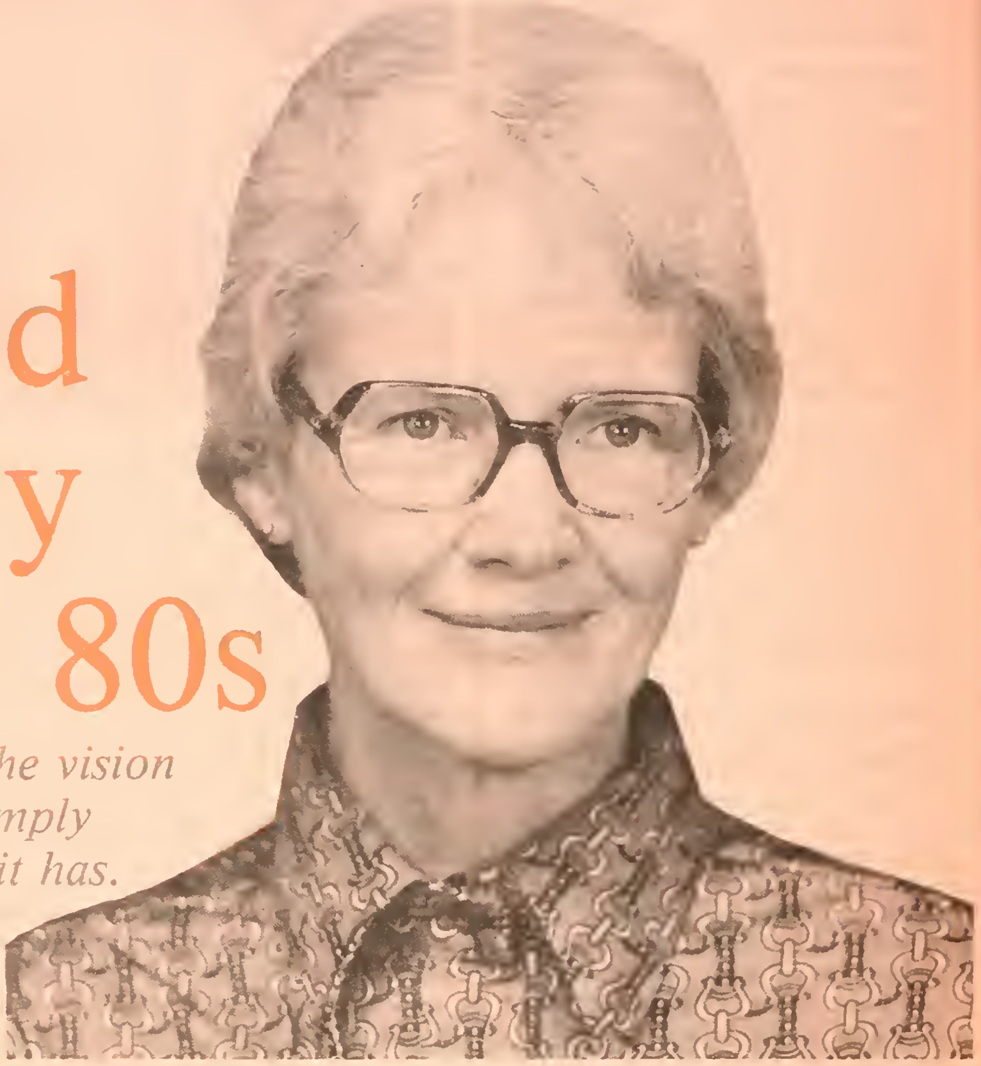
Others see less tangible but equally important results from the effort. "The New Call has far exceeded my expectations," confesses Bethany Seminary professor Dale W. Brown. "It has brought people together who belong together and who need to be in touch in terms of sharing the gospel message of *shalom.* The local and regional gatherings have been the most significant fruit of our efforts."

A world ministry for the 80s

Ruby Rhoades shares the vision of the early church—simply sharing the good news it has.

by Howard E. Royer

Ruby Rhoades, as executive of the World Ministries Commission, has become the first woman in the Church of the Brethren to head a commission staff and to become an associate general secretary of the General Board. She begins her service at a crucial time—the beginning of the 1980s, when the denomination is guided by a new set of goals and is debating its world mission program policy. What Ruby Rhoades' influence will be is anticipated in this MESSENGER interview.



As head of World Ministries, Ruby Rhoades plans "to take time out along the way for reflection on what we're doing . . . stopping to study again and again those scriptures that offer guidance . . . and taking time to wait on the Spirit's leading."

Your own engagement with World Ministries is wide-ranging—from helping establish a new church in Ecuador to heightening Christian concerns on legislation in Washington. As we move into the 80s, what do you envision the dominant thrust in World Ministries to be?

My vision is as old as that of the early church. Its followers had seen and experienced something meaningful to them and they went out to share it. That is our task for the 80s.

Are you talking about The Great Commission?

Yes, of course, and also about The Great Commandment—to love one another. Those two together define well the World Ministries task.

What kind of program best facilitates this task?

I see mutuality in mission as a continuing guideline in developing program. We are at the threshold of discovering some exciting, new ways to work in partnership.

Do you mean Misión Mutua?

Misión Mutua is a Spanish term which applies to our work in Spanish-speaking countries. I'd rather use the English term that we all understand and can apply anywhere in the world. The principles behind *Misión Mutua* are applicable any place we would want to be in mission.

And those principles are . . .

One of them is to take time out along the way for reflection on what we're doing. One would assume that that was always part of mission but we want to make it very intentional—stopping to study again and again those scriptures that offer guidance, and taking time to wait on the Spirit's leading.

Another principle is to minister to the whole person. This isn't new to Brethren, really, because as a part of missions we've always had evangelism, medical work, schools, orphanages and agricultural work. We will continue to see our fellow humans as complete beings, body, soul and mind.

Another concept which in a way is new is to work with people as part of a community of persons, instead of working with them on an individual basis.

By this, do you mean mass evangelism?

Not exactly, but there is a point there, too. When Jesus talked to the woman at the well, he sent her to bring other townspeople. Some could say that was because she was a woman and they wouldn't have believed her, but I see something else in that story. I think Jesus saw that she needed a support group. She was ready to believe, but if she were the only one in that community, she would have had a tough row to hoe. That is true with people around the world. I know it is true with me. I need others for support, others who can keep me honest and accountable.

Are there other principles?

One is to give priority to serving the disadvantaged, the outcast, the oppressed. That's certainly scriptural. And another is that we'll participate only in actions which are consistent with the New Testament principle of nonviolence.

And finally the emphasis on mutuality. The background for this comes in part from situations where foreign missions simply were asked to leave. The people we thought would be grateful to us didn't act grateful at all, and we asked ourselves why. Missions had been set up on the basis of a giver and a receiver, one who knows how it should be done and one who doesn't. That just didn't work. But if we plan *with* people and not *for* them, they too own the work. It is their hopes and dreams too. That's mutuality.

Are there other things we have learned about missions in recent decades?

We've surely learned that it was a mistake to own property and institutions and houses abroad. Probably one of our biggest difficulties in indigenizing overseas churches has been disposing of church holdings in an agreeable way. Henceforth we will not be investing in land or buildings for our use and in our name.

We have also learned that denominationalism has not been helpful overseas. We have carried our differences along with us, differences that have only caused confusion and divided loyalties. What we really wanted to do was share our faith and make disciples. Our major task is not the planting of Churches of the Brethren around the world, but the building of faith communities.

But the good things. One of the goals of indigenization—which, by the way, means self-governing, self-supporting and self-propagating—one of the goals is the development of leadership. The Brethren took this seriously and have worked at leadership training. The fact that all the congregations in Nigeria, Ecuador and India have indigenous pastors speaks well for this effort. And major contributions to the leadership of government, agriculture and education also have been made by the training provided through the church.

What about evangelism in a stricter sense . . . is the World Ministries Commission pursuing new fields of witness?

We are pursuing such possibilities. We will go side by side with those who are a part of the culture, who know and understand the people. There are few places in the world now in which there is not some kind of regional council of churches or other church body with whom we could be in partnership.

One thing we will not do, however, is to move into a place and see only souls and no bodies, no community, no society. To ignore the whole being of people with whom we come into relationship is to give witness to only part of the gospel.

Roger and Carolyn Schrock are going to the Sudan, at the invitation of the Sudan Council of Churches, to organize a primary health care program. Roger was asked if he was going to save souls as well as lives. His reply was to the effect, "I am who I am. I come out of a local parish and go into a health care program. I can't separate the two. The question is an American question. The Africans do not fragment themselves as we do, but see a person as a whole being."

I think that's beautiful. The representative we send into the mission relationship must have a living, vibrant faith. The person must be sensitive to other cultures, have a needed skill to offer and be willing to live on a lower standard of living than is customary for most Brethren.

Right now, we have openings for 10 religious knowledge teachers in Nigeria. They will be paid by the Nigerian government on the same scale as the Nigerian teachers. Do we have persons willing to make the sacrifice, to give up the comforts of our culture and fill those positions? I believe we do.

Let's move to another focus. At Annual Conference we hear the term "justice" used in many ways, but one pastor commented that there is little feel for this at the congregational base. Do you foresee

"After last Annual Conference I'd say our members know pretty well how to have a voice in the mission program. They have asked for a review of our mission policy. And I'm glad they did."

justice becoming a more universal concern among Brethren?

I surely hope so. It is, after all, one of the three goals we have set for ourselves for the 80s. And in 1977, Annual Conference passed a paper called Justice and Nonviolence—a tremendous study, which should be used more in our churches. If we probe the biblical understanding of justice, we discover that hunger, peace, human rights, sexism, racism, ecology, life-styles and even refugees are all justice concerns—and concerns of the church.

One approach to justice is liberation theology, the theology of the oppressed. But at times it appears that the voices behind liberation theology are revolutionary, violent and Marxist in their orientation. If these characterizations are valid, what place does the Church of the Brethren have in listening to such interpretations of the gospel?

We like hungry people better when they come in the form of pathetic, sunken-eyed children, reaching their skinny hands out to us for some food, than we do when they come in the form of a demanding, angry, maybe even armed movement intent on freedom and change. We call ourselves a nonviolent people and such violence is abhorrent to us.

Are you supporting violence?

Of course not. Yet in a way we do support violence when we even permit that little child to go hungry, which in turn makes others angry and creates another kind of violence. It's a vicious circle.

Something interesting occurred in Nicaragua. The Sandinistas used violence to overthrow the terribly oppressive regime of Somoza, yet the very first act taken by the provisional government was to outlaw capital punishment. It would be interesting to talk to them about their understanding of violence.

To answer your question more directly, I hope that we as a church would search for truth wherever it is to be found. If there is no truth, we will know and cast it aside. Liberation theology comes from our Latin American brothers and sisters out of their study of scripture and the context in which they live. We at least owe them the respect to hear what they're saying.

On Brethren Volunteer Service, to what do you attribute the decline in participation? How can we reverse the trend?

When something is going really well sometimes we don't work at it as hard and let up in our recruitment. Or maybe it's a part of a general turning in on ourselves instead of reaching out to others.

A good sign is that the October BVS orientation unit is the largest in three years. There's hope that this will continue in the next unit also. I believe we're coming out of the slump. There are over 160 projects around the world that are calling for volunteers. Some of them require special skills and training; others require little more than an eagerness to serve.

The resolution coming out of Annual Conference this year called for more local and district promotion of the service idea. It asked those bodies to participate in finding projects and recruitment and to be support for their local volunteers. If we all work together, I believe BVS will continue to be an important service, as well as a training field for leaders in our church.

How do you look upon the status of the denomination's peace witness at all levels: Is it growing or diminishing? More importantly, considering the biblical foundation, is the witness faithful and prophetic?

I believe there is a growing consciousness among individual members of the larger issues of peace. By that I mean beyond the draft and conscientious objection, which have been our traditional concerns. Our support for the World Peace Tax Fund, broad involvement in the New Call to Peacemaking, participation in the United Nations disarmament rally, the coming together last winter in bitterly cold weather to protest the arms bazaar in Rosemont, Ill., rallying against the possible resumption of the draft . . . all are evidence of a vital peace concern among Brethren. And pockets of persons all around the country continue to meet regularly to work at the issues more decisively.

But it is not enough. When I read statistics about our weapons stockpiles and the destruction capability of new weapons systems I get scared, depressed and angry all at once. We must make it clear that we will not tolerate such inventions and production levels and military spending.

Now to the second part of your question: Are we being prophetic? I think we are, though I'm not sure what Micah or Jeremiah would say about us.

In what ways do you mean?

We're trying to speak to the principalities and powers through our work in Washington and at the United Nations. It was a Brethren on a World Council of Churches committee who got a strong peace statement through that body on combating militarism and arms proliferation. We've worked and are working in reconciliation efforts in Northern Ireland and in the Middle East. We've given major leadership to the New Call to Peacemaking. As a body, we haven't moved into tax resistance as some of our individual members have. Maybe that will finally be the way to convince our government that we are not willing to keep paying for war preparations.

World Peace Ta

Some church leaders contend that in recent years churches generally have backed off from involvement with peoples or classes who are excluded and demeaned—the dispossessed, the hungry, the historically oppressed. What steps do you favor to bring about a greater justice for those who are shut out of the system?

If that's true, it is a tragic commentary on those of us who profess to follow a Christ who said he came specifically to announce good news to the poor. I can't think of any better news for them than to know they don't have to be poor anymore.

I'm, not certain, though, that they're really shut out of the system. I have a feeling they're a very important part of a system that says a few can be affluent while many must go hungry. When a system is out of balance there seems little to do but agitate for more equitable laws. There are some pretty clear biblical models, too, for accomplishing this, like the jubilee principle or sharing the common purse, but we would probably call that socialism or find many seemingly logical reasons why it wouldn't work and then dismiss it.

How can local churches be helped to feel a genuine part of the World Ministries program? How can they better be kept informed about the needs of missions in a rapidly changing world? How can they have more of a voice in shaping program developments?

After the last Annual Conference I'd say our members know pretty well how to have a voice in the mission program. They have asked for a review of our mission policy. And I'm glad. It's right that we examine where we are in mission and where we want to be.

Our last such review took place 25 years ago and needs to be evaluated again. The world has changed. Besides, we need to see if we have been faithful to the intent of that policy. The Conference delegates and others will participate in this process and when it's all over we will be pretty clear about where we're going and why.

Left: *Ruby Rhoades served two years as Washington representative for the denomination. She recognizes there are only so many leadership opportunities in the church for women.* **Below:** *Rhoades is congratulated on her appointment as World Ministries executive by General Board members Phyllis Carter and Karen Carter.*

A weakness of the past is that we did not do a good job of mission education. Though Annual Conference approved the indigenization policy, the policy was not widely understood. So in executing that policy, it has appeared that we are retreating in our mission outreach and that is not so. This past October the General Board examined mission education closely and set objectives for contact with local churches by staff, Board members, returned overseas personnel, and Christians from other countries. Such a program will not only inform but will be a vehicle for listening and responding to the concerns of our members.

A number of Brethren have expressed feelings of regret that our congregations have discontinued schools of mission. Perhaps the time is here to reinstitute this program. There are excellent materials available for understanding mission today.

What kind of pressure do inflation at home and devaluation of US currency abroad have upon the World Ministries Commission?

Overseas administrators such as Dale Ott in Geneva and Larry Elliott in Nigeria are really feeling the loss in program dollars as US currency continues to be devaluated. In Switzerland, for example, the dollar buys only a third of what it did 10 years ago. This is a drain on program and causes financial hardship on personnel. Though the devaluation is not quite as severe in Nigeria, the workers there feel the pinch of the declining dollar. The World Ministries Commission, upon hearing this concern at its June meeting, asked that the situation be studied with a view toward more equitable distribution of available funds.

As the first woman to administer a broad unit of General Board program, you are likely to have a high profile both in the Church of the Brethren and in the ecumenical arena. What concerns do you have regarding leadership opportunities for women at all levels of church life?

I recognize that there are only so many leadership opportunities in the church and there are many, many qualified women and men who can fill them. In filling leadership positions, women come up on the short end, unless it is mandated as it was in my case. And it is not because we are incapable but simply because we're women. The report of the Annual Conference study committee on elections showed that to be true.

I see capable women serving as local church or district moderators and as board chairwomen. They are dedicated and do their jobs well. We recognize that not everybody can be moderator of Annual Conference nor general secretary; all we're asking is that women be considered and judged for our leadership skills and capabilities, and not our sex.

I'll be a bit personal for a moment. In accepting this position I wrestled a good many months with my own feelings of inadequacy as over against my faithfulness to the call of the church. I'm here and I ask God daily for the wisdom to do my job well and to serve the church that has

(Continued on page 33)

Ruby Rhoades: The world is her portfolio

When they write the definitive biography of the Church of the Brethren's first woman executive at the national level, the facts will not need to be colored to be impressive. The childhood of World Ministries executive Ruby Rhoades reads like a novel with a hard times theme.

Long-distance commuting has become a way of life for Benton Rhoades since Ruby located in Elgin. Weekdays are spent in New York and the weekends in Elgin, where, Ruby quips, "We have no time for arguments." Scattered grandchildren are seldom all together either. Ruby and Benton enjoy a visit with Jeanne and Mark Smucker's children, Bethany, 5 (upper left), and Rachel, 2½ (lower left); Janet and Jim Shull's son, Brett, 2 (left center); and Rebecca and Paul Choitz' children, April, 3, and Nicky, 1 (with Ruby). Ruby comments, "Appropriate, isn't it, that I should have international and inter-racial grandchildren?" (Rebecca and Paul's April is Bolivian and Nicky is American black.)

Born in Kansas to a footloose preacher/farmer father (Ira Frantz), Ruby spent most of her childhood in western Colorado. The hard times hit when in 1930 Ruby's mother (Hattie Sellers Frantz) died, the depression hit, Ira lost his home and the small newspaper he had recently bought, and Ruby and her brother Galen were fielded out among friends and relatives for four years.

Eventually the family was reunited, in unusual circumstances. They lived in a small cottage in the cemetery where Ruby's mother was buried and where Ira was employed as a grave digger. Ruby remembers that as a happy time: "Galen and I played in the open graves and around tombstones. Sometimes Dad would dig a grave, go home to change clothes and return to hold the burial service."

Ruby points out that the thing that prevented those years, particularly the time of separation, from warping her was the sense of security her father imparted. "Everything was going to turn out all right. He would write me letters—often funny letters—to keep my spirits up. We had a game of writing each other letters in mirror reverse."

Determined that his two younger children would have a college education (two older sons, Royal and Robert, were already in college when hard times hit) Ira Frantz moved to North Manchester, Ind., in the mid-30s and it was there Ruby began her higher education.

At Manchester College Ruby was outstanding in speech and debate, taking state honors in her freshman year, and it was there she met Benton Rhoades.

That relationship grew at Eel River church—Ruby was president of the district youth group and weekend pastor Benton was the group's sponsor. Ruby and Benton went to Kentucky for a summer workcamp, rebuilding the school at Turkey Creek. They ended up spending a year there—Ruby teaching in the two-room elementary school (40 children in one room, 4th through 8th grades) and Benton pastoring the church. They married that Thanksgiving of 1943.

In 1946, with seminary behind Benton and one child born (Jeanne—Janet, Rebecca and Bob would follow), Ruby and Benton accepted the call to be the first Brethren missionaries in Ecuador. Ten years followed of working in "typical" missionary work in Llano Grande (see story, page 21), Ruby mainly teaching and Benton in agricultural development, in addition to evangelism. Another two years were spent in Quito, under USAID.

A brief stint in Elgin, Ill., was served before Benton succeeded I. W. Moomaw in 1960 as executive director of Agricultural Missions, Inc. (a post he still holds).

Relocated in New Jersey, Ruby was casting about for meaningful employment when she saw a newspaper ad seeking a copy writer for a publishing firm. She got the job immediately and worked for the next 12 years for Fleming H. Revell publishers, the last five as Revell's director of promotion and advertising.

One of Ruby's regrets in her work was her lack of contact and involvement with the Church of the Brethren. Amazingly, within a day of her resignation from Revell, she had a chance conversation with Clyde Weaver, marketing director of The Brethren Press and was offered the position of director of MESSENGER promotion. Soon she was criss crossing the country renewing her Brethren ties as she steered MESSENGER subscriptions on their upward course.

When the post of Washington representative was made vacant by Ralph Smeltzer's death in 1976, Ruby was a natural to fill it. "The Washington office job is the most exciting one in the church," says Ruby. "You work ecumenically with others on causes of concern for all Christians. Political action is part of our calling, keeping a real tension between what *is* happening and what *should be* happening in peace and justice issues."

The Washington office is behind her now and Ruby Rhoades is in a position to be involved not only ecumenically, but internationally and globally. The Washington office job may not be the most exciting one after all.—K.T.

The church as employer: What would Micah do?

by Hazel Peters

In June 1974 the General Board of the Church of the Brethren "affirmed" its intention to take actions "to move toward adequate representation of minorities at all levels of employment and toward better female and male representation at all levels of employment." So it is written in the Board's Affirmative Action Plan.

A specific directive was included: "During the period 1974 through 1979, employ as an Administrative Council member a female or minority person." After failing in an earlier attempt to appoint a woman to the Administrative Council, there was determination by the General Board to accomplish this objective within 1979. The appointment of Ruby Rhoades as an associate general secretary/executive of the World Ministries Commission, effective January 1, 1980, resulted.

As personnel office coordinator beginning in 1971, I began to receive materials regarding the developments following the enactment of the Civil Rights Law in the 1960s. There were government rules and regulations, Executive Orders, Supreme Court decisions, OFCC (Office of Federal Contract Compliance), AACP (Affirmative Action Compliance Program), EEOC (Equal Employment Opportunity Commission), BFOQ (Bona Fide Occupational Qualifications), notices of deficiencies, analysis of utilization and effects of past discrimination. Employers were challenged to consider whether persons were "qualifiable," not whether they were qualified already to fill a vacancy or to receive a promotion.

What was required of the church or of a church agency such as the General Board? Should the church, as employer, and its agencies wait until required by government to examine its policies and procedures? Or should it implement programs directed toward the elimination of discrimination, toward fair wage and salary plans, toward health, safety and the general welfare of its employees *before* being required to do so by government?

Acting on our own initiative, we had employed a few minority persons before 1960. During the 1960s and early 1970s several intentional efforts were made. Grace Hollinger (then administrative assistant to general secretary Norman Baugher) in 1963 employed Louise Whitehead, a minority person with much potential but little training, and provided the kind of training which helped her move ahead in employment opportunities providing salary levels above those we could afford. John Post, who was operating a linotype machine in the 1960s, offered to train minority persons in that skill on his own time.

The decision to invite Shantilal Bhagat to join the General Board staff in Elgin not only brought our first Asian there but also brought to the United States a person nurtured in one of our mission areas. Following the 1968 reorganization of the General Board, Thomas Wilson was employed as a member of the Parish Ministries Commission staff. Wilson had served on the General Brotherhood Board before reorganization and was pastor of the First Church of the Brethren in Chicago, one of the few black persons within the organized church structure.

With the response to the government's requirements resulting in the approval of the Affirmative Action Plan, a special training program was started.

Through the 1970s several women have been employed, trained and either have continued in employment with us or found it elsewhere. Since 1976 a second Asian, Nguyen Van Gia, has been working as a graphic arts technician.

In the area of better female representation, the position of computer programer, previously carried by men, was filled late in 1978 by Virginia Hileman, who now carries additional responsibilities in our computer operation.

Since 1974 the number of women on staff has increased; however, it must be reported, also, that with reorganization in 1968 the number of women on staff was reduced. We have not met Affirmative Action plans in this area.

The Affirmative Action Plan of 1974 includes a number of general statements such as: "It shall be the policy of the Church of the Brethren General Board to recruit, hire, train and promote persons without regard to sex, age, race, national origin or ethnic background." "The Church of the Brethren General Board shall contract or purchase services, supplies and goods, whenever possible only from businesses which have committed themselves to the goal of equal employment opportunity." "The general secretary or designated representative carries basic responsibility for implementation of this plan. All persons in positions of authority are responsible for working toward the implementation of this plan within the areas of their operations. Job performance reviews for related staff members shall include this area of responsibility."

The specific timetables, however, were designated as 1974 through 1977 for wage and hour employees and 1974 through 1979 for staff. New timetables are needed unless we are able to establish and maintain "Good personnel practices . . . (which) . . . will help make the concept of affirmative action obsolete" (quoted from "New Ideas" in the Prentice Hall Personnel Management Manual).

A major concern should be our lack of movement of placing minority persons in staff positions. The number of minority staff members has remained the same for a decade. We have given less attention to this, being satisfied that the affirmative action plan has been followed since it allows, in many cases, for either "a female or a minority person." This wording should not reduce our obligations to minority persons.

In addition to the need for new timetables in our affirmative action plan, the government is requiring "equal pay for equal work" although it seems to be unclear about what "equal work" means. In some areas the General Board as employer has moved with these regulations. But should we not be out in front? Should we not become advocates of "equal pay for work of equal value" or "equal pay for substantially equal work"? Are there other kinds of "affirmative actions" across our denomination as well as within the General Board which need our attention? We are moving into the 80s with new goals, objectives and program priorities. What does God require of our church as employer in "doing justice, loving tenderly and walking humbly"? ☐

Hazel Peters is staff for personnel relations in the General Services Commission.

God calls us . . .

Read: Micah 6:8; Amos 5; Luke 4:16-21

Delegates to the 1979 Annual Conference voted on a General Board recommendation regarding goals for our denomination for the 1980s. The goal statement they adopted is biblically based. Aldous Huxley once described the passage of scripture on which the goals are based, as "the perfect ideal of religion." The RSV translates Micah 6:8 this way: "He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

In recent years Christians have heatedly debated where the church should put its priorities. To oversimplify, there have been two extremes. There have been those on the one side who would confine faith to purely spiritual matters. These would say the church's business is to save souls. The only method to be used is one of witnessing, prayer and study of the Scriptures. At the other extreme are those who feel that, in addition to its spiritual mission, the church's priorities should include meeting the physical, political, social and economic needs of persons.

Most of us in the Church of the Brethren stand somewhere between these two extremes. Look at the scriptural references on which our goals for the 80s will be based: Two-thirds deal with other persons and one-third deal with God. This is in keeping with what John wrote in I John 4:20: "If any one says, 'I love God,' and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen."

The Micah passage is very difficult to translate from Hebrew to English because our language does not provide the means by which to convey the action required by the prophet. If you become involved in litigation with another or have business dealings with someone, you can be "just." That is, you can be fair, honest and above-board. Micah 6:8, one might say then, is being fulfilled. Not so. That's only half of what it means "to do justice." The Hebrew concept would challenge you, when you become aware of injustice involving other persons or groups which may not touch you directly at all, you are still under obligation to do what you can to assure that justice is done. The prophet Micah declares that no amount of worship, prayers or sacrifices can make up for doing justice. The prophet Amos uses even stronger language (See Amos 5). (Incidentally, Amos, Micah and Isaiah all lived at about the same time so their ministries overlapped and dealt with some of the same issues.)

Whereas Micah declared that worship is futile unless it issues in justice, through Amos the Lord God proclaims (in my paraphrasing), "I detest your worship services; I won't even accept your offerings. Your hymns grate on my ears so go sing someplace else. I will not listen to your instruments. What I want is justice and righteousness!" In other words, no amount of religious activity or spiritual exercises can please our God, unless it issues in greater justice for all and more righteous living.

What areas of today's society stand under God's judgment and should be attacked by the Micahs of today? Justice, like so many qualities we cherish, must be fostered in the home. The Bible is full of examples depicting the tragic results of favoritism in the family. Recall Rebecca's favoritism toward Jacob and Isaac's toward Jacob's twin, Esau. Later, Jacob

Closing our eyes to injustice makes us

to do justice

followed his parents' example, and the story of his favoritism to Joseph is well known.

The basic issue of discipline is not strictness or leniency but fairness and consistency. In our homes we need divine guidance and strength to be both consistent and fair. I've always liked the story Mary Lou Lacy tells in her book *And God Wants People.* There were seven children in the family and, as is often true, Daddy presented the biggest problem at gift-giving time. There was nothing he needed. He had no hobbies and with practical wisdom bought the clothes he needed, including socks, handkerchiefs, ties and underwear by the dozen. One Christmas, Mary Lou begged him to tell her what he needed or wanted. After much persuasion he agreed, on condition that she not tell anyone he had confided in her. She promised and finally he told her he'd like a clock for his bedside table. She was elated. Smugly, as Christmas approached she relished the fact that she was his favorite and even felt a bit sorry for her sisters and only brother. Soon she dismissed this feeling, reasoning, "Oh, well, with so many of us it's only natural that he would love one of us more than the others."

When Christmas morning came and the gifts were being opened, the children sat glued to their chairs, as the father opened and arranged in a neat straight line, seven little clocks! He had told every child the same secret! They learned an unforgettable lesson: "I love you all, Each one of you is special. But all of you are just as dear, just as important, as any *one* of you!" There are many opportunities to do justice in the home.

God also calls us to do justice beyond our own home and family. In fact, the prophet's concern and Jesus' concern was that persons who have power, influence and wealth use these resources, not just for their own comfort, but to gain justice for the poor and the powerless. For example, two persons can be arrested in your community for drunken driving. If one is prominent in business, that person never sees the inside of the jail. If the other is poor and young (and, especially, if black), that person may be in jail from 12 hours to several days until able to post bond.

There are elderly people, some with chronic mental problems, but many just senile, in our retirement homes and nursing homes, who are over-medicated, not for their own good, but for the convenience of the staff. Many of these lie in their beds week in and week out, never feeling the warm sun or cool breezes. The easiest thing to do is what most people do—to insist it doesn't happen—to refuse to face the unpleasant truth. Others simply criticize those who operate such homes.

The story is told that Mother Teresa of Calcutta was cleaning up after a woman who couldn't control her bodily functions and a visitor remarked, "I wouldn't have your job for a million dollars." To which Mother Teresa replied, "Neither would I!" Only love for persons and a commitment to the principle that people have the right to be cared for when they cannot care for themselves and a great deal of the grace of God, will enable us to do justice with regard to our elderly, our mentally ill and our disabled.

Some kinds of injustice seem to be beyond our ability as individuals to do anything. The violation of human rights in so many countries; the subtle ways discrimination is practiced in housing, home loans, employment, whereby the poor, women and other minorities are excluded; the minimum wage which is considered by some to be of the devil because it keeps youth from being employed and raises the cost of doing business beyond the reach of many small businesses. (What most opponents don't realize is that hundreds of heads-of-households work for minimum wage and never get an increase until the minimum wage base goes up.) All of these issues are complex, but not so much so that most of us cannot understand them and help correct them. (The problem is, justice so often depends on where one is coming from. If you own a small business you see the minimum wage quite differently from how you would were you forced to live on it as a worker.)

Sadly, we seem to be unable to get very concerned about injustice until we become the victim. Pastor Martin Niemoeller, who spent years in a Nazi concentration camp for opposing Hitler, said it poignantly. When released from the Nazi Camp he was asked: "How did the world let this happen?" He responded: "In Germany, the Nazis first came for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I didn't speak up because I was a Protestant. Then they came for me, and by that time there was no one left to speak for me." If one will not do justice in response to God's call, one should do so even on the basis of purely selfish motives because if we allow others to be victims of injustice, it will be just a matter of time until we become its victim. Therefore let us do justice! ☐

Harold S. Moyer is pastor of the Williamson Road congregation, Roanoke, Va.

ts victim.

/by Harold S. Moyer

Brethren membership: A ‘growing’ concern

by Matthew M. Meyer

Christians in many denominations today are concerned about a decline of membership and attendance, while population steadily increases. In some circles we hear of the hope for spiritual renewal and a general turn toward the church, but there is also evidence of a turn away from the church.

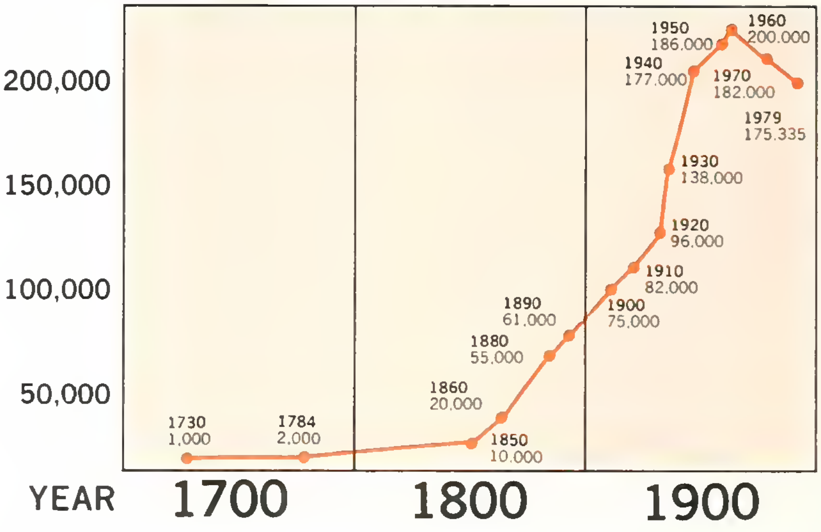
Within the Church of the Brethren, there is increasing interest and discussion relating to our own record and our "calling." Some say, "We're not called to grow; we're called to be faithful." Others say, "Being faithful means being evangelistic, eagerly sharing faith and challenging others to a commitment of life to Christ." Some declare, "Gain or loss is relatively unimportant, or at least merely a result of something more important, such as ministering to human needs." Others reply, "One basic need of everyone is spiritual—meeting that need by leading a person to Christ is of supreme importance."

The 1979 Annual Conference decided to take a long look at our records, and to take steps to improve them. A study committee has been assigned the task of gathering information, reviewing the statistics and bringing a report, including recommendations to the next Conference. Members of the Committee are: Dorotha Fry, Marilyn J. Koehler, Olden Mitchell, Owen G. Stultz, Cynthia Weber-Han, Lorele Yager and C. Wayne Zunkel.

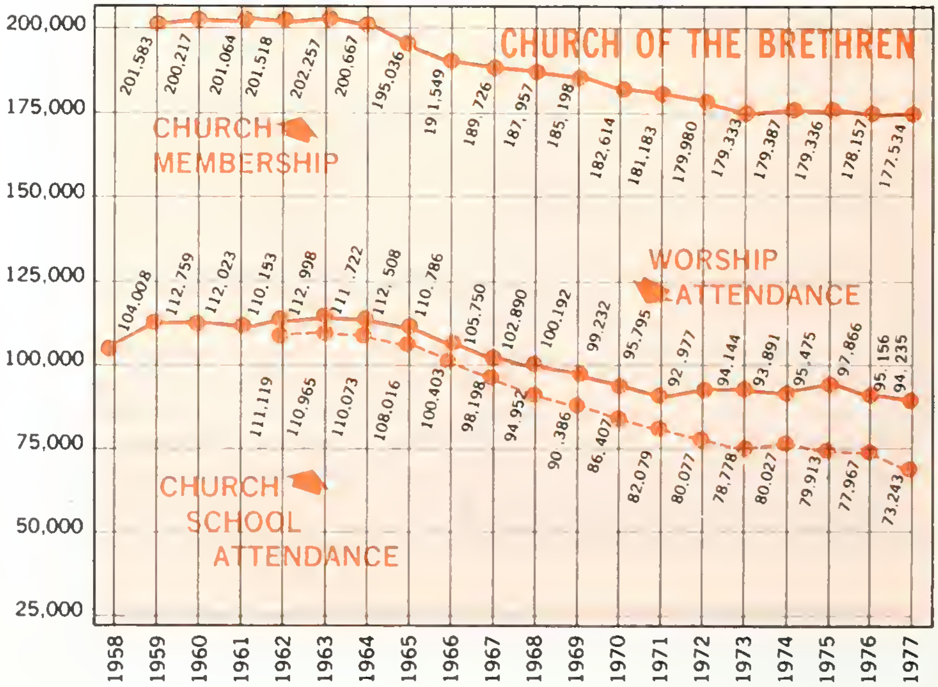
The Study Committee is requesting responses from MESSENGER readers. A brief questionnaire is enclosed for readers' replies.

Information about the Church of the Brethren membership and attendance records is presented here. There is also comparison made to population growth, and the membership records of some other Christian and religious groups.

These sets of information are presented



A. Church of the Brethren membership since 1708



B. Church membership, worship attendance and church school attendance since 1958

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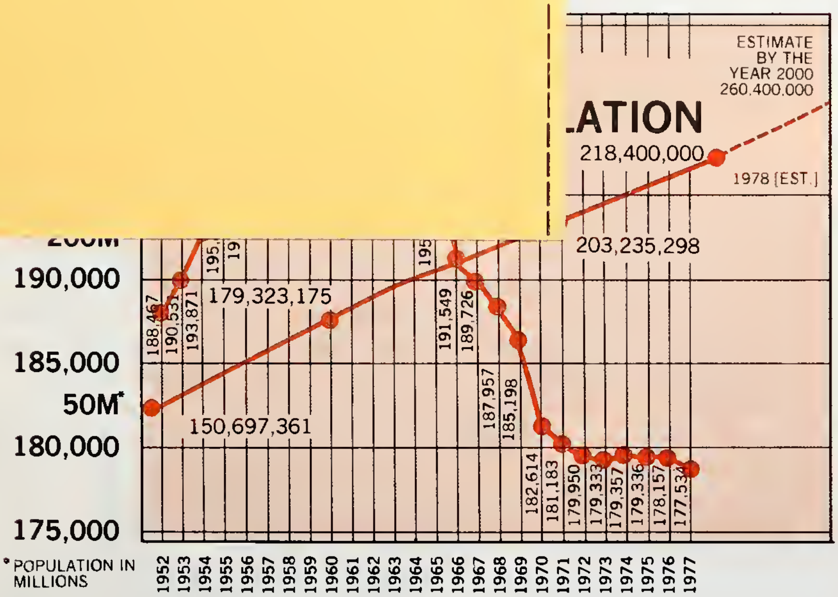
Membership gains and losses during the 1970s: Ten religious groups, including the Church of the Brethren, along with US population gain.

population trend.



without a great deal of interpretation and do not offer conclusions. The study committee is eager for readers' response immediately, and will plan to share findings and make a report to Annual Conference.

Graph A shows a sketchy outline of the Church of the Brethren membership record from its beginning with eight members in 1708 to the latest count of 175,355 in 1979.

Graph B shows the records since 1958 for church membership, worship attendance and church school attendance. Since 1963 all three categories declined: membership by 8.18 percent, worship attendance by 6.39 percent and the greatest loss—church school attendance by 33.99 percent.

Graph C shares membership gains and losses during the 1970s for 10 religious groups, including the Church of the Brethren, along with the US population gain. Since 1970 our church actually lost 3.98 percent (about 4 percent) which is not as severe as the 5 percent Lutheran loss or the 9 percent loss by the mainline Protestant denominations, but far different from some other fast-growing groups. (These figures, except for the Church of the Brethren, are from C. Peter Wagner, Fuller Theological Seminary.)

Graph D shows the Church of the Brethren membership statistics in comparison to the US population trend. From 1960 to 1978, our country's population grew from 179,323,175 to 218,400,000 (approximate), which is a gain of 17.89 percent. In the same period, our church membership declined from 200,217 in 1960 to 175,335 by the end of 1978, which is a reduction of 8.05 percent.

Those groups which are growing most rapidly are extremely active in sharing their faith, and eager to invite others to participation and commitment. ☐

Matthew M. Meyer is Parish Ministries Commission staff for evangelism/church growth.

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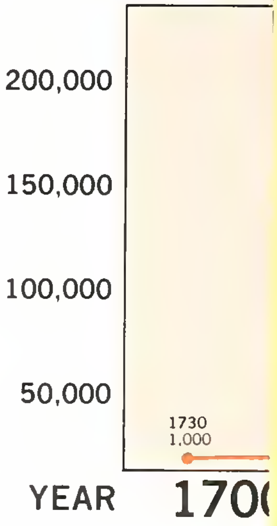

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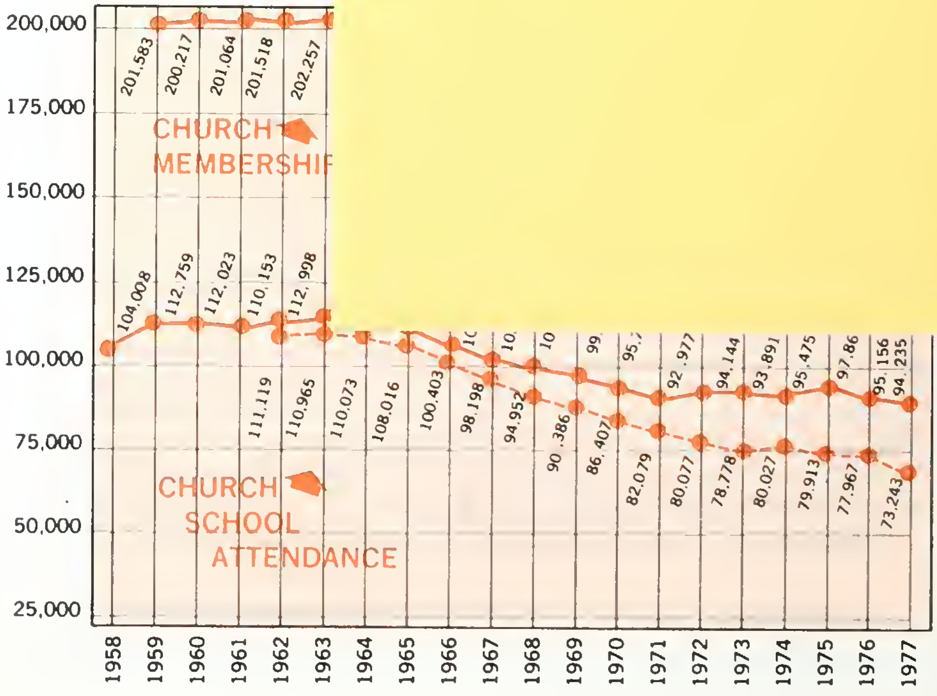

QUESTIONNAIRE ON DIMINISHING MEMBERSHIP IN THE CHURCH OF THE BRETHREN

Please check the appropriate answer for each question. Add comments, if you wish. Then tape or staple the folder closed, add postage stamp and mail. IMMEDIATE RESPONSE IS NEEDED.

I am a: ____ Lay person ____ Clergy ____Youth

Agree . . . . Disagree
1 2 3 4 5

1. I think the Church of the Brethren membership has declined since 1964 because:
A. Brethren are not evangelistic; cannot effectively evangelize.
B. Change is frightening; congregations do not want to grow

Membership gains and losses during the 1970s: Ten religious groups, including the Church of the Brethren, along with US population gain.

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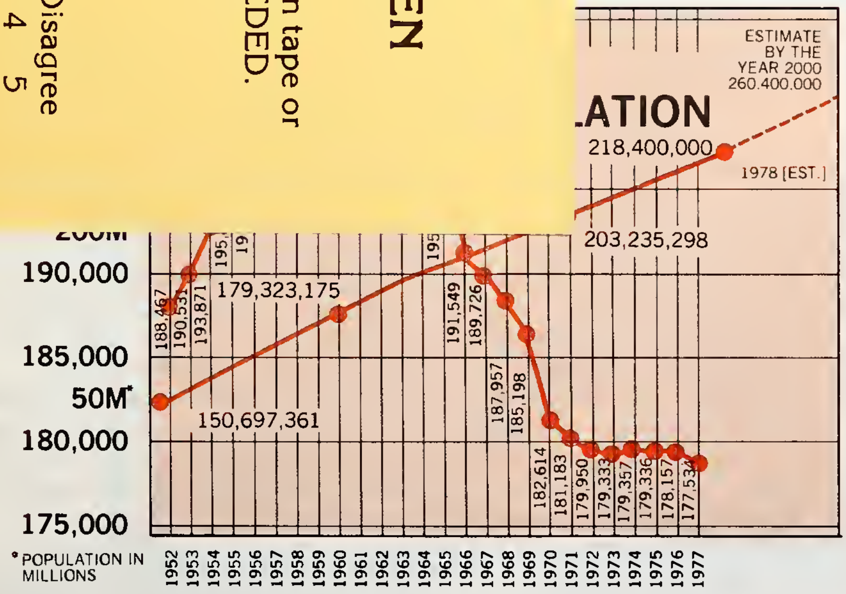

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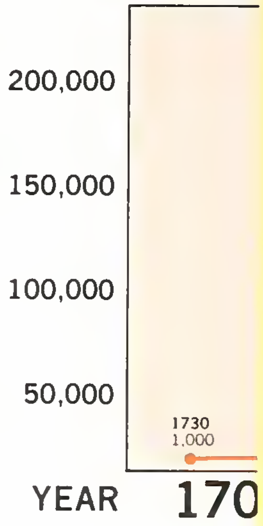
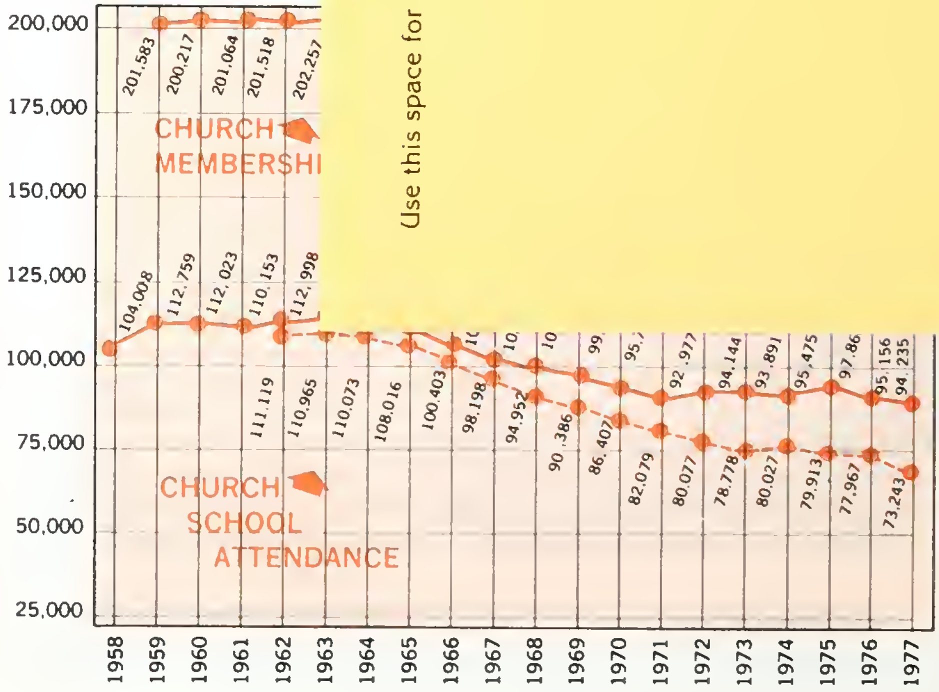


A. Church of the Brethren m

Use this space for responding to questions No. 1 and 4.

B. Church membership,. wors



without a great deal of interpretation and do not offer conclusions. The study committee is eager for readers' response immediately, and will plan to share findings and make a report to Annual Conference.

Graph A shows a sketchy outline of the Church of the Brethren membership record from its beginning with eight members in 1708 to the latest count of 175,355 in 1979.

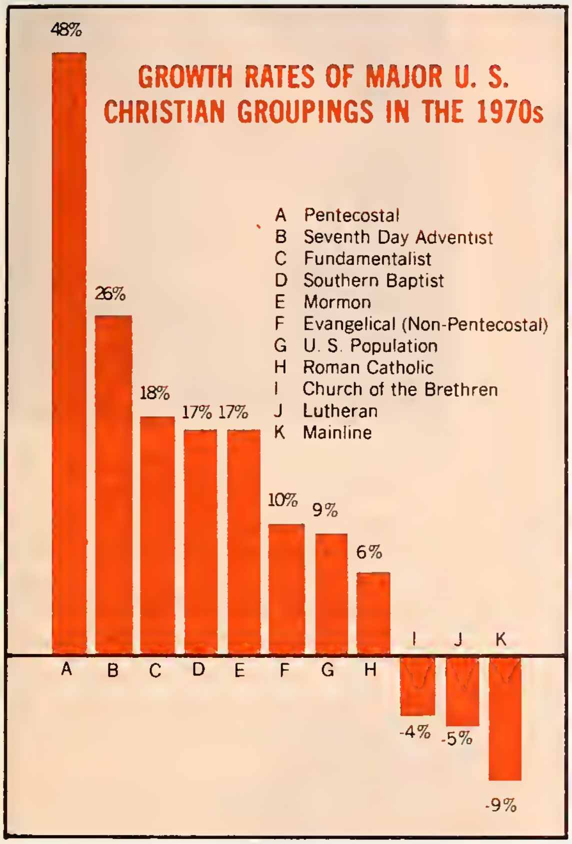
Graph B shows the records since 1958 for church membership, worship attendance and church school attendance. Since 1963 all three categories declined: membership by 8.18 percent, worship attendance by 6.39 percent and the greatest loss—church school attendance by 33.99 percent.

Graph C shares membership gains and losses during the 1970s for 10 religious groups, including the Church of the Brethren, along with the US population gain. Since 1970 our church actually lost 3.98 percent (about 4 percent) which is not as severe as the 5 percent Lutheran loss or the 9 percent loss by the mainline Protestant denominations, but far different from some other fast-growing groups. (These figures, except for the Church of the Brethren, are from C. Peter Wagner, Fuller Theological Seminary.)

Graph D shows the Church of the Brethren membership statistics in comparison to the US population trend. From 1960 to 1978, our country's population grew from 179,323,175 to 218,400,000 (approximate), which is a gain of 17.89 percent. In the same period, our church membership declined from 200,217 in 1960 to 175,335 by the end of 1978, which is a reduction of 8.05 percent.

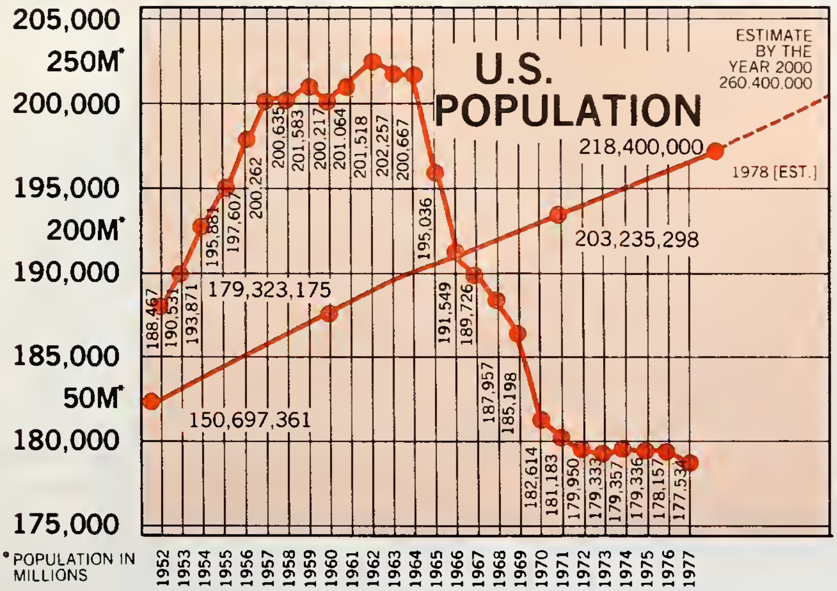
Those groups which are growing most rapidly are extremely active in sharing their faith, and eager to invite others to participation and commitment. ☐

Matthew M. Meyer is Parish Ministries Commission staff for evangelism/church growth.



C. Membership gains and losses during the 1970s: Ten religious groups, including the Church of the Brethren, along with US population gain.

D. Church of the Brethren membership compared with US population trend.



by Shirley J. Heckman

Days of surprises

Under the sound of the speaker's voice was a low hum of constant talk. At first, I thought people were being rude. Then, a quick glance around the room let me know that it was just the sound of language translation. In a soundproof booth in the corner of the room English was being changed into Japanese and provided through earphones. Over on the right side were seven Russians with a translator at each end of the group. Near the back on the left were the Chinese.

People from 50 countries and 10 religions had come together for a 10-day assembly of the World Conference on Religion and Peace at Princeton Seminary in Princeton, N.J. My days there were full of surprises and delight.

Papers for the two groups in which I would be working were sent to me ahead of time. One sheaf of papers was on the foundation and scope of human dignity according to various religions. The other paper was written about the relations between religion, peace and education.

Out of my experience, I know that it is possible to hear, to respect and to seek to understand the devotion of people to faiths and religious practices other than my own without diminishing my own. My faith as a Christian and as a Brethren was strengthened in conversations with others around the issues of peace, justice and human dignity.

Most important to me were the sights, the color, the sounds, the people, the conversations which made up the whole experience. Pictures from the assembly which I now carry in my being include

—The color each day provided in the clothes worn by Mrs. Adekola, a Moslem from Nigeria who used to be a nursing sister and now manages a store in Ibadan.

—Initiating a conversation with a man at the reception given by the Princeton faculty without knowing who he was and finding out that not only does he teach worship at Princeton Seminary but he has used and appreciated our resources on worship. When I told him about the new pastor's manual, the new book of worship and *We Gather Together,* he asked to have copies sent to him.

—The bus ride from Princeton into New York City sharing with a Coptic priest from Cairo who shares similar understandings to mine about how education happens.

—Learning to keep my eye on the face of the Russian who was talking, instead of watching his translator; waiting for the translation of my response and getting his nod that he understood before moving further in a discussion in a small group.

—Hearing Andrew Young (at the end of his last official day at the United Nations) speak to our group at a reception and tell about the Baptist preacher who told him the day he was ordained that he should always keep a bag packed ready to leave because if you tell the truth to the people they may run you out of town.

—People from many countries and religions talking with affection and appreciation about Brethren they have known—people such as Ralph Smeltzer, Harold Row, Lamar Gibble and Shantilal Bhagat.

My participation in this third assembly of the World Conference on Religion and Peace was the continuation of many years of involvement by the Church of the Brethren in this effort to bring together people of religion to consider their common commitment to peace in the world.

During the 1930s, the World Conference for International Peace through Religion worked to provide a common platform for all world religions to work toward peace in the world. Before the contemplated world conference could be held, World War II broke out. After the bombing of Nagasaki and Hiroshima, religious groups met in Japan to help prevent such atomic destruction again.

In 1966, religious groups in the United States held a National Inter-religious Conference on Peace in which several Brethren participated. Dr. Desmond Bittinger was the Brethren representative to the International Inter-religious Symposium on Peace held in 1968 in New Delhi. At that meeting, the 46 participants came from nine nations and eight religions.

Lamar Gibble was the representative to the First Assembly of the World Conference on Religion and Peace held in Kyoto, Japan, in 1970.

In the second assembly in Louvain, Belgium, in 1974, Lamar Gibble was the consultant/expert for the discussion group on violence and nonviolence. Donald Rowe of Mid-Atlantic District, who was Annual Conference moderator that year, was the Brethren delegate to the Louvain assembly.

Our participation as Brethren in these efforts is astonishing when you consider that we really are a very small denomination and only a few American Christian groups are asked to send delegates. But it is not astonishing at all when you consider the active role which Brethren such as Ralph Smeltzer and Harold Row played in the past, and which Lamar Gibble and Shantilal Bhagat continue now.

The conviction that peace in the world is possible was shared by the diverse people gathered at Princeton and at former assemblies of the World Conference on Religion and Peace. ☐

Shirley J. Heckman is Parish Ministries staff for education.

ECUADOR:

A transformed relationship

by Ralph L. Detrick

Our bus turned off the Pan American Highway onto a dusty, bumpy dirt road entering Llano Grande, an Indian community 20 miles north of Quito, Ecuador.

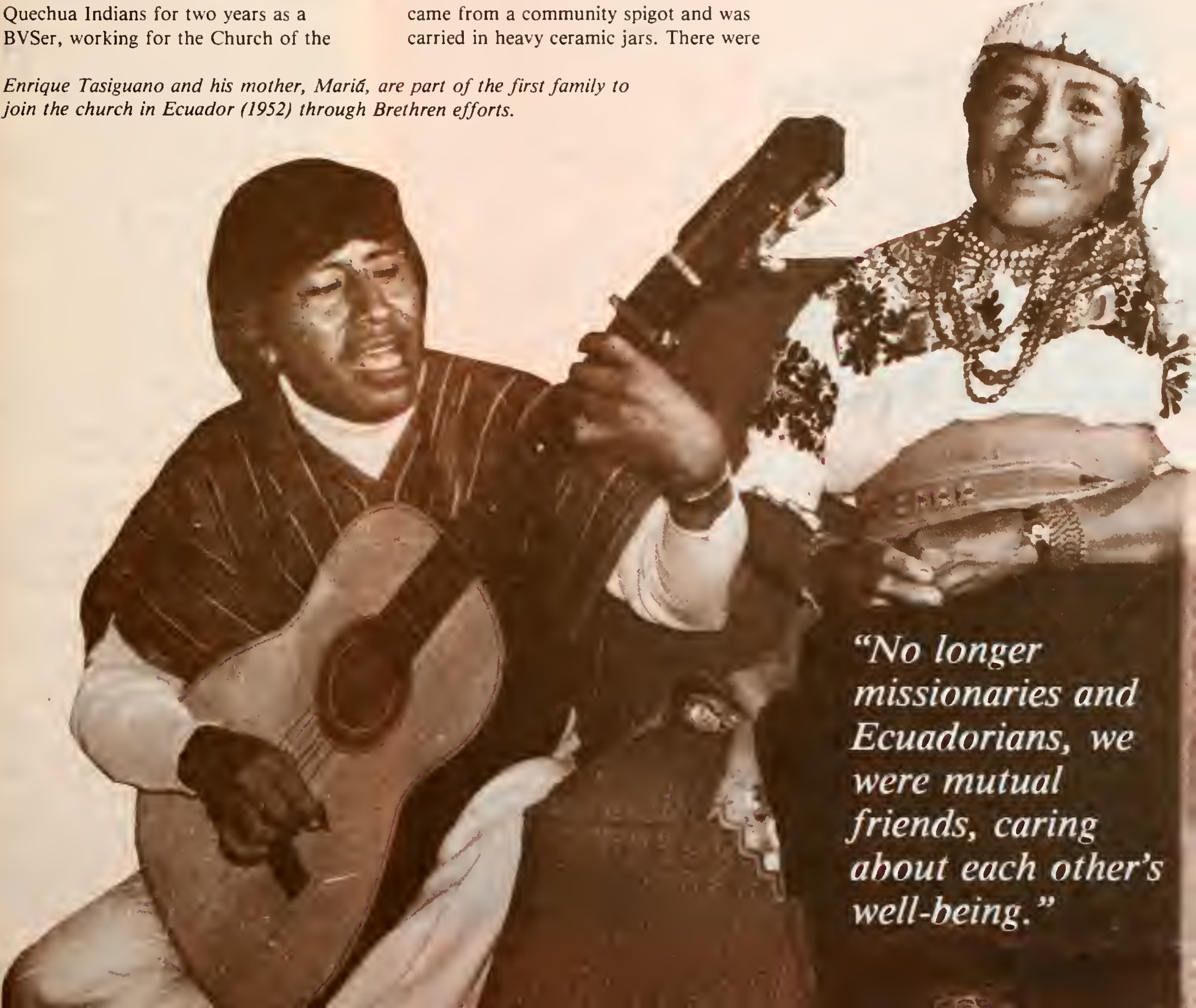
I could hardly believe my eyes. What a changed place!

I had lived in this community of 5,000 Quechua Indians for two years as a BVSer, working for the Church of the Brethren mission program. Things had changed in 14 years.

When I lived there, no Indian family had electricity or running water. There was no indoor sanitation and most families had no latrines. The houses were made of adobe. They had two rooms at the most and cooking was done in a corner of one room over an open fire. Water came from a community spigot and was carried in heavy ceramic jars. There were no privately owned vehicles.

Farms were small and provided insufficient livelihood, so most of the men in the community worked in Quito during the

Enrique Tasiguano and his mother, Mariá, are part of the first family to join the church in Ecuador (1952) through Brethren efforts.



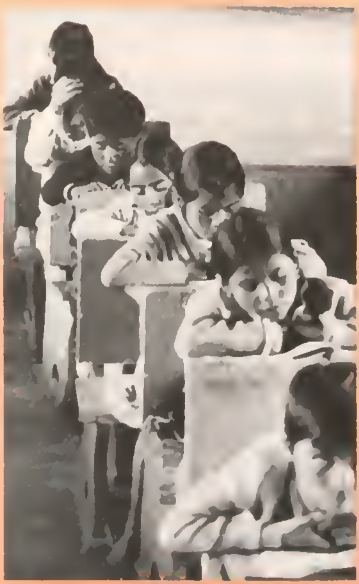
"No longer missionaries and Ecuadorians, we were mutual friends, caring about each other's well-being."

Above: *Ralph Detrick receives a gift of appreciation from Lucrecia Muzo.*

Left: *Andrés Guamán works with one of the three tractors that have helped transform Llano Grande's agriculture.*

Below left: *The Brethren elementary school was turned over to the Ecuadorian government in the late 1960s.*

Below: *Mercedes Andrango is one of the 200 broiler producers in Llano Grande, getting her start with Brethren help.*



day as gardeners, domestic servants or street cleaners. The women took care of the home, the crops and a few animals. The witch doctor and the local priest had powerful control over the lives of the people. Many adults were illiterate.

The Indians made up 40 percent of the population of Ecuador and were at the bottom of the social ladder. It was a hard life to be an Indian in Llano Grande.

The Brethren had been there since 1946 and at the time I came as a volunteer in 1963 there were four missionary families in Llano Grande. The areas of work were evangelism, medicine, agriculture and education.

A chicken co-op was going strong, enabling more and more men to stay at home and make a living. The Brethren school was rated as the best Indian school in Ecuador. A whole generation of children were being educated and given religious instruction. Two Indian nurses had been trained and had clinics in the community. No longer did half of all children die before the age of five.

The church had about 60 members, an active youth group and articulate Indian lay leaders. The Brethren presence in Llano Grande was making a difference.

That evident difference I observed now as we drove down the dusty road. I strained to see familiar scenes. What I saw were beautiful two-story houses with picture windows, surrounded by decorative stone fences. There were electric lines going to the houses and tv antennas on the roof tops. Inside were modern bathrooms, refrigerators, stereos and dining furniture. In one home children were watching "Sesame Street" *in color*.

I was told that there were about 50 small pickup trucks in the community. There were also three tractors and several chicken farmers had mechanized chicken pluckers.

The bus stopped at the community center where our Indian friends were giving a fiesta in our honor. We were a group of 30 North American Brethren who had once worked in Ecuador as missionaries or BVSers. It was a "memory" tour. We had come to Ecuador together to visit a place and a people that had much meaning for us. Most of us hadn't been back for many years. We looked forward to the fiesta with great excitement.

Our friends in Llano Grande outdid themselves that day. As we stepped off the bus we were greeted by old friends and the Llano Grande band playing traditional folk songs. There were many hugs, excited chatter and some tears.

Soon we were in the community center, listening to the band and talking and eating. I continued to learn of changes that had occurred.

The school had been turned over to the government. The local congregation as well as other groups begun by the Brethren had joined the United Evangelical Church of Ecuador. However, the local church had ceased having Sunday morning services. A number of Indian families had moved to Quito and attended church there. The last missionary family left the community in 1969.

It was now time for speeches. Two community leaders shared movingly about the impact of our work in Llano Grande.

Before we came there was no education. Now several generations of people were literate. Their children were nurses, teachers, lawyers, successful farmers and many were progressive community leaders. They knew about preventive health care. They knew how to be good stewards of the land. Of the 800 families in the community, almost 200 families were making a good living from chickens.

They expressed appreciation for the way in which we had lived among them. We had left family and friends and a comfortable life in North America and had lived in their community and shared their life. In our personal relationships we demonstrated real friendship and caring.

Most of all, they said, we gave the Indians dignity. Whereas before, the Indian was the lowest of the low, now there was pride and self-respect. They could govern themselves and stand up to the whites, and even the government. We had helped them achieve real power.

One of the men who had been a leader in the local church gave an additional stirring commentary. He summarized the great economic and social progress they had made. He continued by asking, "Is that all there is? We have achieved material well-being, but what about spiritual values?" He challenged the people to remember the spiritual message which had accompanied the social progress they enjoyed as a result of the missionary work.

We North Americans tried to assess the impact of almost 25 years of Brethren presence in that community. One view held that the church was alive, though not visibly active in terms of Sunday morning worship. The marks of the church were seen in the increase in self-esteem and well-being of the Indian people. Many of the prosperous families had strong family life, were highly ethical in their dealings with others and were concerned for others. There was not the wife-beating and drunkenness that had marked Indian life before.

One former missionary observed that the Catholic Church was now on the side of the poor Indians in Ecuador and working for their empowerment. A priest told him this was partly due to the radical influence of Protestant missionaries. Our value to the Ecuadorian Indian had reached beyond our own work and included the way a whole people were dealt with by the Catholic Church.

Another perspective on our work was that we had secularized the Indians. They no longer believed in the witch doctor, animism or the power of the priest. They were now nice, good, well-off people. They work hard and have a comfortable life, not unlike middle class people in the US.

Now that the "good life" has arrived and every day was not a struggle to survive, the question is being asked, "Is this all there is?" The people seem ripe for hearing the gospel anew. However, this time the message must come from an Ecuadorian, not another North American.

Another point of view involved concern about the lack of an active worshiping community on Sunday. If our purpose was to share the gospel and if the visible church is not strong, then we had failed in a very significant way according to this view, regardless of the social benefits we had achieved.

All seemed to agree that the goal of indigenization was right and that it had been accomplished. Medical, educational and agricultural efforts were in the hands of Ecuadorians. But what had happened to the local congregation? Had it been too much dominated by missionary leadership over the years? Did we fail to adequately train Indian leaders who would carry on after we left? Did the emphasis on economic and social progress somehow get in the way of the gospel?

Other questions emerged. What is the essence of the gospel, stripped of the cultural trappings? Can people from a very affluent society share the essence of the gospel with a very poor people without the affluence getting in the way? What is the relationship between the gospel and material well-being?

One same young man had led his people in a nonviolent direct action movement some years ago in order to form a local bus co-op, over the objections of a rival company that exploited the Indians. This form of witness and empowerment he learned from the Brethren.

So what is our lasting legacy in Llano Grande? How do we evaluate our impact on the work? Perhaps we were all too close to the work we had done, because some answers did not come clear.

One thing was certain: The people in Llano Grande loved us. After the speeches and the food, each of us and our families were recognized and given a large silver tray with the family name engraved on it. There were speeches of gratitude by givers and receivers and a few more tears.

Then we all danced. Hours of Indian folk dancing with dear friends. It was a fantastic celebration.

Our Indian friends continued to give of themselves to us throughout our stay. There were more fiestas, visits in homes for meals and overnight visits and more gifts. If our work in Ecuador was to be evaluated on the basis of the attention we received, it was apparent we had done well.

It was also clear that years of labor by dedicated missionaries and volunteers had paid off in the health and well-being of a whole community. But along with economic progress, came new problems, not unlike the ones we face in North America. We too are dealing with the effect of television on our lives. We too are asking questions about the effect of economic prosperity on spiritual values.

Late that night, as our bus rumbled out of Llano Grande, I thought about the events of the day. I knew we North Americans would always have very personal friends in a little country in South America. But our relationship had been transformed. No longer was it missionaries and Ecuadorians. It was people from two different countries who were mutual friends, caring about each other's well-being. The world had become very small. ☐

Ralph L. Detrick is Parish Ministries staff for life-cycle ministries/person awareness.

Remembering those in prison

("Set at liberty those who are oppressed. . . . " The words of Jesus are recorded in Luke 4:18 and have been variously interpreted. Many Brethren believe they mean "Engage in ministry to those who are imprisoned, seeking ways to gain their freedom." But the vastness of the US penal system frustrates many efforts. Thus the work of a handful of Christians in northern Illinois is inspiring in that quietly, and with modest resources, they have "set at liberty" a steady number of people over the past six years. Their project could be duplicated in many places where people are interested and committed. For this issue's People and Parish feature, we let a member of the Project Understanding Bail Fund Group tell the story. — THE EDITORS.)

Rejoicing with a sister who has been reunited with her children and can return to her home in the South, attempting to reconcile angry parents with an alienated teenager, learning to know persons victimized by the drug traffic and culture, searching for jobs, housing and counselors to help someone find a new context for living, huddling with lawyers and families in the judge's chambers to discuss a person's immediate fate, sitting silently and patiently in court when procedures are confusing, postponed and complicated, crying because of feelings of utter helplessness and failure to relate—these are among the experiences of the members of a bail fund group in Du Page County, Ill. Brethren will recognize us by knowing that we relate to Bethany Seminary and York Center Church of the Brethren in Lombard, Ill.

The project originated in the fall of 1973 out of meetings of the Court and Prison Task Force of Project Understanding. (Project Understanding was a combined effort of a foundation, three seminaries, specially employed seminary students, local churches, the YWCA and others to combat racism in our county.) After exploring conditions in our local jail and ways to relate to juvenile delinquents, the task force sponsored a significant meeting with the administrative assistant to the county sheriff.

We learned from him something of the crowded conditions in the jail, the fact that people awaiting trial receive the same treatment as those who have been convicted, and the startling statistic that 75 percent of the time spent in our jail is by people awaiting trial. In other words, three-fourths of the total time in jail involves persons who remain there only because they do not have the money to get out. They have not as yet been convicted of any crime. Since this is almost universally true in our judicial system, we believe it verifies the charge that jails exist primarily to "serve" the poor. They also serve as a school where first offenders are thrown in with veterans with nothing to do except imbibe a spirit of bitterness and ways to express this against society.

Following this meeting the group decided to establish a bail fund. The goal was simple, to get people out of Du Page County Jail. In the spirit of our Lord we desired to follow some neglected biblical imperatives. At Nazareth, Jesus identified his mission with the words from the prophet Isaiah: "To bring good tidings to the afflicted . . . to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound " (Is. 61:1). Jesus was fulfilling the long tradition of freedom and forgiveness related to the Sabbatical and Jubilee Years.

We read the advice of the writer of Hebrews: "Remember those who are in prison, as though in prison with them" (13:3). Our group became aware of how the Old Testament principle of restitution, "an eye for an eye," was far ahead of present practices. Instead of requiring a boy who steals a television set to work and restore the set, we take away his basic humanity for days in a place where he cannot earn money to make restitution and in an atmosphere where he learns many other ways to steal and enough knowledge of the law to make him feel he can beat the system.

From a New Testament perspective, imprisonment is the renunciation of the imperative to forgive debts. Our identity with prisoners comes from the fact of Jesus' own imprisonment and death by the state. The concern for restitution and fairness to the victim is combined with a concern for redemption of the offender.

From the beginning our program has been small in budget and members. It has been *incarnational,* moving from information and discussion about the penal system to actual relationships with people. During our first year

Lynn Sifrit, a middler at Bethany Seminary, is one of the volunteers working with the bail bond project, screening likely bail candidates.

we related specifically to five persons, posting bails amounting to approximately $1,000. In our county, only those of our group with clergy status have been allowed visiting privileges in the jail and then only with specific persons who have contacted us directly.

Since our county is generally affluent, those in jail only because they lack sufficient funds for bail are usually persons with minimal support from others. We have discovered persons awaiting trial for weeks, literally forgotten by the system. In such cases a few calls from the outside have helped cut through the red tape to bring about a trial more quickly. We have met teenagers almost totally rejected by parents from an early age. We have helped victims of racism. In one such case, we sent bail money to a southern state to release a black husband who remained in jail following the release of his white wife. They were apprehended because they were traveling together through the state.

Since those who contact us know little support from family or friends, we have found that it is important to keep in contact with them after they are released, if they are open to such a relationship. We attempt to help them find jobs, meet new friends and satisfy basic needs.

Bethany Seminary, with the approval of dormitory residents, has rented one or two rooms for temporary residence. This means that students often relate in formal and informal counseling and through the casual relationships which occur in campus living. In this way, the gospel can be shared in word and in deed. We attempt to have those who have been released become members of our group, thereby becoming a part of a helping ministry to others.

In any year the members of our bail fund group may include from three to six students and faculty from Bethany Seminary, one to three members from each of the local peace churches, Lombard Mennonite, Downers Grove Friends and York Center Church of the Brethren, and a Methodist couple from Glen Ellyn, whose home has been

(Continued on page 32)

CLASSIFIED ADS

TRAVEL—Juniata College Tours 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, the Alps, Rhine Cruise, Berlin and Prague. June 30 departure. Also, July 19 departure from Washington, D.C. for 17 days to Paris, Oberammergau and the Passion Play, Munich, Salzburg, Innsbruck, Lucerne, Luxembourg, Moselle Valley, Marburg and Schwarzenau. Harold B. Brumbaugh, host conductor. Other scheduled tours: Caribbean Cruise, South American and Galapagos Islands, and China. Information: Weimer Oller Travel Agency, Inc., 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—Grand Tour of Europe, including Oberammergau Passion Play, Schwarzenau, and Kassel. June 16-July 7, 1980. Write Dr. J. Kenneth Krieder, R.D. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Travel with a purpose. Join Wendell and Joan Bohrer and Anna Mow in the following travel opportunity (Flight into Egypt Tour). 14-day Israel, Egypt—Nile Cruise, August 6, 1981 ($1799). Write for information to Pastor Wendell Bohrer, 96 Penrod St., Johnstown, PA 15902.

TRAVEL—15 day Alpine countries and Oberammergau Passion Play July 15, 1980. Inquire immediately for Passion Play reservations. Write for brochure: Rev. Richard C. Wenger, 314 E. Washington St., Huntington, IN 46750. (219) 356-7983 collect.

TRAVEL—Continuing Educational Tour 1980. EUROPE—Eastern European Highlights (15 days). Departure: July 8, 1980 from Cleveland, Ohio or New York. Tickets to the Passion Play (Oberammergau) are included. We are now booking on a first-come first-serve basis. HAWAII Tour—after Christmas 1980. Rev. Raymon/Annabelle Eller, tour hosts and coordinators, 358 Selden Ave., Akron, OH 44301. Phone (216) 724-9595. Travel with a purpose and with friends.

WANTED—Young man or married couple for dairy farm as herdsman. Must have high Christian ideals and life-style. Rural background, knowledge of dairying preferred. Located in rural Brethren community in northwestern Illinois. Contact: Carl and Marian Patterson, Milky Way Farm, R.R. #1, Milledgeville, IL 61051.

WANTED—Registered Nurses, Licensed Vocational Nurses—come to sunny California to live and work. Casa de Modesto Retirement Center has new 59-bed nursing wing. Need RNs, LVNs. Large, community-based retirement center; warm, caring service top priority. Church of the Brethren in Modesto; many members, residents, patients, employees or volunteers at Casa de Modesto. Phone Felton Daniels, Adm., (209) 529-4950, or write: Felton Daniels, Adm., Casa de Modesto, 1745 Eldena Way, Modesto, CA 95350.

INVITATION—Coming to Florida? Visit a friendly church. Church of the Brethren, 7040 38th Ave. North, St. Petersburg, FL 33710. Tel. (813) 381-0709. Church school 9:15 a.m. Worship 10:30 a.m. Nursery provided. Active fellowship meetings. Bus tours in planning. Monthly carry-in suppers. All ages. Active visitation program.

ROOMS FOR RENT—Winter visitors welcome. Rev. Wayne L. Fesler, 3107 W. Mariposa, Phoenix, AZ 85017. Tel. (602) 246-6070 between 5 and 7 p.m.

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After the sailing yachts have run their races from California to Hawaii, it is left for others to bring the boats back to their home ports. The 41-foot *Nerita* had won in her class. Her home port was Seattle. From far across the wide and stormy Pacific Ocean the crew had to bring her home safely.

While wind and canvas are the *Nerita's* only moving forces when at sea, today's marine laws require that she carry a gasoline-powered generator to keep her lit at night, to run a motor, to be able to maneuver in heavy traffic shipping lanes. Life on board the *Nerita* without an electric generator puts her crew back in the dark ages of the Phoenician sailors, though those men never put out to sea in any place so broad and turbulent as the Pacific Ocean, with supertankers and battleships plowing the same waves as flimsy yachts.

The *Nerita's* crew was inexperienced although not so much but that it filled the gas tanks full at Maui. Sailing ships keep no time schedule, except as storms and waves determine. They did not know how many weeks they would be at sea. A check on the gas gauge a few days out showed that something had gone wrong. The tanks were nearly empty. That meant they were in trouble: Nothing that depended on electricity or gasoline could be operative. The night watch helmsman was allowed to use a flashlight to keep his charts and that was the limit of *any* amenities. Grim was the word.

After some days the experienced navigator said, "We should be coming up on to a seamont in daylight." The *Nerita* would make her first landfall at Port Townsend before total darkness. The winds brought the boat into a marina where she rode at anchor until the gas station opened in the morning. When the pumps opened the attendant put his hose into *Nerita's* tanks and put in all the gas the tanks would hold. Then he pulled out the hose and said, "Ninety-eight cents, please!"

The power had been there all that time! It was the *gas gauge* that had failed and was giving the wrong information! The sailors could have opened the gas cap and stuck their finger in and reached gas!

My grandson Marlin Eller of the University of Washington Seattle doctoral program, was the night helmsman on *Nerita's* landlubber crew. When he told the tale of no cooked meals, no lights, nothing but cold water and all the other restrictions put on the crew because of the "empty" gauge reading, I was struck by the parable. How often do we assume "empty" because other things say so, without making an objective test ourselves? How often do we limit ourselves, deprive others of fulfillment because we fear there is no power there because we are believing the wrong gauge lines? ☐

Geraldine Crill Eller is a member of the Wenatchee (Wash.) Brethren-Baptist United congregation.

ESCHATOLOGY

Elder Berry Wine led a Bible study in his home in Ballpoint, Penn. In attendance was the usual group of friends from the congregation: Benny Diction, Noah Vail, Harry Krishna, Agnes Day, Gloria Mundy, Grace Note and I. Somehow we got to talking about the Rapture. Gloria had seen a movie which seemed to be based on the Bible and she told us about it. She had been quite frightened by it and had bad dreams about seeing great globs of people suddenly disappear as they were "caught up with Jesus in the air."

Harry scoffed at the notion and asked Gloria where that was in the Bible. Gloria didn't know, but she said that there were lots of books about it at the local Christian bookstore.

"I don't always trust those 'Christian' bookstores to sell me books that tell both sides of the story," grumbled Harry. "They seem more interested in converting me to their way of thinking than in helping me to think for myself."

"Well, Harry, you do believe in the Second Coming?" Elder Wine allowed as how the Brethren believed in the Second Coming. But he had to admit that Brethren rarely go into detail about it.

From that point the discussion broke down. Gloria continued to share her fears about the destruction of the world, war in the Middle East and the lake of fire. Harry believed that the only Second Coming was when Jesus came spiritually to an individual. Noah and Agnes were in a bit of an argument about whether the Millennium came before the Second Coming of Christ or after it. Benny kept trying to interrupt them to find out what a millennium was. Grace, the only one to keep her head, asked what did it matter anyway. Elder Berry Wine tried to explain to me about something he called apocalypticism and the Eschaton. That's his way of speaking in tongues.

The result was that we agreed to do a little research and reading and try to come to a better understanding next week.

About End Times

Well, the reading was typical. Gloria read Hal Lindsey's latest book *Terminal Generation* (Bantam, $1.95. All books mentioned are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120) and came the next week with a fist full of tracts and more frightened than ever. Elder Wine was boned up on the Scriptures from his shelf full of formidable commentaries and had also read *Armageddon Now* by Dwight Wilson, (Baker Bk., $4.95). He was full of facts, but we had difficulty following them. Harry had read a tremendous book called *The Future of the Great Planet Earth* by Richard Hanson (Augsburg, $2.95). It is fast reading, devout and comes with a study guide. Hanson takes an approach to the Scriptures directly opposite to the doom and gloom of Gloria's friends. Noah came with a book of Bible studies called *Jesus Against the Rapture* by Robert Jewett (Westminster, $4.95). In his book, Jewett explores seven passages of scripture in rich detail and illustrates his material with a wealth of references to modern literature. He believes that the Rapture, as commonly taught, is something quite different from the plain teaching of Jesus. Benny came with a book called *Apocalyptic, Ancient and Modern,* by D. S. Russell (Fortress, $3.50). "I picked it," said Harry, "because it was only 76 pages long. It wasn't as fast reading as *Reader's Digest,* but it certainly helped me appreciate Daniel and Revelation better."

VISIONS of GLORY
APOCALYPTIC
Ancient and Modern
D S RUSSELL
THE MOST REVEALING BOOK OF THE BIBLE
THE FUTURE OF THE GREAT PLANET EARTH
RICHARD S. HANSON
WHAT DOES BIBLICAL PROPHECY MEAN FOR YOU?
JESUS AGAINST THE RAPTURE
Seven Unexpected Prophecies
Robert Jewett

God Is Winning

Agnes was astounded to find the book racks so full of books on the End, the Rapture or the Second Coming. To play it safe, she ended up with a little paperback by Paul Erb called *Bible Prophecy, Questions and Answers* (Herald Press, $4.95). It helped her define the terms and decide where she stood. Grace, bless her heart, came with Vernard Eller's book on Revelation, *The Most Revealing Book in the Bible* (Eerdmans, $3.95). He helped her work more on *why* is the Millennium rather than *when.* But I think I beat them all. I had a copy of David Wieand's book, just off the press, *Visions of Glory* (The Brethren Press, $4.95), studies in the Book of Revelation. He doesn't pay much attention to rapture or millennium questions, but swiftly and directly immerses us into seeing the visions for ourselves. Our Bible study group finally got away from arguing about the future and into enjoying the assurance that God is winning. — Bob Bowman

Bob Bowman is Parish Ministries staff for worship and heritage resources.

The continuing search for God

by Fred W. Swartz

Every period of human history has its search for a definitive statement of God. We are never without theologians and philosophers who wish to address that question from their understanding and religious experience. The list of explanations that have been preserved for the seeker's reference and research is impressive. A partial rendering includes such notables as Immanuel Kant, for whom God is a postulant of the moral reason; G. W. F. Hegel, who conceived of God as an abstract rationality, the depersonalized Absolute; Friedrich Schleiermacher, who was convinced that God is found in human experience and feeling; Albrecht Ritschl, who discovered God in history as the necessary postulate to explain the sense of worth that humans have; Karl Barth, whose "Wholly Other" is a high and mysterious, yet ever-present God; and Paul Tillich, for whom God is Being itself, the power of being which enables all things that are to be.

Periodically there are heard voices such as Nietzsche and Altizer who challenge the human capacity to even hold to a God-belief. And quickly the current guardians of theological heritage take up the pen to renew and undergird the faith. Others are inspired by new insights, as change and knowledge continue to escalate, and words with a different slant or ideas from an untried perspective add to the contemporary search for a functional theism.

Thus the religious reader is constantly supplied new material on the doctrine of God. Currently a number of titles defining the nature and place of the divinity are being produced, each with its distinctiveness and unique contribution. We review but two of them in this column—one that offers for most of us a novel way of thinking of God and one that represents a do-it-yourself theology.

The Feminine Dimensions of the Divine, by Joan Chamberlain Engelsman. The Westminister Press, 1979, 204 pages. $8.95

Dr. Engelsman writes her scholarly, yet easily read book from the conviction that her subject is one of the most significant challenges facing religion today. I agree, and find the content of her study to be significant and helpful data for addressing that challenge.

Engelsman first establishes the case for the feminine dimension of the divine as being an archetype of an indispensable part of the human existence. She cites the studies of C. G. Jung, in which the psychotherapist found that the human psyche has both an individual and a collective side. The collective part of every human contains primordial images common to humanity which give rise to the "formal possibility of producing the same or similar ideas over and over again." Jung calls this possibility the archetype, and among the archetypes that are "inexhaustible, dynamic and autonomous" is that of the mother, the maid and the *anima,* the feminine side of human nature. Archetypes, according to Jung, have four major characteristics—numinosity, giveness, symbolism and ambivalence—and are thus associated with the divine. Whenever the archetype emerges most visibly in human experience or consciousness it emerges in the form of a divine image. Since the feminine archetype is one of the most common elements of the collective unconscious its emerging form in human consciousness, that of a goddess, is an important and appropriate aspect of the divine for all people, in all places and at all times.

Then Engelsman traces the feminine archetype from Greek mythology, where the goddesses Demeter and Isis reign as the source of life, order and justice, to the personification of Sophia (Wisdom) in Jewish religious expression. Basing her characterization of Sophia on the Wisdom Literature of the Bible, primarily Proverbs, Engelsman writes: "The concept of Wisdom in ancient Judaism expresses the archetype feminine in a different way from the goddesses of Greece and Egypt. Essentially, Sophia had no separate cult and apparently no independent status as a separate deity in the Jewish tradition. Rather, she emerged in the Hellenistic period as a hypostasis, that is, as a personification of an attribute of God. Although hypostases in Judaism were common, the extent to which Sophia was personified and allowed to speak on her own behalf separated her from the others and made her unique. By the first century B.C., she had become such an influential figure in Hellenistic Judaism that she functioned virtually as a goddess in that culture, although her power was always somewhat restricted."

As Judaism advanced, two factors led to the repression of the feminine archetype—the patristic nature of Israel's society and the monotheistic quality of the nation's faith which repelled any possible rivals to Yahweh. In addition, Sophia was not allowed in Jewish thought to be ambivalent in character, in other words to have both a positive and negative image. Thus another feminine figure was introduced (see Prov. 2, 4, 9) who competes with Sophia for the hearts and minds of men. Sophia's power and dominance were thus limited in comparison to the forerunner Hellenist goddesses.

Philo of Alexandria, the Jewish philosopher who perhaps most influenced Christian thought, had an expressed disparaging attitude toward anything feminine ("For pre-eminence always pertains to the masculine, and the feminine always comes short of and is lesser than it" Philo, *Fuga)* and transferred Sophia's attributes to Logos (Word). This repression of Sophia caught on among the New Testament evangelists and Christ replaced Sophia as personified Wisdom.

But remember, an archetype is an aspect of the human collective unconscious that is periodically renewed "as things are brought up from the depths of the sea and thrown upon the beach." Engelsman documents how the feminine dimension of the divine does return to human consciousness in the theology of the early church. She discusses three major areas of Christian doctrine: Mariology, Ecclesiology and Christology. Mary, the mother of Jesus, becomes the personification of that which is good, merciful and supportive; the church becomes the mother of faith and the protector of the faithful; and Christ becomes openly identified with Sophia in the writings of the early church fathers. But basically the feminine dimension of the divine went unrecognized, and only in the last 10 or 20 years has the consciousness been renewed again. According to Jung and other psychotherapists, the reappearance of the feminine archetype is a psychic necessity for human survival.

At least it paves the way for a new awareness of the fullness of the deity, and it suggests several theological themes that could be affected, not the least of which would be the image of women and their role in the church. But Englesman's hope is that "when the *ikon* of God as father is replaced by a multiplicity of images, including the feminine, Christianity may undergo a rebirth which might expand, rather than diminish, its appeal.

What Can God Do? by Frederick Sontag, Abingdon Press, 1979. 128 pages. $6.95

Frederick Sontag's thesis is that we begin to form our picture of who God is and how he can be present and absent to us when we realize *what God can and what he cannot do.* The book is subsequently divided into the two sections: "God is . . . " and "God is not. . . . " Interestingly, there are 15 things he is able to do or be and 15 things he is not, the latter list due to his own imposed restrictions.

A glance at some of the qualities which God freely exercises shows that for Sontag God is a very anthropomorphic, personable divinity. God is able to suffer, love, be free, control, be present, understand, worship, heal, laugh. But in trying to make God identify so completely with the human predicament Sontag's God comes out looking like a passive rag doll. In each of the divine attributes with which we can communicate with God and he with us, Sontag describes how God's use or command of the characteristic is higher than ours. But then he declares that God has limited his and our command in order to provide for a more interesting world.

In a summary chapter written as "an open letter (from God) to the men and women of the world" on "Why I Am Not Very Religious," Sontag has the Almighty (sic) saying:

"In societies and cultures the numbers who are religiously inclined vary in proportion to those who are secularly inclined. Much as I admire some who are religious, I can never forget that I am responsible for creating the a-religious, I can never forget that I am responsible for creating the a-religious population too. Actually, I enjoy secular society a great deal. I could have blocked out such ranges of interest and made the peoples of the world to be like one large church, with constant devotion and round-the-clock religious services. But that perspective seemed a little narrow, not to mention dull, and also a little unfair to the full range of human experience. I blush to confess that I find the pleasures of the non-religious at times as fascinating as prayer. The dangers and risks involved in various human adventures are attractive to me. I do not think I could be a monk, or a hermit, although I can respect such single-mindedness."

God's reality, according to the author, is in his "plurality and diversity." God is such, then, "that he has left it for us to specify his nature." Paragraphs like the following leave the reader with the idea that there is no prescribed path to understanding and knowing God. One is to distrust all such claims (including Sontag's?) and find your own way: Impurity in the priestly strain makes it impossible to use his self-proclaimed representatives as our sole model for understanding God. It could be that, personally and privately, he favors one brand more than another. Or, it may be that he is more fully present in some religious events than in others. Still, we must decide for ourselves where to look. We do not have the advantage of having an authorized agent to determine the right direction for us. He leaves us on our own with the choice of how to find original avenues to God.

Nevertheless, Sontag offers *his* avenue, and some scenes along the way offer a different journey indeed. For instance, Sontag sees God as the creator of both good and evil, in other words, all has evolved from God and is thus a part of who he is. The manifestation of God's power is not the elimination of evil (that can never happen) but the ability to contain and subdue destructive forces at least to the point where life still survives or is even renewed in the process.

God must confess his sins just as we humans do, though his sin differs from ours in that it is the burden of having allowed negative aspects into the world he chose to create.

God can make the future into a mirror image of the past but he restricts his power and accepts uncertainty with its resulting incompleteness of knowledge. Only those who are trying to be God picture God as eternally possessing certain knowledge of all events. God's control is so powerful that he does not need to coerce everything and everyone in order to prove himself. He can afford the luxury of being underestimated and misunderstood.

Throughout the book Sontag has references that hint of a disdain of all theologians, feeling that they have pictured a God who is too sterile or too docile or aloof from involvement in the human situation. But Sontag is himself a theologian and at points would seem to bring his indictment upon his own head. For example, he writes in that summary chapter that is God's open letter: "The tendency of the religious consciousness is to create a God who satisfies that image of human desire, but I could not afford to be limited to such an image unless I rejected responsibility for the whole world and all the variety I created within it. Besides, freedom is so central to my nature (although it took theologians a long time to discover this) that I cannot afford to be controlled by priests. And this tendency of all religions is to determine my actions, to tell me what I can and cannot do." But Sontag has written the book: *What God Can Do* (and cannot do)!

I am a longtime advocate of a practical theology, but not one that goes so far as to reduce God to a jolly good fellow. Sontag has a good idea. We should not box God into a high and holy mold. J. B. Phillips also warned us about having a God who is too small. But Sontag, in his enthusiasm, then proceeds to prescribe some very limited boundaries for God and winds up with an ineffective, self-styled powerless divinity.

Sontag has a postscript in which he says readers may not like what they read but it may serve to help the readers discover new truths about the views they hold of God. Yes, it served that purpose for me. In rejecting much of Sontag's suggestions my own convictions about God became clearer and were reinforced. ☐

On subjection, outdoor ministries

Mary Lou Swank

Sisters, yield to God's power

"Be subject to one another out of reverence for Christ" (Eph. 5:21). Because Christ died for all of us and God loves us all equally, I feel led by the Spirit to write especially to my sisters in Christ.

My first concern was aroused at Indianapolis Annual Conference in 1978. I was full of sorrow for the rebellious spirit I saw among my sisters. I hadn't been to Conference for quite a number of years and wasn't aware of the equal rights, time and voice women were demanding.

God dealt with me at that point because I, too, knew in my heart that I had the same rebellious spirit. I was not following the Scriptures in my relationship with my husband and family. When I came home from Indianapolis, I asked my sons to meet with my husband and me. I asked their forgiveness. It was as if I had unleashed the bounds which held our family captive. God has worked beautifully in our sons' lives and my husband's life. I have received more respect and love than I've ever had in the past.

I again saw the same rebellious spirit at Seattle's Annual Conference and I've been led to write this as a warning. Being born again, we are no longer part of the world, but are changed to live in the light of Jesus Christ. The world is rebelling and in anguish. Our church can have the answer only if we submit ourselves as Paul tells us in Ephesians 5:21-6:4.

We cannot be part of the world and be an answer to the world's problems. We must call a sin by its proper name and beg forgiveness. Christ is the answer to all our needs. Sisters, be honest with yourselves and yield to God's cleansing power. I know he's not finished with me yet, and won't be in this life, but he knows my heart and all I have to do is give it to him and I've found all the things or ideas I've "fought for" aren't really important. Praising God and seeking his will for my life is important.

"May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ" (1 Thess. 5:23). ☐

Mary Lou Swank is a former Nigeria missionary and currently teaches in the Michigan City area schools. She is a member of the Michigan City (Michigan City, Ind.) congregation.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Daniel Gibble

Outdoor ministries are vital outreach

Recreation, that dreaded social activity, so often combined with the words "leisure time," has long been shunned by Christianity in general. In the churches of the world, recreation has had a slow development.

It is my hope that the trend toward recreation's acceptance in the church continues, and that the Church of the Brethren considers bold, new programs in outdoor ministries; programs that can reach out, especially to youth, but also to the family. These programs need to include the good structured camps, as they now exist, but also go one step farther by offering these groups wilderness-survival activities; together and apart. These can offer ideal situations to further the growth of all, spiritually, as part of God's creation.

As a part of the community, the Church of the Brethren has become an essential element of social well-being for people of all ages. In our Goals for the 80s we must consider recreation as a part of our outreach to others. Many churches have begun this type of outreach, including a program run by the Methodists in certain parts of the country.

The programs are already realizing many advantages.

Don Burchfield, chairman of the Religious Committee for the National Recreation and Parks Association (NRPA), said last March, "We (NRPA) are concerned about the negativism, in churches, about recreation and the fellowship it offers."

The values that recreation teaches, in both camp and wilderness-survival situations are interdependence, appreciation and reverence for God's creativeness and creation, family values, relations with God and more.

In an era when the church is looking to reach out, we must consider recreation. Every human being is continually gaining more leisure time as work weeks and school days are shortened. In this free time people look for activities to keep them occupied. With the continued cutback, by government, in expenditures for programs that offer the average person a place or activity of recreation, more people will look to the church for fulfillment. Recreation can fill that time, and at the same turn use the situation to develop a good Christian and Christian society.

In the outreach, the growth of those already a part of the firm foundation must continue, as well as involve new people. We must keep the foundation strong as we reach out, or we fall.

It is written in *Leisure Studies and Services: An Overview*, that, "widespread interest in new cults is a response to an emptiness or sickness in the existing order," and that, "congregations are bored, church services have become rationalistic, filled with the spirit of business."

I don't feel the Church of the Brethren is traveling this road. I also don't want the church to become like cults in its methods of outreach.

Cults offer a different story—excitement, hope in something unconventional, differences in ideas and ideals, costumes, pageantry and a chance to do this all in a socializing, recreational situation.

The church can use the area of recreation. It can develop new programs more

hallenge, taxes

aggressive in outdoor, wilderness-survival types of ministries, while also offering new programs of spontaneous and collective forms of "leisure."

Whatever you wish to call it—outdoor ministries, evangelism or recreation—it is an excellent opportunity for the growth of the church family, for the growth of the Lord's Word in our lives. ☐

Daniel Gibble is a member of the Highland Avenue congregation, Elgin, Ill.

Vernard Eller

Bible paper a challenge

The action of the Seattle Conference regarding the authority of the Bible has been given as much notice as anything the Brethren have ever done. I have seen reports, analyses and comments, not only in MESSENGER, but in a number of local and district newsletters and rather widely even in the public press. And unanimously I believe, that action has been interpreted as "an achievement."

I do not at all want to deny that aspect of the matter. While other churches are falling into much contention over the issue, it *is* something great that we could hammer out a position that commanded virtually unanimous consent—and doing that by recognizing both the presence and validity of more conservative views *within* that general agreement. That is something we can feel good about.

However, to my mind, the more profound (and, I would hope, long-lasting) implication and significance of the paper has thus far gone unnoted. The Biblical Inspiration and Authority Statement constituted a radical "challenge"—to ourselves. We now have *said* that the Bible is our infallible rule of faith and practice. But how about our preaching and teaching, all the aspects of our congregational and denominational life? How well do these things conform to our *profession?* The paper itself calls us to intensified Bible *study;* are we prepared to go beyond that to submit *the church itself* to the scrutiny and judgment of scripture?

Allow me just one example of what I have in mind. A recent *Brethren Revival Fellowship Newsletter* featured Harold S. Martin's article, "Humanistic Tendencies in the Peace Churches." Therein it is rather amply documented that, most frequently if not invariably, the Brethren explain and rationalize their peace position on a humanistic basis rather than a biblical one. And Martin missed what could have been his clincher. The denomination's On Earth Peace office assembled what were purportedly the outstanding *theologians* of the Church of the Brethren for the express purpose of preparing a *theological* statement on peace. The resultant paper does not come within shouting distance of a *biblical* understanding.

Our logic, I think, has been that *we* are for peace; *the Bible* is for peace; therefore, we are being *biblical.* But that is much too superficial. The Bible is wholly committed to *a particular theology of peace;* and our Seattle action should have the effect of forcing us to face up to that matter.

In that regard, my feeling is that the BRF missed a good bet (perhaps because BRFers renounce "betting" in principle).

prayer calendar

January prayer calendar

January 6-12: Pray for these newest members of the General Board staff: Jacqueline D. Driver, health and welfare consultant in the Parish Ministries Commission; Dale E. Minnich, member of the stewardship staff of the General Services Commission.

Pray for the district executives' annual meeting at Elgin, Jan. 6-10. Uphold in prayer the World Ministries Commission staff Retreat, Jan. 9-11. Pray for the stewardship seminar to be held in Southern Pennsylvania Jan. 11-13, and for participating staff members Janine Katonah and Don Stern.

Pray for the Brethren Bible Institute being conducted at New Windsor, Md., Jan. 7—Feb. 15.

January 13-19: Pray for Mary Cline Detrick in her work as a member of the advisory committee which will plan the White House Conference on Families projected for the spring of 1981. (See October 1979 MESSENGER, page 9.)

Pray for those in need in Kampuchea and other areas where people are uprooted from homes and are hungry. Pray that Brethren and others may open their hearts to these global neighbors.

January 20-26: Pray for the stewardship seminar in Pacific Southwest Jan. 25-27 and for participating staff members Don Stern and Dale Minnich.

Pray for the peaceful conversion of the Rocky Flats nuclear weapons plant, near Denver, Colo., where Brethren participate in an ecumenical prayer service each Sunday afternoon. (Contact Shirley Whiteside, 2420 Welton St., Denver, CO 80205. (303) 573-8830.)

January 27—February 2: Pray for the Annual Conference committee which will involve districts and congregations in a study of what may be done to reverse the decreasing membership in the Church of the Brethren (see page 18 this issue).

Give prayer support to those who are seeking to establish a just world order through nonviolent means. ☐

But rather than leaving the impression that the church will not be right until it comes to agree with *us* (the BRF), it would have been better to have brought out the Seattle challenge and asked, "Are we ready to become and *be* what we have *said* we are?" That paper is a *challenge;* my hope is that we will receive it as such. ☐

Vernard Eller is professor of religion at the University of La Verne (La Verne, Calif.) and a member of the General Board.

Cliff and Arlene Kindy

Eight questions on war taxes

We recognize that the issue of taxes used for war purposes is but one of many issues facing the church today. We share some questions with the expectation that similar ones on other issues might be put to us to upbuild all in the way of faithfulness and draw us together in the bond of unity.

1) Should Christians pay those taxes which are used for war-related purposes?

2) How large can the percentage of taxes going for war purposes become before it would be our Christian obligation to refuse them?

3) Does God get the glory when our church institutions are collecting taxes for "Caesar" (through withholding) and about 50 percent of those taxes are going for war-related purposes?

4) If the same percentage of our taxes were going to support a network of houses of prostitution, would we pay those taxes?

5) Is it not a much more awesome breach of faithfulness to have prostituted our souls to the god of war to the extent we have than to have given our bodies to a whore or our money to support a prostitution network?

6) If it will be right not to pay war taxes when (and if) the World Peace Tax Fund Act becomes law, why is it not now?

7) If Jesus Christ is Lord and we are convinced that there is something inconsistent with the Christian life and paying taxes for war purposes, then what authority does "Caesar" have to say we must pay those taxes?

8) Should the threat of persecution/prosecution ever deter the Christian from an act of faithlessness to Jesus Christ and God's kingdom? ☐

Cliff and Arlene Kindy are a Brethren family living in Goshen, Ind.

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(Continued from page 25)

an unofficial half-way house for years. The husband is a realtor and serves as the treasurer of our group. This couple has many helpful community contacts.

Though we have toyed with the idea of securing foundation support, receiving larger grants and purchasing a half-way house of our own, our mode of operation has remained modest and precarious. From two-thirds to three-fourths of our bail money is returned when our friends show up in court. We receive other money from interested Sunday school classes, concerned individuals, spaghetti dinners and our own offerings. Often a family or the jailed person will provide part of the money, our group making available the rest.

Having survived nearly six years, we feel we can offer the project as a model for identification with the "least," those who often are forgotten and are found at the bottom of our societal structures. It is a ministry which reminds us again and again that we are not saved nor can we help save others through our own efforts but only through the grace and power of God in Christ Jesus.

Ours has been a small group which in its composition has been a rare example of ecumenicity in our area. Because only a few are needed, such is also possible for a local church. In all the clamor for structural changes and with all the concern about criminal justice, the call from the Scriptures is for the church to remember the captives, to proclaim and enact their liberation and to extend the care and concern of the church in whatever ways we can. — DALE W. BROWN

Dale W. Brown is professor of Christian Theology at Bethany Theological Seminary, Oak Brook, Ill., and a member of the York Center congregation, Lombard, Ill.

(Continued from page 13)

led me. I will not forget that it was out
women's deep concern and eternal hope
t the General Board took the affirma-
: action that mandated the placement
a woman on the Administrative Coun-
It will be celebrative for women only
ong as I remember the tears and heart-
es of my sisters and fulfill my assign-
nt responsibly and with integrity.

The charter for the World Ministries
mmission defines its chief function as
sisting the church in its corporate par-
pation in God's reconciling activity in
world." In summary, what particular
ights and gifts do you see the Church
the Brethren bringing to this reconcil-
activity?

Ve have a rich heritage to give us
dance. From the beginning our church
ed the necessity of dealing with
lence even as it preached a message of
nviolence. Early on, we found ways of
rking at that, which would conform to
consciences. We have also had the
dition that we will not go to court, at
st until every possible avenue of recon-
ation has been attempted. That puts us
the side of searching for alternatives.
d we have been creative in trying to
inter the damage our country did in
rtime by being present when peace
nes to help people pick themselves up
l get back on their feet.

Out of these convictions and experi-
es, I believe we have the skills and the
tivation to seek creative solutions to
flict and to understand the underlying
ictural causes of conflict. We have the
lls, the motivation and the commitment
work creatively at the delicate and
netimes divisive issues of peace and
tice, putting our trust in the one who
our peace . . . who has broken down
dividing wall of hostility."

As to the place of the World Ministries
mmission in this task, I feel the dialog
just begun. Convinced as I am about
ne things at the outset of my term, I
erve the right to change my mind if
l when evidence or study or experience
convince me. I hope to establish a
nate where we can hear each other's
icerns and, most of all, where together
can find God's will for the direction of
world ministry. ☐

Ioward E. Royer is director of interpretation for
Communications/Stewardship Team of the
eral Services Commission.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• The pilgrim doesn't always wander . . . sometimes the pilgrim sits at the desk and ponders . . . as she is doing on this frosty morning. I must project my senses . . . my feelings . . . my ideas into a new year . . . a new decade as it were . . . for the column deadline occurs almost three months before it reaches its readers. It is not difficult to think this morning of endings and beginnings because they are ever present in our lives . . . present in the cyclical nature of time . . . God invites us moment by moment into the awareness of this rhythm, to experience it with all the sacredness inherent in beginnings and endings. . . . The marked relationship between the world and the passing of time is lifted up particularly in the celebrations that attend the coming of the new year when time starts over again. The Persian New Year commemorates the "day that witnessed the creation of the world and humanity. . . . The king proclaimed: 'Here is a new day of a new month of a new year; what time has worn must be renewed.'"* Hardly anyone approaches the new year without at least a minimal reflection on one's personal life . . . we view it as a time when we start anew, when in a sense we are purified by the passing of time and in the ending of a decade we find new beginnings. It is not just a happy-go-lucky party mentality that creates New Year's celebrations. . . . It is a deep down sense that something important is happening in the life of the world. Moving from the chaos of the 70s to the uncertainties of the Orwellian 80s, the pilgrim recognizes that spark of light that begins with Isaiah 53:6 and ends with the blinding radiance of John 3:16. Our trust . . . our hope . . . our joy is in that beginning and that ending. Taking heart we journey into the unknown that the mystery of time unravels so relentlessly . . . A happy—a healthy—a holy New Year to you!

• While driving through the rollings hills of Iowa I listened to a radio preacher teaching a course called "Through the Bible." He explained that this month they were reveling in Revelation. I presume they have already meandered through Matthew, marched through Mark, loped through Luke, jaunted through John . . . ambled through Acts . . . enough!

• Bulletin Boo-boos—In a Church of the Brethren bulletin too close to home to name was the following announcement: "You are invited to come to the sanctuary 15 minutes early to sin together before the service begins." And there was that classic error in one of our eastern church bulletins in which the hymn was listed: "Immoral, Invisible, God Only Wise!"

• Readers have indicated a great deal of interest in the section of the column called "Some favorite books of some favorite brothers and sisters." This month I depart from my usual format to give space to prolific Brethren writer Vernard Eller. I approached Vernard at the Seattle Conference for his book list, and some months later the following appeared, written on the Saturday evening order of service.

"My favorite books: I name authors rather than titles and must put them into three categories: 1) Just for Fun—and their brilliant use of the language: Lewis Carroll; P.G. Wodehouse; Walt Kelly ('Pogo'). 2) Literature of Profound Christian Significance: The Pearl Poet, William Langland *(Piers Plowman);* Jonathan Swift; Robert Browning; Fyodor Dostoevski. 3) Christian Thought: Sören Kierkegaard; the Blumhardts; Jacques Ellul.

Vernard's 12th book, *The Outward Bound, Caravaning as the Style of the Church* will be published by Eerdmans February 27.

• From another Pilgrim's pen: "The perfect Book strikes the perfect note—(of endings) . . . The Old Testament ends with the moving words 'Remember me, O my God for good.' . . . and the entire divine revelation closes on a chord of quietly expectant prayer: 'Even so, come, Lord Jesus' (KJV). . . . No other words could have closed the Book so fitly."—O.P. Kretzmann

See you on the journey.—P.K.H.

*Mercia Eliade, *The Sacred and Profane*

turning points

Licensing/ Ordination

Anglemyer, LaVerne Dean Jr., licensed Oct. 7, 1979, Baugo, Northern Indiana

Bayles, Gordon C., Jr., licensed Sept. 23, 1979, Round Hill, Shenandoah

Bowman, Lee A., licensed Sept. 23, 1979, West Charleston, Southern Ohio

Broache, Stephen William, licensed Sept. 9, 1979, Mill Creek, Shenandoah

Brubaker, Carl L., ordained Sept. 9, 1979, Midway, Atlantic Northeast

Churchfield, George C., ordained Sept. 22, 1979, Pleasant Hill, Southern Pennsylvania

Derk, Elliott H., licensed Sept. 16, 1979, Hershey (Spring Creek), Atlantic Northeast

Detwiler, Samuel K., licensed Sept. 9, 1979, Shelby County, Missouri

Driver, Brent Knoble, licensed Sept. 16, 1979, Fort Wayne, Lincolnshire, Northern Indiana

Fahnestock, Bruce L., licensed Aug. 19, 1979, Little Swatara, Atlantic, Northeast

Finkbiner, Audrey, licensed Aug. 26, 1979, Mechanic Grove, Atlantic Northeast

Fordor, Steven, ordained Sept. 22, 1979, Pleasant Hill, Southern Pennsylvania

Gilmore, Paul D., licensed Sept. 23, 1979, Nampa, Idaho

Glass, Jeffrey E., ordained Sept. 16, 1979, Cloverdale, Virlina

Glass, Terrie Louise, licensed Aug. 12, 1979, Moxham, Western Pennsylvania

Griffin, W. LeRoy, licensed Sept. 30, 1979, York Center, Illinois/Wisconsin

Haldie, David G., licensed June 24, 1979, Easley, Southeastern

Jones, Ralph Douglas, licensed Sept. 9, 1979, Williamson Road, Roanoke, Virlina

Martin, Thomas Kent, licensed Aug. 19, 1979, Orlando, Florida/Puerto Rico

Overhold, James J., ordained Sept. 16, 1979, Nettle Creek, South/Central Indiana

Perroz, Gary, licensed Aug. 19, 1979, Natrona Heights, Western Pennsylvania

Schload, Jess Lee, licensed Aug. 12, 1979, Lititz, Atlantic Northeast

Small, Jane, ordained Sept. 23, 1979, Highland Avenue, Illinois/Wisconsin

Waggoner, Wesley, licensed Oct. 6, 1979, Nampa, Idaho

Weaver, Bruce H., ordained Sept. 30, 1979, Mount Zion Road, Atlantic Northeast

Yoder, Leon, licensed Sept. 16, 1979, Welsh Run, Mid-Atlantic

Young, Mary Elizabeth, licensed May 27, 1979, Black River, Northern Ohio

Pastoral Placements

Barber, Mr. and Mrs. Rex E., from other denomination, to Robins, Northern Plains,

Black, Thornton O., from Beaver Creek/Harmony, Mid-Atlantic, to Uniontown, Western Pennsylvania

Boyers, Auburn A., from Middle River, Shenandoah, to Garbers, Shenandoah

Clevenger, Tom, from secular, to Prices Creek, Southern Ohio, interim

Durr, Stephen, layperson, to LaVale, West Marva, part-time

Good, Lester and Ruth, from semi-retirement, to Mud Lick, Southern Ohio

Grandusky, Robert, from secular, to Valley River, West Marva, part-time

Hadfield, Robin, to Cajon Valley, Pacific Southwest, interim

Hagenberger, Gene M., Jr., from chaplaincy, to Woodbridge, Mid-Atlantic

Hostetter, John H., to Broadfording, Mid-Atlantic, part-time

Kauffman, Herman, from Columbia City, Northern Indiana, to Lafayette, South/Central Indiana

Keebaugh, Alfred C. Jr., from Knobsville, Southern Pennsylvania, to Jones Chapel, Virlina

King, Bernard, from retirement, to Welty, Mid-Atlantic, part-time

Menear, Kenneth, from other denomination, to Bethany, West Marva, part-time

Moore, Lorene, from student, to Independence, Kansas, Western Plains

Phillips, Marvin C., from Columbia Furnace, Shenandoah, to Columbia City, Northern Indiana

Riley, Bobby A., from secular, to Bethany (South), Virlina, part-time

Roop, William K., from Midland, Michigan, to Roaring Springs, Middle Pennsylvania

Wentz, Donald, from Bethel/ Greenville/Rockton, Western Pennsylvania, to Connellsville, Western Pennsylvania

Whetzel, Larry A., from Hiner, Shenandoah, to Chimney Run/Hiner/Valley Bethel, Shenandoah

Wedding Anniversaries

Arnold, Mr. and Mrs. Tom, Burkittsville, Md., 60

Baker, Mr. and Mrs. Harold La Verne, Calif., 50

Bowman, Mr. and Mrs. Noah, Rocky Mount, Va., 60

Brubaker, Mr. and Mrs. Crawford, La Verne, Calif., 60

Crosscope, Mr. and Mrs. Al, Winter Park, Fla., 63

Fitz, Mr. and Mrs. Bob, Waynesboro, Pa., 59

Friesen, Mr. and Mrs. George, Hutchinson, Kan., 50

Geiser, Mr. and Mrs. Hamer, Huntingdon, Pa., 50

Grunder, Mr. and Mrs. Harold, Akron, Ohio, 50

Harley, Mr. and Mrs. Forest, Argos, Ind., 52

Hartsough, Mr. and Mrs. Albert, Orrville, Ohio, 50

Ingram, Mr. and Mrs. Jud, McFarland, Calif., 50

Klepinger, Mr. and Mrs. Raymond, Englewood, Ohio, 50

Lam, Mr. and Mrs. Cleveland, Astoria, Ill., 68

Loshbaugh, Mr. and Mrs. Ralph, Westphalia, Kan., 60

Miller, Mr. and Mrs. Adin, North Manchester, Ind., 50

Nobles, Mr. and Mrs. Carl, North Manchester, Ind., 50

Norton, Mr. and Mrs. Ben, Garden City, Kan., 65

Oberdick, Mr. and Mrs. Bob, York, Pa., 50

Parker, Mr. and Mrs. John, Johnstown, Pa., 50

Petre, Mr. and Mrs. Harry, Hagerstown, Md., 50

Stine, Mr. and Mrs. William, Dallas Center, Iowa, 50

Tasker, Mr. and Mrs. A.C., Somerset, Pa., 51

Weaver, Mr. and Mrs. Cecil, York, Pa., 52

Weber, Mr. and Mrs. Clarence, Dallas Center, Iowa, 70

Wyne, Mr. and Mrs. Elting, Spencer, Ind., 64

Zook, Mr. and Mrs. Ray, Rushville, Ind., 60

Deaths

Badger, Lee, 74, Yale, Iowa, April 19, 1979

Baughman, Naomi, 80, New Oxford, Pa., Sept. 18, 1979

Baum, Jacob W., 92, Palmyra, Pa., Sept. 13, 1979

Beeghley, Lucy Brubaker, 101, Rocky Mount, Va., July 13, 1979

Blough. J. Glen, 67, Cincinnati, Ohio, Sept. 12, 1979

Cain, John A., 79, La Place, Ill., Sept. 10, 1979

Claar, Warren, 85, Claysburg, Pa., July 10, 1979

Cripe, Elsie Bollinger, 93, San Diego, Calif., Sept. 20, 1979

Croy, Myrtie Mishler, 92, Nappanee, Ind., Sept. 10, 1979

Davis, Everett C., 78, Rural Lake City, Ill., Sept. 6, 1979

Deardorff, Lova, 88, Ankeny, Iowa, May 25, 1979

Demmy, Mary, 79, Mount Joy, Pa., Sept. 30, 1979

Dowty, Virgil V., 74, Milford, Ind., Aug. 28, 1979

Etter, Stella, 87, Fort McKinley, Ind., Sept. 28, 1979

Flora, Larry Otha, 72, Boones Mill, Va., June 4, 1979

Forren, Arlice E., 69, Harrisonburg, Va., Sept. 20, 1979

Fuhrman, Chester, 74, Manchester, Md., May 21, 1979

Gillette, Walter, 61, Dayton, Ohio, Sept. 18, 1979

Gump, Merl E., 88, Churubusco, Ind., May 5, 1979

Haulman, Charles, 63, Dallas Center, Iowa, June 25, 1979

Heckman, Fern, 83, Dixon, Ill., Oct. 2, 1979

Heckman, Huber, 71, Dayton, Ohio, July 16, 1979

Hoffer, Dora, 92, Martinsburg, Pa., Oct. 6, 1979

Hostetter, Edith M., 56, Lebanon, Pa., Sept. 2, 1979

Ickes, Will, 83, Dallas Center, Iowa, Aug. 25, 1979

Johnson, Nancy, 43, Ashland, Ohio, Sept. 12, 1979

Kauffman, Sadie B., 97, Columbiana, Ohio, June 19, 1979

Kessler, Florence M., 76, Parker Ford, Pa., Aug. 25, 1979

Kimmel, Nobel C., Shelocta, Pa. Pa., June 13, 1979

Kint, Dessie, 89, Fostoria, Ohio, Sept. 13, 1979

Knudson, Alma J., 86, Eureka, Calif., Aug. 21, 1979

Koehler, Faye, 75, Somerset, Ohio, Aug. 27, 1979

Lesher, Vera H., 72, Myerstown, Pa., Sept. 10, 1979

Mahoney, Venona M., 64, Bakersfield, Calif., Sept. 14, 1979

May, Perry, 94, Catlett, Va., Sept. 3, 1979

McKimmy, Eva, 87, Beaverton, Mich., Aug. 19, 1979

Meyer, Ezra G., 81, Lebanon, Pa., Sept. 8, 1979

Miley, Wilbert, 72, Ashland, Ohio, Aug. 19, 1979

Moon, Howard, 86, Plymouth, Ind., Aug. 31, 1979

Neptune, Charlotte, 76, Modesto, Calif., Aug. 31, 1979

Oliver, Francis Abraham, 77, Batavia, Iowa, Aug. 30, 1979

Paul, Elmer E., 71, Mount Morris, Ill., Sept. 9, 1979

Replogle, Mary Grace, 65, Martinsburg, Pa., Aug. 7, 1979

Steele, Lester L., 79, Martinsburg, Pa., Oct. 11, 1979

Steely, Miriam K., Quakertown, Pa., Sept. 15, 1979

Stinebaugh, Walter C., North Manchester, Ind., Aug. 15, 1979

Stremmel, Mary, 79, Hanover, Pa., July 7, 1979

Talbot, Pearl, 90, Boonsboro, Md., Sept. 29, 1979

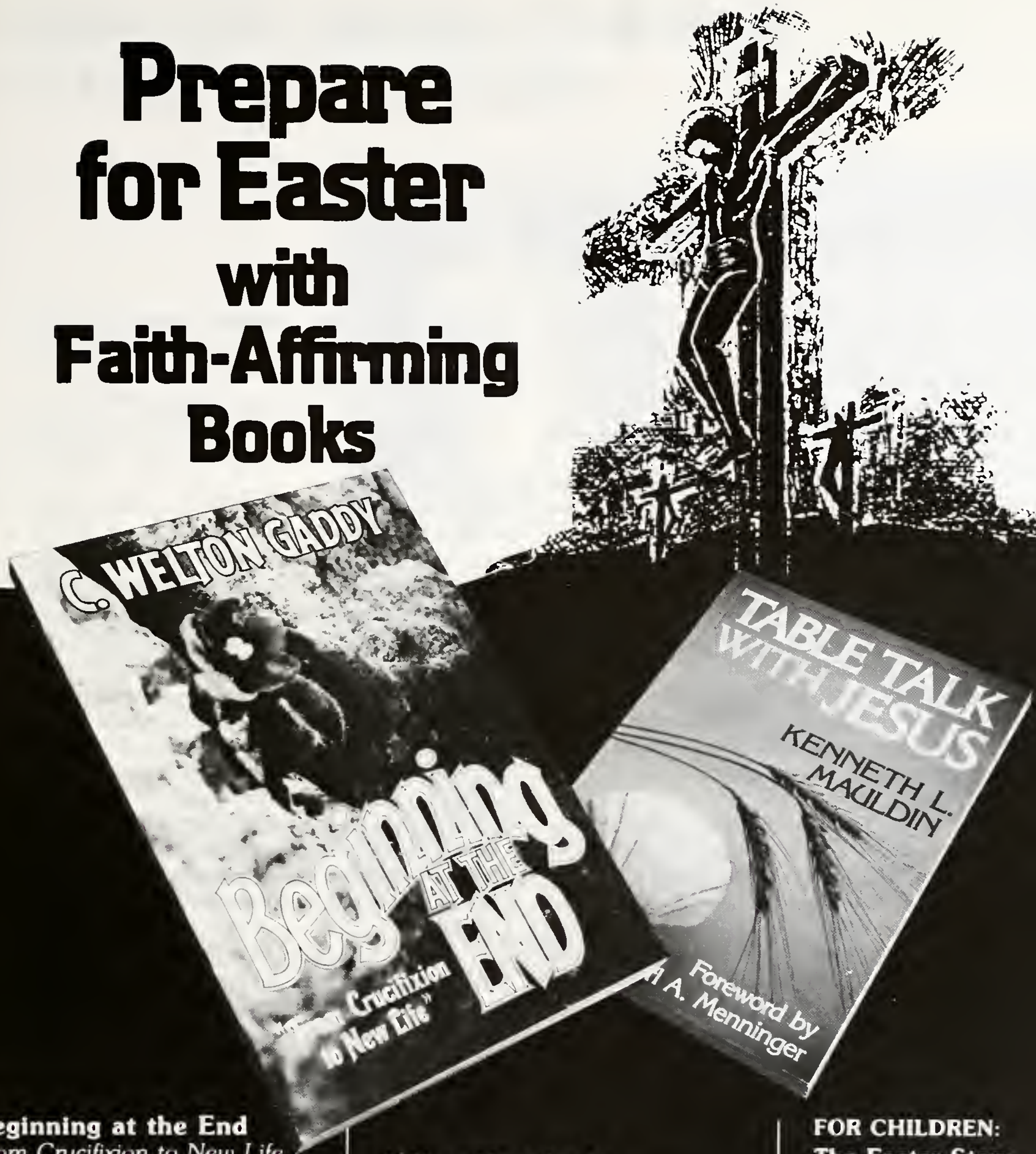
Wagner, Georgianna O., 83, Martinsburg, Pa., Aug. 30, 1979

White, Lilla, 89, Guthrie Center, Iowa, May 26, 1979

Wolfe, Lydia A., 81, Glen Burnie, Md., Aug. 3, 1979

Ynst, Mae L., 82, Boonsboro, Md., Sept. 29, 1979

Prepare for Easter with Faith-Affirming Books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No headlines for the sisters

In the August MESSENGER we introduced a brief vignette of Annual Conference secretary Phyllis Kingery Ruff with this statement: "Curiously, little has been made of the fact that the second highest elective position in the Church of the Brethren is filled by a woman."

The other day, a woman who formerly served in several different capacities in World Ministries scolded me for that statement. "Why," she asked, "didn't you say, 'Curiously, little has been made of the fact that the *highest* elective position in the Church of the Brethren *is filled by a man*'?"

Of course, I blustered around and tried to explain. But, "curiously," it is a fact that we accept it as natural, not contrived, that men always fill the moderator post. And it is sad that we still need to make a fuss whenever a woman is elected or appointed to any position formerly held only by males.

At Seattle last summer I was serious when I told colleagues, "I don't know what will be the cover photo of the August MESSENGER . . . unless Pat Helman is elected moderator-elect." That would be news. That is unfortunate. I long for the time when we can elect the best-qualified persons to all leadership positions and find it unremarkable that as often as not, women are those chosen.

It bothers me that the appointment of Ruby Rhoades as World Ministries executive is a subject calling for MESSENGER cover treatment. A news item on page four should be sufficient. And it upsets me that we did not appoint a woman to a position on that level until a mandate was issued and even then delayed it till the last possible date. The "Journey of the Sisters Among the Brethren" has been a painful one and it continues in 1980.

Ruby Rhoades says of the Brethren record of according leadership roles to sisters: "Women come up on the short end, unless it is mandated, as it was in my case. And it's not because we are incapable, but simply because we're women. All we're asking is that women be considered and judged for our leadership skills and capabilities, and not our sex."

That statement is consistent with one made by an earlier sister, Sarah Major, in 1835, as she defended her right to preach: "I conceive it would be very inconsistent . . . to quench the gift of the Spirit of God, because it was given to a woman. . . . I believe in Christ Jesus male and female are one. Everyone should do as much as they can to glorify God with the different gifts of the Spirit of God."

Or hear Mattie Dolby, in 1911 the first woman ordained as a minister in the Church of the Brethren: "America boasts of her freedom and Christianity, but we, as American Negroes, have known little but to be abused and misled." Mattie Dolby was later forced from the Church of the Brethren and eventually took in washing and ironing to keep her family alive.

And there is Julia Gilbert, appealing at the 1910 Annual Meeting for the right of sisters to participate fully in communion: "When we come down to the breaking of the bread and the passing of the cup . . . man steps in between us and our Savior. Though man never suffered, or shed a drop of blood for us, he takes his hand to break the bread for us, as if God hadn't given us any hands."

We acknowledged that women had the right to break bread and pass the cup, and soon forgot it had ever been an issue. We began to ordain women and enough now serve as pastors that, happily, we no longer are treating "women pastors" as headline material. Women serve on the General Board (although not yet in the numbers they should), as General Board commission chairpersons and on the General Board staff. Phyllis Carter recently became executive for Florida/Puerto Rico District. Ruby Rhoades is now head of World Ministries, and, as such, sits on Administrative Council.

Sooner or later we will elect a woman as Annual Conference moderator-elect and I will feel bound to give the event cover treatment. But I dream of the time when sisters participate so fully in the life of the denomination, including leadership roles, that we will have to look elsewhere for our headlines and our covers. —K.T.

An Open Letter to New Readers of Festival Quarterly

Are you a Christian because of what you believe or because of how you live?

I admit it's a tough question. Many say belief and creed are more important than discipleship and lifestyle. Others say the opposite. In fact many of the debates in the Christian church through the ages have been pitted around these questions.

The faith community of which I am a part is struggling with this question in a new way these days. The modern age has assaulted our various Mennonite and related peoples with unusual fierceness in recent years.

So it is not an idle discussion for us. It's a matter of the life or death of a people of God, a faith-community which has traditionally believed that it's impossible to separate what one believes from how one lives. We have stressed discipleship to Christ, Christian community, humility, service and servanthood, and witness in deed as well as word. But change is upon us and we're not sure which direction to go.

I am editor of a small magazine called Festival Quarterly. *During the past five years we have been attempting to probe some of the issues behind the scenes in this identity crisis of our faith-peoples. I'm writing to ask you to join the conversation.*

Our approach is to examine how our faith, values, ethics, and ideals have actually resulted in life. This means we explore the nitty-gritty, everything from our humor to our music, our symbols, and our farming. We feature new recipes from Doris Longacre, suggesting ways to consume less of the world's resources and enjoy it more; Dave Augsburger on communication and anger; Robert Regier on visual arts, from quilts to painting; book reviews on all the books written by and/or about our various peoples, ranging from theology and history to fiction and children's literature.

We try to raise serious questions about what's happening to us and hear what our wisest leaders are saying about our future faith and life. We believe that by examining what our sociologists, theologians, and artists are saying and doing might be one of the best ways to face the truth of our beliefs and lives.

I sincerely hope you join us as a reader. I'm not trying to make our magazine sound important or better than anything else. I'm merely inviting you to join a conversation that is very important to us and many of our communities and related people of God.

I'll wait to hear from you.

Sincerely yours,

Phyllis Pellman Good

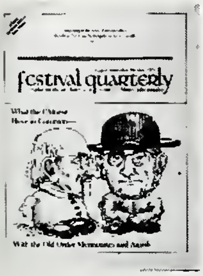
Phyllis Pellman Good, Editor

Typical features in *Festival Quarterly*

- "Can the Church Afford to be Honest?"
- "This I Learned from My Child"
- "Grief in Community"
- "Why Mennonites Keep Forming House Churches"
- "The 10 Best Books About World Hunger"
- "An International Recipe Sampler"
- "Where to Grow Old—Two Views"
- "What the Chinese Have in Common with the Old Order Mennonites and Amish"
- "What Did Jesus Say About Symbols?"

Regular features such as:

- "People Stories" featuring writers of nonwhite background
- Visual arts commentary by Robert Regier, an accomplished artist and excellent writer to boot
- Jewel Showalter's stories and comments about creativity at home
- Reviews of secular best-sellers and movies from an FQ point of view
- International news about artists, musicians, painters, quilters, composers, writers, photographers, dramatists, wood-carvers, potters, novelists, choirs, filmmakers, television writers and producers, actors, and cooks—not to mention festivals, relief sales, community cultural events, and creative worship experiences



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Dorcas Hanbury's Log Cabin Puzzle

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McPHERSON COLLEGE . . . 13-1 student-faculty ratio . . . majors include interior design, agriculture, industrial education, audio-visual communications, home economics . . . 40 percent of student body belong to Church of the Brethren . . . high rate of acceptance by graduates into first-choice medical graduate schools. McPherson, KS 67460

UNIVERSITY OF La VERNE . . . master's degree programs, College of Law, Doctoral Program in School Management . . . 1,800 students on campus . . . ivy-covered buildings contrast with "Supertent" . . . programs in energy and communications, bilingual education, criminal justice and public administration. La Verne, CA 91750

SPECIAL REPORT:
CHINA
30 YEARS LATER

Pastor Yin of Beijing's Rice Market Street Church

messenger

CHURCH OF THE BRETHREN FEBRUARY 1980

contents

10 **The Church Faithful.** To stir pre-Conference thinking, MESSENGER excerpts a chapter from Vernard Eller's new book, *The Outward Bound,* which speaks to the Annual Conference theme. "The Church Faithful—Can any group not in the unprofitable servant role claim to be the church of Jesus Christ?"

14 **China 30 Years Later.** Howard E. Royer takes a graphic look at China's people and the Brethren connection. Six pages of photos and text reveal a giant country changing in a blur of new freedoms and foreign influence.

20 **God Calls Us . . . to Love Tenderly.** With the Goals for the 80s, talk about love must be translated into nuts and bolts reality. It's tempting to ask, "Why doesn't somebody do something?" but do we have honest reasons not to act? Bible study by Harold S. Moyer.

22 **Johnstown's 'New Day.'** Using the axiom, "Stop preaching about it and do it," two Brethren ministers take the gospel to the inner-city streets of Johnstown, Pa. Story by Dan Petry.

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About the cover: Yin Ziehzeng, or Peter Yin as Brethren missionaries recall him, is pastor of the only Protestant church in Beijing (Peking), China's capital city. In 1966 with the advent of the Cultural Revolution, Red Guards invaded his Rice Market Street congregation, burned Bibles and hymnals, closed the building and for three years banished the pastor to the countryside. Things might have been worse, Pastor Yin reflects today: A box of Bibles stored on the third floor was overlooked; the church structure was left intact; and he was not persecuted nearly as severely as others he knew. Now, more than any time since the Rice Market Street Church reopened in 1971, he finds the Chinese responding. And the future is brightened further by the upcoming publication of a new translation of the New Testament, the Psalms and a hymnal.

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VOL. 129, NO. 2 FEBRUARY 1980

CREDITS: Cover, 14-19 Howard E. Royer. 2 Fred W. Swartz. 3 left, 26 Nguyen Van Gia. 4-5 Wonday Film Service, Inc. 8 Cathy Stanley. 21 art by Ken Stanley. 23 Dan Petry.

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letters

A PRISON VISIT OPENS EYES

Many Brethren are interested in prison reform (See "Do We have to put People in Jail?" May 1979). Members and friends of the Myersville Church of the Brethren recently toured the Maryland Correctional Training Center, a medium security institution, near Hagerstown, Md. Approximately 1,700 male residents between 18 and 40 are housed at the center. The visitors toured the food service area, vocational shops, two housing units, gymnasium, chapel, education and classification building which includes classrooms, library and counseling rooms. Since I am a teacher in the Basic Education Department, students, aides and other residents spoke and performed for the visitors. Resident speakers told about institutional services and programs. They described their living conditions and talked about their experiences before being incarcerated. Two brothers sang lively sacred songs.

It was interesting to note the impressions of the visitors and residents. For the most part what the visitors saw on the tour was entirely different from what they thought a correctional institution would be like. Remarks were made about the small living quarters and crowded conditions. All agreed the varied programs offered the men opportunities for improvement. The part of the tour they enjoyed most was meeting the residents. They enjoyed the conversation, performances and their friendliness—residents were just like everybody else. Comments heard by the residents: "That was a fine friendly group of Christian people." "It was nice of them to come." coming back?" "It would have been nice if they could have stayed longer." Since the tour, notes and cookies have been exchanged. The church group has been invited to dramatic plays put on by the residents.

Eyes were opened. Members of the church group have asked about touring the Maryland Correctional Institution, a maximum security facility near the Training Center.

GERALD C. HICKS
Myersville, Md.

DOES 'BRETHREN' INCLUDE SISTERS?

In the November MESSENGER, Vernard Eller cited a "noted feminist theologian" to support his view that "brethren" is a "totally inclusive and non-discriminating term." I cannot hope to "prove Letty Russell wrong," but there are some points that should not be overlooked.

The Greek word *adelphoi* is generally translated today as the term "brothers." As I read the New Testament there are many places that *adelphoi* is used in the sense of "Christian friends" of either sex. There are other places, however, despite Russell and Kittell, that it is rather obvious the New Testament writers had in mind the almost exclusively male leadership in the churches to whom they were writing as in: "Greet all the brothers with the kiss of peace," The word "brothers" is rather clearly confined to males. The implication, though, is that sisters should also greet each other in the same fashion.

The fundamental issue, however, is not how *adelphoi* was used 2,000 years ago, but how the English word "brethren" is used today. In the *American Heritage Dictionary*, which Brother Eller keeps in a handy place on his desk, the only definition given for "brethren" is: "*Archaic,* plural of brother." A contemporary version of our name, therefore, would be: "Church of the Brothers," which is hardly "totally inclusive."

I can remember numerous preachers from my childhood who in addressing the congregation would say, "My dear brothers and sisters." They hardly ever used only the term "brothers." If "brothers" is so "totally inclusive" why did they add "sisters?"

My own view is that our title was chosen during the era of masculine domination so well illustrated by the drama, "Journey of the Sisters Among the Brethren," presented at the Seattle Conference. As such, it is somewhat discriminatory and is contrary to the explicit teaching of the New Testament that in Christ there is neither male nor female.

Vernard Eller also raised some interesting questions about the titles of some other denominations. Although they may not be "pure linguistically" or theologically sound, most of them are no more sexually offensive than is the term "Christian," which honors a male. Should we be concerned about the splinter in somebody else's eye or with the beam in our own?

If our church, after conscientious exploration of this issue, decides it cannot find a more appropriate name, I am sure that most of us can live with it.

William Willoughby
La Verne, Calif.

BRETHREN AND THE GREAT 'GO YE'

The difference in the cover of the December Messenger and that of the December 18 *Gospel Herald* (a Mennonite weekly) struck me hard. The Messenger cover was the art work of a medieval Christian, as he thought of the birth of Jesus *(It was a "Xerox" of a photo of nativity figurines from our gift shop. — Ed.).* The *Gospel Herald* gave the story of an unusual and unlearned man in Brazil who has given his life to telling what Jesus can do for men.

These two offer me one reason why the Church of the Brethren is not reaching many unsaved people, while the Mennonites are doing more and getting converts. They are more obedient to Jesus' command to go "preach, teach, make disciples and baptize."

Then as I looked at the editorials of each of these two magazines I saw another contrast.

Messenger gave some very striking figures on the arms race. I have seen nothing better than the Bible as an argument for stopping the arms race. The New Testament especially seems to say that this evil will not be overcome without a direct awakening of men's hearts — a work that only the Holy Spirit can do. The history of missions seems to teach the same thing. Hence the church's mission.

The Mennonite editorial was titled "Latin America: The Neglected Peoples" — a call to celebrate Christmas with action.

Now I take notice of the outreach of these two churches. Both started in Europe. The Brethren, I would estimate, have about ten percent of their members outside Europe, the US and Canada. My impression is that the Mennonites have 40 percent of their members outside of these areas.

O. E. Gibson
Westmont, Ill.

(I gather that you didn't read our December story about pioneer missionary Howard Bosler, whose work and that of others has helped create a church of 35,000 members in Nigeria, a church still rapidly growing. Christ, indeed, commanded us to go and make disciples, but he didn't say we should claim them as "our" disciples. — Ed.)

THE SPEAKERS MAKE CONFERENCE

On Christmas Day I watched Dr. William Sloane Coffin on tv, who was in Iran, working with our problem there.

Dr. Coffin gives me hope; I ran to the tv every moment he might appear, just to get a glimpse of him — to hear what he was saying.

I recall hearing him at Annual Conference a few years ago when he gave a lot of time to a luncheon meeting, mostly attended by youth, telling about his experiences in Vietnam War protests, and testifying to his faith and beliefs. He was magnetic, courageous, humble — a magnificent man.

I wonder how persons become like that. We need Christians in government like him, who can get the world's ear, who can speak to the nation and it will listen with respect.

Speakers like Dr. Coffin make Annual Conference worth all the travel, expense and energy that is put into it. It is the place Brethren get lifts and unity of thought, and pick up some courage. It has done that for me.

Bernice Hoover Cook
Plattsburg, Mo.

DISASTER SERVICE "GOOD NEWS"

Recently at our Citronelle, Ala., garden club meeting, someone mentioned the Church of the Brethren.

"Church of the Brethren?" A little lady swung her chair around to face more of our group. "I have to tell you this."

Then she told how Hurricane Frederic tossed two trees atop their house. As she and her husband were out front, viewing the shambles, a truck stopped and several men approached them.

"'Can we help?' They did not ask if we attended church, or ask where. This Church of the Brethren disaster team just asked if they could help. Then they would not take pay."

Her face shone as she told it. "I just had to tell you this," she finished.

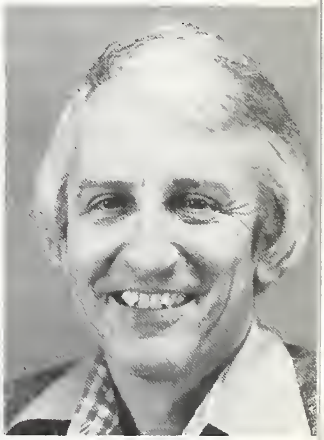
Really it is "Good News" when people let the Holy Spirit guide them into following the Lord Jesus by practicing the golden rule.

Ruth White
Citronelle, Ala.

page one

Messenger had not carried a major article by him for over three years, but that did not mean that Vernard Eller, one of the Brethren's most prolific writers, had fallen silent. "I've always got an idea for a book," says this University of La Verne professor of religion, whose latest book, *The Outward Bound,* has a chapter excerpted in this issue of Messenger.

With 12 books published, Vernard Eller has become known as a writer on serious subjects who can reach a broader audience than academic theologians because he writes in clear, simple language and lightens his subject with wit and humor. The Eller brand of humor is reflected in the titles of his more popular books: *Cleaning up the Christian Vocabulary, The Sex Manual for Puritans* and *The Mad Morality* (the Ten Commandments seen through the eyes of *Mad* magazine).


Vernard Eller

Messenger is quick to point out that Vernard launched his journalistic career as editor of youth publications for the Church of the Brethren, 1950-1956. He went on to combine journalism with teaching when he joined the La Verne faculty in 1958.

It was at La Verne that Vernard fell under the influence of the works of Soren Kierkegaard, and began his book-writing career with the publication of his doctoral dissertation on that Danish theologian.

A recent article by Terry Ichinose in *La Verne* magazine sums up the Christian commitment of this Brethren theologian, teacher, author and member of the General Board: "'My commitment is not to theology, but to Christian faith as a way of life. It is a relationship that involves a person's total life. I hope that in all my teaching and writing, the student will grow in the practice of faith.'

"'The primary thrust of my life has been to try to bring into focus four different elements not often seen as even being compatible: a strong Christian commitment; solid thought and scholarship; clear and powerful communication; and true wit and humor.'"

We are glad to hear from Vernard Eller on our 1980 Annual Conference theme. — The Editors

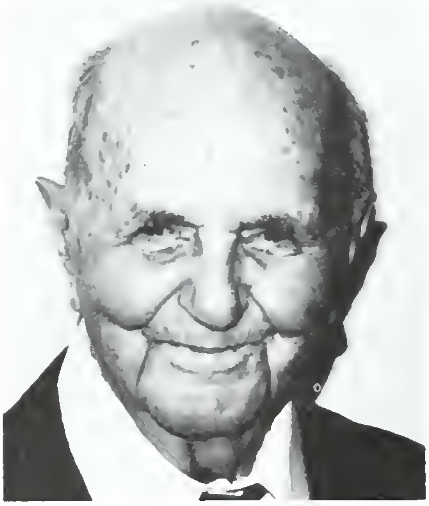
in touch

Wilsie Clayton Ikenberry: Creative vision

“For the record, Wilsie Clayton was born in 1884.” That is the modest way Wilsie Clayton Ikenberry shares his age in one of his well-written manuscripts through which he preserves the heritage of his eventful life. For the record, Wilsie Clayton Ikenberry of Roanoke, Va., has only lately embarked seriously upon a career as a prose writer and therein our interest lies. Wilsie lost his battle with glaucoma about seven years ago and though blindness was the victor, he still carries on his “writing,” several hours a day—at the keyboard of the same standard typewriter he has owned since 1927. “I make a mental outline,” he explains, “then it just seems to flow when I sit down at the typewriter.”

And “flow” it does. “Partly to keep my mental processes from getting dull,” he says, “and also that I might make a small contribution of historical information not generally known, I write for limited circulation.” Among his recent efforts he has produced a history of his congregation, Central Church of the Brethren in Roanoke; an account of student life at Daleville College when the school was in its prime; and two manuscripts that tell of the lives and accomplishments of the eight brothers and sisters of the humble and respected Henry and Catherine Ikenberry family of which Wilsie is the youngest. But being a resident in the convalescent center at Roanoke’s Friendship Manor has afforded him the freedom to write whenever he gets an idea, and so he has some smaller manuscripts, such as the one that tells of the early railroads in Franklin County, Va., and the one in which he describes the methods of farming in the 1890s.

Wilsie Clayton Ikenberry retired in 1953 from a career of 43 years in public education, three-fourths of which was spent in the Roanoke schools as both a teacher and a principal. Active in both church and civic affairs, he has been a member of the Roanoke Lions Club for more than 50 years. It was during his term as president of the club that a committee was formed to work with blind persons, long before he was aware that he himself might be in the other seat.



“People know that a person is blind,” he reflects, “but few comprehend the *fact* of that blindness. For example, people will say to me, ‘I laid that book on the table over there’ but do not stop to think that there are two tables in the room. Sometimes I am talking and people walk out of my room without telling me they are leaving. As to attitude, there is a difference between saying, ‘There goes a blind man,’ and ‘There goes a man who is blind.’”—F.W.S.

Phyllis Carter: ‘A lo

Phyllis Carter has to pinch herself now and then to be sure she’s not dreaming. As the new executive for Florida/Puerto Rico District of the Church of the Brethren, she is a long way from her Indiana farm origins. Phyllis calls her pilgrimage the result of a love affair with the Church of the Brethren.

Phyllis and her husband, John, were a young Quaker couple with a breeder pig farm when they met the Church of the Brethren through peace activist Dan West. A caring Kokomo, Ind., church taught them Brethren ways and received them into fellowship. Phyllis “fell in love,” however, in the intensity of a Mission Twelve encounter.

A move to a new farm and a small rural church gave Phyllis the first opportunity to translate her growing spiritual maturity into leadership. She was invited to do a six-month stint as part-time interim pastor at her Bethel Center church, and continued for four years. She and John and their three children then struggled with the decision for ordination, knowing the cost would eventually be the farm and more change in their life-style.

Phyllis became pastor of the large Wabash congregation. The local newspaper noted her arrival with “Woman Named Pastor.” After six years, the same paper said, “The pastor of the Wabash Church of the Brethren, who has enriched all our lives, Phyllis Carter, is leaving.” Phyllis models both within and beyond the denomination the capability of women in the ministry.

Phyllis is a tall, handsome grandmother with authority and ease in the pulpit. Her ministerial garb is a prayer covering (“I am a feisty person and I wear it to remind me whose I am”) and often a red dress signifying her constant celebration

ffair’

of life. She is a rare combination of intellect, practicality and warmth.

For years Phyllis has worked in a disciplined way at her intellectual skills, with a reading goal of three books a week. The 1978-79 year was spent at Bethany Theological Seminary, validating her years of self-education and getting her theology consistent. “What a joy after reading Bonhoeffer for years with no discussion, to be able to sit in a Bonhoeffer class with Dale Brown.”

Another growing experience for Phyllis was her years as a member of the General Board (1968-79). Chairing the World Ministries Commission (1974-79), Phyllis traveled to India and Nigeria and spoke widely across the denomination.

A writer once described Phyllis as someone “always looking for that next mountain to climb.” As she begins her latest ascent, she continues in her determination to be a useful tool for Christ, in a time when, as Phyllis puts it, “The Church of the Brethren is coming alive.” — NANCY ULRICH

Nancy Ulrich is a member of the York Center congregation, Lombard, Ill.

Lena & Henry Fike: ‘Our method of living’

The late afternoon wedding was small, with only the families of the bride and groom in attendance, but the vows exchanged that summer day on a farm in Preston County, West Va., sufficiently tied Henry Fike and Lena Hamstead together in a happy union that has lasted over 65 years.

The newlyweds, both school teachers, did not go on a honeymoon and lived that first year with their families.

“A year after we were married we got the Delaware fever,” Henry explains. He and Lena got teaching jobs near Farmington, Del., bought a small farm and settled down to a life of farming and teaching.

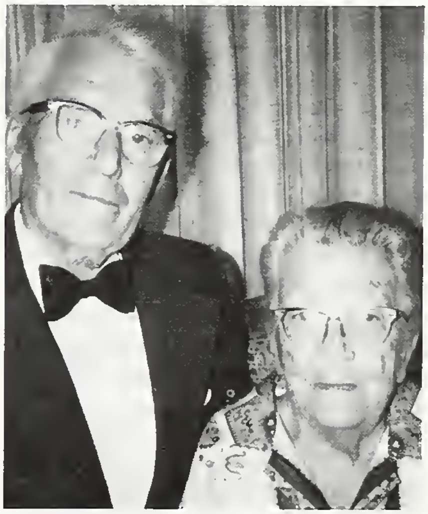
The four Fike children — Milton, Ralph, Genevieve and Robert — were all born on the farm, where Lena and Henry produced their “eats” in addition to a couple of acres of strawberries for sale in local markets.

After the birth of son Robert, Lena went back to teaching in a one-room schoolhouse, a job she left to raise her family. “I had a hankering to get back to work. I didn’t feel unusual, but a lot of people censured me for going back to teaching while I had kids at home,” says Lena. She adds with humor, “Besides that, we needed the money.”

While they lived in Delaware, the Fikes helped to found the first Church of the Brethren congregation in that state. As charter members they return each year for homecoming.

When the children approached college age Lena and Henry decided to sell their Delaware farm and return to Morgantown, so they could afford to send the children to West Virginia University. “It was hard, but for the good of the children, we knew we had to do it,” Lena says. “We certainly loved that farm.”

Back in West Virginia, Henry continued teaching, while Lena was in charge of the house and the numerous students who boarded with the family over the years. “I did a great deal of cooking,” says Lena, who still cans and freezes the vegetables Henry raises in their garden. “I sometimes wonder how I did all that. There wasn’t much sitting around. That’s for sure.”



Lena’s observation holds one key to the successful, long marriage — meaningful activity. Other keys are love, devotion and commitment. The Fikes like to hold up another key — a good diet, much of it vegetables. The Fikes have never been seriously ill. But, in summing up both the marriage and accounting for their own longevity, Lena and Henry reveal yet another ideal often missing in life today: “It’s just our method of living. There hasn’t been much tension in our lives.”
— JOHANNA FISHER STEWART

Johanna Fisher Stewart is a freelance writer in Morgantown, W. Va.

Second Sunday service new at '80 Conference

A Sunday afternoon worship service has been added to the usual Conference schedule for the 1980 Conference in Pittsburgh. Installation of the new moderator and passing of the gavel—traditional at the morning worship service—will be at the closing service in the afternoon.

Matt Meyer and Doris Lasley, Annual Conference staff, expect an especially large turnout at this year's Big Meeting. Meyer predicts it will be "more like the huge conferences that used to be held at Ocean Grove, N.J.," and says he expects Sunday attendance to reach 10,000. Nearness to the center of Brethren population is the key—"Pittsburgh is within a half-day's drive of approximately 80 percent of the Brethren," points out Lasley.

Annual Conference Central Committee decided to add the second Sunday service on the advice of eastern area district executives. Because many people are expected to attend Conference only on Sunday, Central Committee has asked that all exhibits (including The Brethren Press sales exhibit) remain open until 4 p.m. "If you've never been to an Annual Conference," says Meyer, "this is the time to think about it." Planners hope busloads of people will take advantage of the central location and drive to Pittsburgh for Sunday, saving themselves lodging costs but getting in on the spirit and activity of the Big Meeting.

The thousands who come the whole week of June 24-29 will have plenty to keep them inspired and attentive. Under the theme, "The Church Faithful," the Church of the Brethren Annual Conference will be convened in the Pittsburgh Civic Arena. Guiding the six days of business, inspiration and fellowship activities will be Moderator William R. Eberly, a Manchester College professor. Eberly will present the keynote speech at Tuesday evening's opening session.

Other speakers for the general sessions are Kenneth L. Gibble, pastor of the Ridgeway Community Church of the Brethren, Harrisburg, Pa., Wednesday evening; Inez G. Long of New Holland, Pa., author, teacher and pastor's wife, Thursday evening; Caryl Kline, former Secretary of Education for the Commonwealth of Pennsylvania, Friday evening; Paul H. Fike, pastor of the East Chippewa Church of the Brethren, Orrville, Ohio, Sunday morning; and Bruce Larson, noted writer and lecturer, Sunday afternoon. A special music festival followed by an all-conference fellowship time is scheduled Saturday evening.

William Eberly

Kenneth Gibble

Inez Long

Caryl Kline

Paul Fike

Bruce Larson

Worship leaders for the general sessions are Duane H. Ramsey, Herbert and Jeanne Smith, Jean Roland Moyer, Elizabeth Ann Cherry, Roger Forry and Donald H. Shank. Chairing the worship planning committee is Robert W. Knechel Jr., a member of Annual Conference Central Committee. Co-coordinators of Conference music are Verna Sollenberger of Annville, Pa., and Arlene Keller of Lebanon, Pa. Bruce Hirsch of Juniata College will direct the Conference choir.

Another new twist in the 1980 Conference schedule is the plan for Bible study. Morning Bible study will be offered in each of four locations: the Arena, the nearby Hyatt House, the William Penn Hotel three blocks away and Duquesne University. Each of the four Bible study leaders will present his lesson every day in a different location. The study, from 7:45 to 8:30 a.m. Wednesday through Saturday, will focus on I Cor. 14:12 and the Church of the Brethren Goals for the 80s. Leaders will be David J. Wieand, Carl W. Zeigler Sr., A. G. Breidenstine and David G. Metzler. Sunday morning's Bible study will be from 9 to 9:45 a.m. The single session, led by Anna Mow, will meet in the Arena.

Three dozen Insight Sessions will follow the evening worship services Wednesday, Thursday and Friday. Hearings on major business items are scheduled after worship Tuesday evening.

Another special event planned for this year's Conference is a series of music workshops. Three days at noon, workshop instruction will be offered in the use of bell choirs and in leading congregational singing.

The Civic Arena, where business sessions will be convened, has seating for approximately 15,000, and plenty of room for exhibits. Drop-in centers for junior and senior high youth will also be located there as will a coffee house and food service and child care facilities.

Meal events are scheduled primarily at the Pittsburgh Hyatt House, just across the street from the Arena. Insight Sessions will be convened at the Hyatt House and the William Penn Hotel.

Pre-conference meetings are scheduled in several locations. Standing Committee will meet in the Hyatt House. The Ministers' Association will meet at the William Penn. The General Board, anticipating a particularly heavy schedule of meetings, may begin Friday at noon, a day earlier than usual. At least one session of the Board meetings will be at the Greensburg Church of the Brethren with other sessions at the Hyatt House.

Nearly two thousand lodging rooms will be within walking distance of the Arena. Although the 700 rooms in nearby hotels are expensive, Meyer suggests that sharing a large room with two or three others will provide economical lodging. An additional 1,200 rooms are available at Duquesne University, five blocks from the Conference site. Meyer notes that the five

Pittsburgh's Civic Arena (below) is the site of the June 24-29 Annual Conference.

blocks may seem long to some Conferencegoers because they are hilly, so some bus transportation will be available.

A supplementary lodging list will describe hotels and motels in outlying areas. All these will be accessible to the Arena only by car. Three parking areas are available within walking distance of the Arena. Youth will be housed at Carlow College, a 15-20 minute bus ride from the Arena.

Packets containing housing and other information were scheduled for mailing by Feb. 1. All registered delegates will receive a packet directly. Pastors will also have materials on hand.

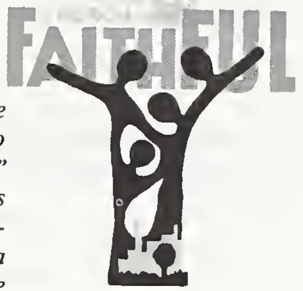
Items of business referred by the 1979 Annual Conference in Seattle are:

- *Christian life-style.* A report is expected from the task force appointed by the General Board to study the Christian response to wealth and possessions and taxation. The task force study is responding to two queries from the 1977 Annual Conference. Its members are Ina Ruth Addington, Cordell Bowman, Estelle Horning, Steve Mohler, Ramona Smith Moore and staff liaison Howard Royer.
- *Baptism and church membership.* The General Board, through its Parish Ministries Commission, will bring a report in response to action of the 1978 Annual Conference.
- *World mission philosophy.* A report is expected from this committee appointed by the Annual Conference officers at the direction of the 1979 Conference. Members are Curtis Dubble, Elsa Zapata de Groff, Ira W. Moomaw, T. Wayne Rieman, Patti Bittinger Stern and staff liaison Ruby Rhoades.

- *Diminishing membership in the Church of the Brethren.* The committee studying this query will make a preliminary report and seek information. On the committee are Dorotha Fry, Marilyn J. Koehler, Olden D. Mitchell, Owen G. Stultz, Cynthia Weber-Han, Lorele Yager, C. Wayne Zunkel and staff liaison Matt Meyer.
- *Support systems for those called to set-apart ministries* and *challenge goal for per-member giving.* Updates on these two items are expected from the General Board.

Queries received by Central Committee to date are the following:

- *Participation in the National and World Council of Churches.* Submitted by the Atlantic Northeast District.
- *Mission Work in India: Request from Bulsar Church for reinstatement in the Church of the Brethren denomination.* Submitted by Western Pennsylvania.



The conference theme, and "To love tenderly," one of the 80s goals statements and a focus of the conference, are represented in the symbol created by Virginia Crim of Dayton, Ohio. The basic cross shape symbolizes the church and is formed of people with arms uplifted to uphold the church and intertwined to live in wholeness with each other and at peace with the environment. Peace is symbolized by the dove; the environment by a tree and a factory.

- *Rotation of dates of Annual Conference.* Submitted by the Western Plains District.

On location coordinator for the 1980 Annual Conference is Joel Bowman of Pittsburgh.

AACB adds new events to Conference slate

An Insight Session on experiencing worship in many forms and a juried exhibit of photographs and prints illustrating the Goals for the 80s are two new additions to the usual slate of events offered at Annual Conference by the Association for the Arts in the Church of the Brethren.

Such favorite standards as quilting, the Art for Hunger exhibit and a tour of the host city's art museum will return to Conference courtesy of AACB.

Congregations are invited to contribute quilt blocks for the 1980 creations. Blocks should be eight inches square plus a quarter-inch seam allowance on all sides. Any workable fabric suitable for quilting may be used. The design may be embroidered, appliqued or pieced (no liquid embroidery). The church name may appear in the design.

Quilt blocks should be mailed to Mary Ann Hylton, 521 S. Sierra Ave., Apt. 166, Solona Beach, CA 92075, no later than June 1 or may be delivered to the quilting area at Conference by Tuesday afternoon, June 24. Proceeds from auctioning the quilts will go to SHARE and AACB.

This year's Art for Hunger exhibit will feature paintings, prints, sculpture, banners, ceramics, weavings, photographs and other arts and crafts. Artists are to specify which of their entries are for sale. Half the proceeds of all sales will go to Heifer Project and half to the artist.

All entries are to be original in design and construction and all works must be framed or otherwise ready for display. Entry fee is $3. For further information and registration, contact Patricia K. Helman, 1400 East St., North Manchester, IN 46962.

Before Conference, entries may be shipped to the Church of the Brethren, Beechwood Boulevard and Lilac Street, Pittsburgh, PA 15217. Packages should be marked Art Exhibit—Annual Conference. Entries may also be brought to the Art for Hunger exhibit by noon Tuesday. No entries will be accepted later. Entries will be displayed at the discretion of AACB.

Photographs and prints relevant to the Goals for the 80s of the Church of the Brethren may be submitted for the Goals for the 80s Exhibit. This juried exhibit will be displayed at Annual Conference, then will be available to travel to congregations. Entries must therefore be lightweight for shipping. Entries should be matted with a three to four inch wide matte and must not exceed an outside measurement of 24 by 36 inches. Entries accepted for the exhibit must be available to travel for one year. Entries will be returned only if return postage is enclosed. Send entries to Joyce Miller, Old Mill Road, Franklin Grove, IL 61031, not later than June 1.

Kampuchea aid reaching needy: church officials

As of late December, food and medical aid being shipped to Kampuchea (Cambodia) was not being diverted or mishandled, according to church relief officials. Contrary to some reports, they contended materials were reaching the people in need.

"(We are) satisfied that at present the vast proportion of food and medicine is getting to people who need it," reported Kirk Alliman, director of Church World Service's South Asia office. Alliman returned from 10 days inside Kampuchea in late November.

Press reports in the US in mid-December quoted Kampuchean refugees then in Thailand to the effect that Vietnamese troops in Kampuchea were diverting food aid and providing only starvation-level rations in the countryside.

Alliman said, "There is reason to believe that present rumors circulating in Thailand refugee camps are based more on personal and political biases than upon fact. They are not documented by others who have been in Kampuchea lately."

In fact, Church World Service personnel working in Kampuchea were reporting reasonably good distribution of aid arriving there. CWS received a telex message Dec. 5 from its international trade agent: "Barge company advises no evidence of aid goods sitting at docks Phnom Phen not distributed. In fact, on last trip goods were transferred directly to inland carriers and transshipped to provinces."

The disparity between relief agency officials' assessment and the reports appearing in the press may have been accounted for in part by official US positions toward the Vietnamese and Kampuchean governments. Alliman feared the US government was putting the worst possible interpretation on rumors coming from refugee camps in charging the two governments with mishandling the aid.

"As far as I can see, these charges by our government are just a continuation of our unbending anti-Vietnamese stance," Alliman said. "We seem to want to take every opportunity to put Vietnam in a bad light.

"At the same time, we voted for the Pol Pot regime, whose rule contributed to the extinction of several million people, when the United Nations considered recognizing the new (Heng Samrin) government."

In a refugee processing center in Malayasia, Brethren staff member Mac Coffman holds an orphaned Vietnamese child being cleared for resettlement. Coffman spent two and a half months in Southeast Asia this fall. He reports improved refugee camp conditions and that aid is reaching Kampuchea.

Brethren staff member Mac Coffman, returning from a month in Southeast Asia, concurred with Alliman's assessment. "I cannot buy the reports that the military is controlling and withholding donated food as a military tactic. The distribution is slower than we desire but as efficient as we can expect." As for press reports, he said he believes the US government is so anti-Vietnam that "untruths" are appearing in the secular press.

Coffman and Alliman also agreed that there seems to be more a positive than negative feeling about the Vietnamese among the Kampucheans. Alliman, like some other officials who have been inside Kampuchea, reported Kampucheans acknowledging "with appreciation that they owe their liberation to the Vietnamese forces."

Brethren make generous response to Asia crises

Church of the Brethren members and congregations have joined with other concerned people around the world in generous response to the twin crises of starvation and refugees in Southeast Asia.

Brethren were asked in late October to contribute $100,000 to the Emergency Disaster Fund to send food and medical supplies to the starving and diseased people of Kampuchea (Cambodia).

Brethren aid is being channeled through Church World Service, the relief and development arm of the National Council of Churches. As of mid-December, $100,000 had been sent to CWS from the Church of the Brethren for relief efforts. CWS/Brethren funds had thus far been used to send to Kampuchea mosquito netting to combat a malaria epidemic, medical equipment and supplies, clothing and more than 3,000 tons of rice. Mac Coffman, director of Brethren service ministries, was with CWS personnel in Singapore in mid-November when one of those shipments, a barge bearing 1,500 tons of rice, left for Phnom Penh. Like most other church officials, he believes most aid is getting to people in need.

Coffman was in Southeast Asia most of September, October and November trying to speed refugee resettlement efforts of Church World Service. "The conditions in the refugee camps have improved considerably since May when I first saw them," he reported.

At Pilau Bidong, the Malaysian island which has been home to many of the "boat people," the population had dropped from about 42,000 when Coffman was there in the spring to about 18,000 in late November. Coffman cited two reasons for the decline: the reduced number of people leaving Vietnam and improved handling of cases by the resettlement agencies.

In August, September and October, 39,000 Indochinese refugees were accepted into the US. Rebecca Eduard of the Brethren Refugee Resettlement Office reports about 250 of those people had been assigned to Brethren sponsors.

In 1979, approximately 110 Brethren congregations resettled about 700 Indochinese refugees. Despite this good response, help is still needed. Thousands of refugees await resettlement. For more information, contact Eduard at the Refugee Resettlement Office, Brethren Service Center, Box 188, New Windsor, MD 21776 or telephone (301) 635-6464.

Baile testifies about future of agriculture

Jim Baile took the views of the Church of the Brethren to the government in December when he gave testimony before Secretary of Agriculture Bob Bergland. Bergland was in Sedalia, Mo., on a 10-city tour to hear people's testimony on the future structure of agriculture in the US. Baile, a General Board member, member of the Warrensburg (Mo.) church and a farmer, was asked by the Washington Office to testify.

Baile based his testimony on the Farm Issues paper adopted by the 1974 Annual Conference. He explained the Brethren's "deep and enduring relationship to agriculture and rural life" and reminded Bergland, "The land is 'ours for a season' and future generations must also be in our plans."

In summarizing the Brethren position, Baile called on the government to protect the environment by maintaining the powers of such regulatory agencies as the Environmental Protection Agency, even in the face of the energy crisis; requested increased funding for research on alternative sources of energy, conservation and environmental education; supported government actions which promote the interests and concerns of small and moderate-sized farm operations; and called for enforcement of laws for farm laborers so "that they receive just reward for their labors."

Baile noted that his and his family's personal experience makes them one of a vanishing breed—the small family farm. On the 80 acres of land the Bailes own, they raise feeder pigs as their principal enterprise and have maintained a "satisfying life-style" without buying more land. "I believe our government policies can change the trend (away from small family farms) if there is the will to do so," Baile said.

Robert Neff addresses fourth East-West talks

Robert W. Neff, general secretary of the Church of the Brethren General Board, was one of two keynote speakers at Karlovy Vary IV, the latest in a series of informal conversations between church leaders of Eastern Europe and the United States.

Karlovy Vary, Czechoslovakia, was the scene of the first of these meetings in 1962. The East-West dialog was started to help counteract the tensions of the cold war and the antagonism experienced between the churches of Eastern Europe and Western countries, particularly the US. Subsequent meetings were in 1974 and 1976. Karlovy Vary IV in November 1979 was the successor of these previous meetings.

Neff, speaking out of the Brethren tradition but on behalf of the 13 US church leaders present, expressed his delight with the possibilities such an encounter offered and said, "The timing of our meeting is set within a growing concern for global peace and for an even greater response on the part of both East and West to those countries emerging in the South."

Neff reminded participants of the pioneering concern of the late Harold Row for dialog between East and West and for the continuing leadership given to that dialog by H. Lamar Gibble, Board staff for international affairs. Calling himself "a newcomer" to the talks, he expressed his hope for "an honest and confrontive dialog, seeking understanding that builds trust."

BVS celebrates largest unit in three years

Twenty-nine young adults were members of the 142nd Brethren Volunteer Service orientation unit—the largest unit since 1976. BVS director Joanne Nesler Davis says it's too early to know whether the larger group signals a trend but attributes the increase to recruiting and advertising not only on Brethren colleges and in Brethren publications but also in other Christian and secular settings.

The four-week orientation period kept the group at the New Windsor (Md.) Service Center for most of November. Educational experiences on such topics as Brethren beliefs, peacemaking, alternative life-styles, relating to the disabled, human sexuality and cross-cultural experiences were part of the orientation.

Ages in the group ranged from 18 to 31. Most were college graduates and a few had advanced degrees. All but five were from Brethren backgrounds. Outside resource persons supplemented the leadership of guest director Emily Mumma, coordinator of BVS orientation Beverly Weaver, and her assistant, Kevin Pobst.

Volunteers were assigned to projects in Poland, Northern Ireland, Scotland, and such locations in the US as Florida, Oklahoma, Massachusetts, Kansas, Illinois and Puerto Rico. Their tasks range from research to child care to home repair to counseling youth and families to community organizing.

Persons interested in signing up for the next orientation unit, which begins April 13, should contact Mervin Keeney, Recruitment, 1451 Dundee Ave., Elgin, IL 60120, as soon as possible.

NCC calls for reforms in criminal justice

A lengthy policy statement titled "Challenges to the Injustice of the Criminal Justice System: A Christian Call to Responsibility," was debated for almost a day before being approved by the Governing Board of the National Council of Churches in November.

The 22-page paper argues that the present system may do more to perpetuate violence and disrespect for law than to halt it and advocates sweeping changes in the US pattern of dealing with crime. Among its recommendations, it argues for imprisoning fewer people and using more widely such alternatives as fines, mandatory community service and restitution to victims.

In other major actions, the Board launched a year-long re-examination of the NCC's purpose and approved a fact-finding mission to the Middle East.

The fact-finding trip is but one part of a six-month period of intensive study by a special panel. Brethren General Secretary Robert W. Neff has been appointed to this 15-member panel. The panel's work is part of a longer-term study project which will lead to the development of a new Middle East policy. Lamar Gibble, Brethren staff for international affairs and the Middle East, is also working on this project.

Present NCC policy, dating from 1969, affirms both Israel's right to secure borders and the Palestinians' right to self-determination and a national entity.

Among its other actions, the 266-member Board passed a resolution calling for maximum assistance to the people of Kampuchea and US diplomatic recognition of Vietnam. The Board meets every six months to set NCC policy. The Church of the Brethren has six representatives.

California to Florida, SHARE answers need

It's a tight spot to work but this miner knows he's providing fuel and an economic base for his community. The mine is owned by Citizens Coal, recipient of SHARE funds.

Sixteen projects in 13 states received SHARE grants totaling $124,750 in 1979. Through SHARE, the Church of the Brethren provides funding for locally-controlled programs of community development and self-help for minority and disadvantaged persons.

Food and nutrition, health care, housing and fuel, economic development, communication and education, justice and human rights are the areas of need addressed by the 1979 SHARE grants. SHARE director Wil Nolen points out that, in most cases, SHARE dollars are joined with funding from other private and government sources.

Among the 16 projects funded, 13 have previously received SHARE grants. One of the new projects in 1979 was **Thriftco** in Jackson, Miss. A Voice of Calvary ministry, Thriftco is a cooperatively owned store where low income persons can purchase clothes and household needs at low cost. Thriftco also helps establish business by and for the black community. Its planners believe that economic development for blacks must be based in black-owned business. SHARE granted Thriftco $10,000 for capital improvements.

Also in the area of economic development, a $10,000 grant was made to the **Eastern Georgia Farmers Cooperative** in Waynesboro, Ga., to help supply operating capital. This cooperative assists 200 farmers, most of them black, through training, technical assistance and cooperative ownership of machinery. It also provides marketing resources and serves as a conduit for livestock donated by Heifer Project International. The cooperative has received a total of $20,000 from SHARE since 1978.

Two projects receiving SHARE support for the first time this year were in the area of food and nutrition. The **Barwick Community Garden Cooperative** in Barwick, Ky., provides an alternative to welfare for some of "the poorest of Appalachian poor," according to Nolen. The cooperative encourages family gardening, provides technical assistance, seeds, plants, fertilizer and implements. A SHARE grant for $7,500 helped purchase supplies and technical assistance.

A grant for $7,500 for construction of a small canning facility went to the **Pike County Community Canning/Self-Help Center** in Waverly, Ohio. Serving low-income residents of all races of Pike County, the center tries to increase people's economic and nutritional status by providing the facilities and equipment for preserving and canning homegrown fruits and vegetables.

Two continuing SHARE projects also address the need for good food and nutrition. A grant of $4,000 pays one-third of the salary of a dietary consultant for the **Dietary Consultant Program for Head Start and Title VII** in Decatur, Ill. The consultant helps provide nutritious meals for children and senior citizens and training in nutrition to low income parents. Joan Boatz, a member of the Decatur Church of the Brethren, designed and staffs the program.

The **Wicomico County Hunger Action Program** in Salisbury, Md., received $5,000 for general operating expenses. The project serves primarily black families whose employment is seasonal or who are chronically poor. It helps needy persons obtain federal assistance and works for the implementation of federal food programs. It also provides a job referral and placement service to deter dependency on welfare. The Mid-Atlantic District has contributed large amounts of beef and broth from its annual meat canning project. Total SHARE support since 1978 is $11,000.

SHARE helps meet health care needs through **Casa Aztlan/Benito Juarez Community Clinic** in Chicago. A SHARE grant of $6,200 covers a weekly stipend to the doctor and an educational grant to Raul Moreno, a chiropractic student committed to working at Casa Aztlan on graduation. The clinic provides free or low cost medical services to Hispanic families in the Pilsen community on Chicago's southside. This year's grant brings the total of SHARE support since 1976 to $18,500.

The **Ganado Alcoholism Program** in Ganado, Ariz., provides crisis care and rehabilitation for Navajos of both sexes and all ages suffering from alcoholism. The project was begun by Allen Yashie Hill, a Navajo and former alcoholic. Since Hill's accidental death in the summer of 1979, a former GAP patient, Harold Thompson, is providing leadership. This year's grant was $1,550 for an interpretive brochure and support since 1975 totals $46,550.

Lybrook Community Ministries in Cuba, N.M., responds to needs not being met through other agencies. The priority now is establishing an in-patient alcoholism rehabilitation center. SHARE support of $18,500 helps support Russell Kiester, the on-site facilitator and property manager, and maintain the facilities. SHARE has granted the project $113,500 since 1974 but Brethren involvement at Lybrook began in 1953.

Housing and fuel are crucial needs of all people. The **Immokalee Fund for Humanity** in Immokalee, Fla., received $15,000 for building materials and land. The Fund for Humanity is building and repairing homes to provide alternatives to inadequate housing available to migrants who settle in this south Florida town. Brethren Volunteer Service workers Bob and Amy Olsen, the Shalom Task Force of the Florida/Puerto Rico District, and Christ the Servant Church of the Brethren in Cape Coral, Fla., have provided leadership in the development of this project. SHARE support now totals $30,000.

Low-income residents of Appalachia joined forces to create the **Citizens Coal Company** in Clintwood, Va. The company mines and sells coal, establishing an economic base for poor Appalachians and providing house coal for families who can't afford to buy it from the commercial companies. SHARE provided $7,500 in seed money this year, $12,500 since 1978.

A newspaper for Vietnamese refugees received a grant of $5,000 to cover an operating deficit. **Dat Moi (Newland) Newspaper,** based in Seattle, Wash., provides a link between Vietnamese refugees and their homeland and helps persons get settled in the United States. SHARE support since 1976 totals $15,000.

Another project meeting needs for communication and education is the **Ecumenical Center for Black Church Studies** in Los Angeles. The center enables inner city black clergy to obtain formal education for ministry. A special curriculum has been developed with the University of La Verne (which provides undergraduate accreditation) and Claremont Graduate School of Theology. The program serves black pastors and preministerial students in Los Angeles. A $6,000 grant from SHARE leveraged an equal amount from six black congregations to pay the coordinator's salary. The project has received $30,000 from SHARE since 1974.

Justice and human rights needs are met by the **Holmes County Assistance Program** in Lexington, Miss. The program serves low income blacks who had been refused the welfare assistance for which they were qualified. The program helps people receive such state and federal benefits as food stamps, school breakfasts, health care and housing. A $3,500 grant from SHARE went to the general operating budget and brought the total of SHARE support to $15,000 since 1977.

The Immigration Coalition of Los Angeles presses for human rights of undocumented residents. It coordinates the work of at least 10 community groups fighting injustices against undocumented residents. A $7,500 grant for staffing doubled the total SHARE support since 1978.

A $10,000 grant to the **Indian Law Resource Center** in Washington, D.C., went to the operating budget of this center which provides legal assistance to American Indian tribes seeking to win land claims made by the US government in treaties. This is the second $10,000 grant made to the Center since 1978.

In addition to direct grants to community programs, another aspect of SHARE helps sensitize Brethren to the situation of minority and disadvantaged persons in the US. SHARE II grants for 1979 totaling $20,000 helped train minority pastoral leadership for the denomination, supported district and congregational sensitization events and helped support caucuses such as the Brethren Appalachian and Hispanic American caucuses.

underlines

RETIREES TO BE RECOGNIZED ... Bethany Theological Seminary is inviting letters of recognition to be presented to professors *Byron P. Royer* and *David J. Wieand* when they retire from the faculty this spring. Letters are to be submitted on unfolded 8½ by 11 inch paper, suitable for binding, to Recognition Committee, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521.

NAMES YOU KNOW ... General Secretary *Bob Neff* and *Anna Mow* are among the speakers for this year's Conference on the Holy Spirit. The conference is scheduled June 29-July 2 at West Liberty State College, West Liberty, W.Va. Neff will speak Tuesday evening and Sister Mow is scheduled the opening night. Other speakers will be *James Delp*, a Mennonite evangelist, and *James Hodges*, who works with Christ for the Nations. . . . To help the Northern Indiana District's new evangelism emphasis be effective, retired pastor *Olden D. Mitchell* has volunteered as the district's discipleship counselor. He will work with congregations on problems of discipleship and church growth. . . . Ground has been broken for Wakeman Hall, a new Bridgewater College dormitory named in honor of *Benjamin O.* and *Crystal Wakeman* of Manassas, Va.

SELECTED FOR SERVICE ... *Mildred King*, a member of the Tampa (Fla.) church, has been appointed by the governor of Florida to a committee for the regulation of funeral homes and practices. . . . *Marjorie Crill*, a teacher of psychiatric nursing, has been selected by the Indiana state supervisor of nursing to help write the state board exam for nurses. She is a member of Fort Wayne's Lincolnshire congregation.

DISTRICT DOINGS ... At Camp Ithiel in *Florida/Puerto Rico District*, construction is underway on a new dormitory called Trailblazer Hall. . . . The Tri-District office, serving the districts of *Northern Plains*, *Missouri*, and *Southern Missouri-Arkansas*, has moved from Dallas Center, Iowa, to 1905 N.W. Third St., Ankeny, IA 50021. New telephone is (515) 964-4816. Correspondents note that the mailing address is PO Box 311, Ankeny, IA 50021. Charles Lunkley is the district executive.

BRETHREN PEACEMAKERS IN EUROPE ... Four Brethren attended a November assembly of Church and Peace in Liebfrauenberg, France. The assembly brought together representatives of various European churches and peace groups to discuss plans for a more unified peace effort in Europe and throughout the world. Attending were Brethren Volunteer Service workers *Deborah Chappell*, *Conni Nafzinger* and *Steven Evans*, and Brethren staff member *Dale Ott*. They report that, despite the limitations of time and language translation, the long weekend "deepened our spiritual resources to enable us to stick to the task as a way of life and not simply as a kind of peace faddism."

REMEMBERED ... *Posie Thomason*, 70, father of MESSENGER editor Kermon Thomasson, died Dec. 21 in Martinsville, Va. A retired builder, he was a member of the Jones Chapel church.

THE CHURCH FAITHFUL: AVOIDING THE 'GREAT THINGS' SYNDROME

by Vernard Eller

And do you seek great things for yourself? Seek them not . . . (Jer. 45:5).

It was an attractive, well-planned and undoubtedly effective brochure. On the front, it even featured a plastic replica of a "mite," glued in place as though falling into the treasury. Inside, on the left, was printed the Gospel account of the widow who gave her two mites. On the right it said, in part, "This widow's mite and this Bible verse remind me that every person can do great things for God when they give their all to Him."

Never mind that the sentence is grammatically incorrect (with its singular antecedent, "every person," and its plural pronouns) and contains a sexist reference to God; rather, is it biblical? It would certainly seem to be; Jesus did, in effect, say that the woman had done a great thing. Yet I would suggest that there is hidden just a "mite" of dislocation that has the effect of throwing the whole message outside the gospel. (And it is my contention that the same dislocation has thrown a great deal of contemporary church life wholly outside the gospel.)

Although Jesus did praise the woman to the disciples, there is no evidence that he spoke that way to the woman herself. And what is entirely certain is that Jesus did not seek to motivate the woman's gift by convincing her that this was a means by which she could get herself credited as doing "great things for God."

Contrary to this "great things" syndrome, what I understand as the true biblical position is presented in this excerpt from my new book, The Outward Bound: Caravaning as the Style of the Church. *The theme of the book and the theme of our upcoming Annual Conference coincide. This passage certainly cannot communicate the argument of the*

"What it comes to is that the modern church simply is not cut out for the unprofitable servant role. But the question remains whether any group not in that role can claim to be the church of Jesus Christ."

entire volume, but it is the concluding "meditation" that at least summarizes the thrust and carries the flavor of the whole.

* * *

As something of an appendix or afterthought to his book, *The Politics of God and the Politics of Man* (Eerdmans, 1972), Jacques Ellul wrote a piece entitled "Meditation on Inutility." It is one of the most unsettling and devastating passages of Christian writing ever done—yet it is very difficult (I would say "impossible") to argue with it biblically.

Ellul observes how hung-up modern society is on the whole matter of activism and accomplishment. The only purpose of both social and personal life is to get things done. "Success" (both as the term is used in the book and as it is used generally) has but one meaning, "to set goals and accomplish them—or at least be on the way to accomplishing them." The worth of a society and of every grouping or organization within it is measured by what it has done, what difference it has made in the world. Just so, one's individual self-worth comes in answering the questions, "What have you done with your life? What have you to show for it?" In our day there is no significance except in getting things done.

Also, Ellul observes, in this regard, modern *Christians* are in no wise different from anyone else. We, of course, are called to be accomplishing things *for God;* but the dictum that you aren't anything unless you're *doing* something holds true in any case. The modern church preaches, teaches, writes, demonstrates, belabors and hints: "Come on, let's get up and be about all these things God wants accomplished!"

Submitting this axiom—so taken for granted that we have never thought to question it—to the searching light of scripture, Ellul gets interesting results.

In Genesis 2:8 we are told: "And the Lord God planted a garden in Eden, in the east; and there he put the man whom he had formed. And out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil." And yet, just a few verses later, God commands Adam to *till the ground and care for it.* What on earth for? Or why under the sun? Or, under the sun, *why?* We had just been told that things were growing like nobody's business (except God's). It is a completely useless task, yet God asks Adam to do it.

Both the Old Testament and the New are full of "laws," commands of God regarding rites we are to observe, behavior that is to be ours, things we are to do and not do. And then the gospel proclaims that we are saved entirely by grace and not by the merit of any sort of works. What, then, is the point of hard-earned righteousness? What did it accomplish? Useless tasks all; yet God commands them of us.

Prayer? God knows what we need before we ask. When we do pray, Romans 8:26 tells us, it is the Holy Spirit who, in effect, does the praying for us. God can do everything that needs to be done, whether we pray or not. An entirely useless business; yet God asks us to be busy with it.

How about wisdom, our intelligent efforts at planning, ordering, rationalizing life? The book of Proverbs is one grand call for us to find and practice wisdom. Yet, in 1 Corinthians 1:20-27, Paul says: "Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, it pleased God through the folly of what we preach to save those who believe. For Jews demand signs and Greeks seek wisdom, but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. For consider your call, brethren; not many of you were wise according to worldly standards, not many were powerful, not many were of noble birth; but God chose what is foolish in the world to shame the wise, God chose what is weak in the world to shame the strong." No more here than earlier are we invited to quit trying for wisdom—any more than to quit praying, obeying or tilling. Do it, yes; but know that it doesn't accomplish anything God could not as well accomplish without us.

Finally, Ellul speaks of preaching. Paul considered it a great obligation: "Woe to me if I do not preach the gospel" (1 Cor. 9:16). And yet Paul knew as well as anyone that no human words have the power to convict people of sin and change lives. The Holy Spirit does those things; and the Spirit is not dependent on any particular individual's sermons. If one preacher is silent, the Spirit can get the word out through someone else or in some other way. So preach, yes; but know it is essentially useless.

Let me, now, go beyond Ellul and become more personal—as an encouragement for you to make the line of thought more personal in your own case. I have now taught religion at the University of La Verne for more than 20 years. I have been laying the word upon little minds without end—i.e., my laying it on has been without end; the students themselves find an end easily enough, namely as soon as they can get out the door or at least receive a grade. I have pounded pulpits

"Have I ever done for God what he couldn't have done just as well without me? I do believe that it is God who has put me to these tasks, and I intend to continue in them; but I am under no illusion that God needs me nor that I have made any essential contribution to him. The stirring poem, 'God Has No Hands But Our Hands,' is but froth and fizz."

and podiums not only in my own congregation but all over the country, preaching myself blue in the face and audiences into complete unconsciousness. I have averaged publishing more than a book a year for the past decade—great Christian literature. Publishers have invested thousands upon thousands of dollars in making these writings available; and what is an infinitely greater accomplishment is that "people" (people like yourselves of presumable intelligence) have put out even more thousands of dollars in buying them.

Now, can all that be called "useless"? Surely it ought to count for something? And it does; I can show you entries in several different *Who's Whos* to prove it. That is one way of looking at my career. The other way is more honest.

Can I claim that the world is more Christian because of *my* contribution? Is the world a perceptibly better place for my having been here? Is the kingdom of God more fully present or nearer at hand for what I have done? Have I ever done for God what he couldn't have done just as well without me? I do believe that it is God who has put me to these tasks, and I intend to continue in them; but I am under no illusion that God needs me nor that I have made any essential contribution to him. The stirring poem, "God Has No Hands But Our Hands," is but froth and fizz.

Now hear me carefully when I say that, in speaking this way, I am not putting myself down, deprecating myself, betraying "a low self-image." I would hope that Billy Graham, Martin Luther King, Corrie ten Boom, or any Christian you could name would be as willing to speak the same way; for I truly believe it is the only honest way for any of us to speak. The modern, apparently universal plague of "low self-image" comes not from this way of thinking. Quite the contrary, it is a fruit of the game of "Nothing counts but accomplishments" and comes about as people start measuring their accomplishments against those of others—something the gospel gives us no encouragement for doing at all. Indeed, the gospel knowledge that Billy Graham's contributions to God are just as useless as mine is precisely the *cure* rather than the *cause* of "low self-image sickness."

Ellul, then, spots the true significance of his thought by going to Luke 17:7-10: "Will any one of you, who has a servant plowing or keeping sheep, say to him when he has come in from the field, 'Come at once and sit down at table'? Will he not rather say to him, 'Prepare supper for me and gird yourself and serve me, till I eat and drink; and afterward you shall eat and drink'? Does he thank the servant because he did what was commanded? So you also, when you have done all that is commanded you, say, 'We are unworthy servants; we have only done what was our duty.'" (KJV: "unprofitable servants"; NAS: "unworthy slaves"; CL: "useless slaves")

Regarding this text, Ellul makes a couple of crucial observations. In the first place, it is not at the outset, at the time the orders are given, that the servant has the right to judge the work as being useless and thus make that an excuse for doing it grudgingly, slackly or not at all. No, it is only "when you have carried out all your orders" that it is proper to say, "I deserve no credit; I have only done my duty." The world has it all wrong in thinking that the desire for accomplishment is the only effective motive for action. An even more effective (and much more reliable) motive is to act because I love God and because God has asked me to do a task.

In the second place, Ellul points out, it is not God or Jesus who pronounces the verdict that we are unprofitable servants. No, this is an insight to which we must come of ourselves. If I were *forced* to say it, there would be nothing gained; but to say it voluntarily, of myself, is to learn a great truth about myself and to gain a great growth in discipleship. This way I have discovered (and cannot discover otherwise) what Christian discipleship is all about.

So it is not Jesus who pronounces your Christian works and discipleship useless; you do that. But at that point, the word from Jesus is likely to be, "Well done, good and faithful servant" (Matt. 25:21).

In this, Jesus is not arguing with you; he is not saying, "Oh, but you did accomplish many worthwhile things!" Not at all; he is saying, "You were *faithful,* and that is all that is important. If there is to be *success* or *accomplishment,* I will see to it; but that has nothing to do with whether you were faithful or not. Success or failure depends upon so many factors, some of them sheer chance, many of them entirely beyond your control. That you were willing to forego dreams of accomplishment and of being God's 'helper' and obey simply for the sake of obedience, that was right. "Well done, good and *faithful* servant; enter into the joy of your Lord."

And such "useless service," Ellul declares, introduces two extraordinary, overplus factors into life, factors that are indeed essential to the salvation of the world. In the first place, that my service is "useless" is demonstration enough that what accomplishment does come is a gift of *grace* rather than a product of wise human calculation and right action. How better can one witness to grace than to say, "It wasn't *my* doing; God did it without me and even in spite of me"?

Further, Ellul declares, a "useless" act is a *free* act, an action introducing freedom into a world that knows nothing of it otherwise. If the world demands that, first of all, there must be "success" (and that anything which is not "success" is "failure"), then it also is demanding that I do whatever is necessary to produce success. And where is any freedom (where even any *room* for freedom) in that? But Christian "uselessness"? Because it was never dedicated to "success," it can't be called "failure" either (you can't *miss* a mark you weren't shooting at). It is a *free* act, done for no reason other than that I wanted to do it. Of course, the reason I "wanted" to do that particular thing was because it was what *God* wanted me to do (so I wasn't even slave of my own fancies and whims). But it was in *my* freedom I chose that what God wants me to do is what I *want* to do; he did not force me into that commitment. No, he is the one "whose service is perfect freedom"—as an ancient prayer has it.

Of course, the supreme example of Ellul's "inutility" is the cross. That cross had to be an act of the faithful servant, because for sure it was not a calculation aimed at accomplishment. What, in actuality, did the cross accomplish?

1) It got Jesus *dead*—which is the way he would have stayed had it not been for the resurrection, itself a new act of God and not in any sense a *product* of the crucifixion. 2) It put an end to any thought of Jesus' being the Messiah—without the resurrection there would never have been any more speculation on that score. 3) It marked the end of Jesus' cause, his following (the disciples scattered, as they thought, for good), and would shortly have marked the end of all memory of him. 4) It represented the victory of *evil* over good, *hate* over love, *politics* over faith. Talk about a useless action, the cross was it. Yet it was, at the same time, the world's greatest demonstration of *grace* and its truest witness to *freedom.* "I lay down my life, that I may take it again. No one takes it from me, but I lay it down of my own accord" (John 10:17-18).

And when, as a disciple, I am called to take up my cross and follow Christ, is it conceivable that I am to consider *my* action as *more* useful than *his*?

I can envision Christian individuals (a *goodly number* of Christian individuals) heeding this word from God and coming to recognize and confess their own inutility. It might not be easy; but ultimately we do know that all flesh is grass; and most of us, if we were honest, would have to recognize that we have not done much that could count as accomplishment before God in any case. Yes, Jesus' point about our not deserving credit, having only done our duty—that sounds right.

However, I can hardly conceive of congregations or denominations ever coming to make that admission. "Churches don't grow *that* way!"—which is probably true. The fact of the matter is that the congregation or denomination is an organization; and the only reason for organizational entities in the first place is to get things done. "And you would ask us to stand up before the world and confess that all our investment and activity is *useless?* Why, that would be the end of the church!" Wrong! That would be the beginning of the church.

Rather plainly, this is not the way the church is about to go. No, what we are going to do is build a 30-million-dollar crystal cathedral "for the glory of God" (as the newspaper ad had it). Now I don't know just what is the going rate for God's glory these days; but obviously 30 million dollar's worth is nothing to be sneezed at. (I don't know if God was consulted as to whether he even *wants* crystal-cathedral glory; but if he doesn't take it, I can guess to whom it will revert.)

Our campaign resulted in thousands of decisions for Christ; it was probably the greatest event since Pentecost. Don't you try to say that doesn't count for anything! Of course, we give God the credit for the accomplishment—but it still is the fact that it was our techniques, organization, money, and plain hard work that enabled God to do it.

The congregation has now been a witness for Christ in the community for a hundred years! (If you look at the community rather than the church, that statement usually loses some of its impressiveness.)

Our church has done *this!* Our church has a great program going now in doing *that!* But *our* church is making plans, and we are going to do THAT! And isn't it wonderful, it is all to the glory of God! (I propose as a rule of thumb that any self-congratulatory statements made by congregations in the public press—whether ads, news stories, or handouts—*not* be allowed as the equivalent of Jesus' "Well done, thou good and faithful servant." For, verily, they have their reward—even if they had to pay for the space.)

What it comes to is that the church simply is not cut out for the unprofitable servant role. But the question remains whether any group not in that role can claim to be the church of Jesus Christ. ☐

Vernard Eller is professor of religion at the University of La Verne, La Verne, Calif., and a member of the General Board of the Church of the Brethren.

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The Great Wall at Pataling Pass

Kun Ming Lake, 17-arch bridge at Summer Palace, Beijing

"Longevity"—an ancient tapestry

Among the national treasures

Restored Jade Buddha Temple, Shanghai

LONGEVITY. What term better describes the power of the Chinese culture to endure through the centuries? To weather the often exploitive and humiliating control of foreign influences; to withstand feudal and fascist upheavals from within. To bring some measure of stability and unity to a country of 975 million people.

Above, landmarks and treasures of ancient dynasties reveal the ambience of imperial China. On the facing page, the countenance of random subjects reflect optimism and strength, images of the new China.

Text and photos by Howard E. Royer

China 30 years later

Thirty years after liberation, the People's Republic of China is opening itself to the outside world. A foremost indication that the cultural quarantine is lifted was the sending of nine religious representatives—Buddhist, Moslem, and Protestant Christian—to the USA last September for the World Conference on Religion and Peace.

Also in recent years, an increasing number of foreign tourists have been hosted by the Chinese, as I was late in 1979. Even though I entered China fully aware that one quarter of the human population resides there, I still was shocked at the reality of seeing so many city dwellers occupy so little space. I was astounded to observe that a fairly adequate food supply is produced by an agricultural system so largely dependent on human muscle. And I was surprised most of all to find that, propaganda not withstanding, there are and long have been innumerable factions in China; the people are not of a single mindset.

Yet there is a great deal about which the masses of China are united. Feudalism and imperialism are abhorred. The group continues to take precedence over the individual. Self-reliance is a prime virtue.

In terms of national goals, agriculture, industry, science and technology and defense are the points of concentration, the Four Modernizations, by which China seeks to transform itself into a modern socialist state.

To spur such development, the pragmatist government is pledged to democratic reforms. The injustices of the Gang of Four's Cultural Revolution have been repudiated. The granting of human rights and economic incentives is being weighed. Rule by law, not whim, is advocated. The constitutional guarantee of the "freedom to believe in religion" (as well as "freedom not to believe in religion and to propagate atheism") is being restored.

On the other hand, questions are to be raised as to whether official practice is inclined more toward discipline than democracy, given the recent treatment accorded editor Wei Jengsheng and other dissidents and the wrenching punishment meted out to criminals.

Still, in committing itself to "learn all that is worthwhile from other countries," even while determined to rely chiefly on its own efforts and develop its own style, China has shifted away from an ingrained insularity.

In turn, people of other countries once again may come to know more fully the history and struggle and temperament of the Chinese people. A dawning consciousness is a two-way affair. ☐

Howard E. Royer is director of interpretation on the General Services communications staff.

Travel Service guide, Nanjing

Student in Guangzhou Park

China's special delight: the young

Newly retired textile worker, Shanghai

Concert at Children's Palace, Shanghai

Kindergarten dancer at Ho Lei People's Commune

Performance of Young Pioneers, Wuxi

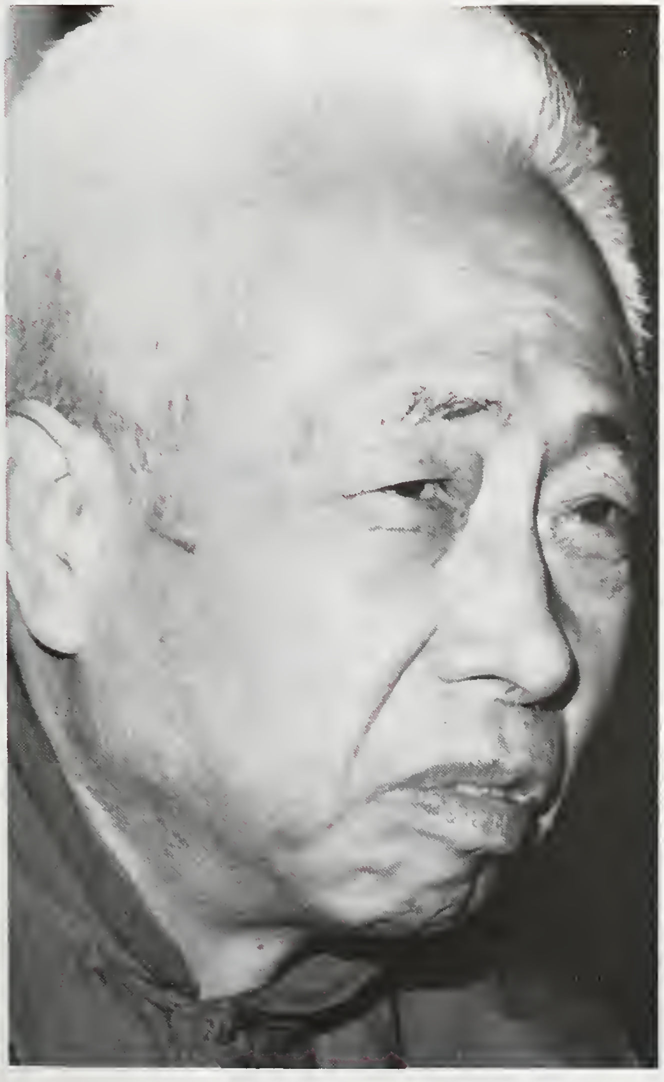
Memorial Garden in subtropical Guangzhou

YOUTH. "China's daughters have high-aspiring minds, they love their battle array, not silks and satins," Chairman Mao Zedong wrote in 1961 in a poem on "Militia Women." But in schools, pageants and occasionally on the streets today, especially among the young, silks and satins break out in lieu of, or under, the conventional gray unisex suits.

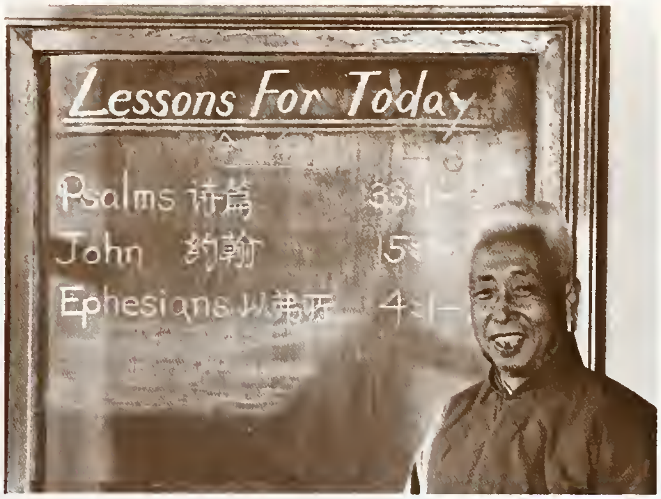
With two-thirds of its population under 35, China must take heed of its youth. It is they who are making the most daring demands for democracy and human rights. And jobs. A reported 20 million youth are unemployed.

RELIGION. Yin Ziehzeng, pastor of Peking's only Protestant church and son of the first Church of the Brethren elder in China, saw the closing of churches under both the Japanese Occupation and the Cultural Revolution. During the latter period he planted rice and grew fruit.

When he reopened the Peking congregation in 1971, at first only foreigners and diplomats came. Now the Chinese come in increasing numbers. Much as he rejoices in global Christian contacts, he is insistent that the future of the Chinese church lies in staunch self-reliance.



Pastor Yin . . . surviving Japanese captors and Red Guard



A resurging interest in the gospel

In the pulpit of Rice Market Street church

COMMERCE. Despite the solid gains China has made in the past 30 years in industry and agriculture, Chairman Hua Guofeng, successor to Mao Zedong, talks openly of his country's relative economic and cultural backwardness. Mechanization and development are still in the future.

Currently China is scaling down its previously anticipated goals for modernization. Three-year goals favor light industry, increased agricultural production, and officials and factory managers who are not just ideologically correct but who bring expertise to their work.

Weighing onions at sidewalk market, Wuxi

Leader, 20,000-member commune, Jiangsu Province

Final touches to a silk rug, Shanghai factory

Domestic, foreign vessels on Huangpu River

Beijing's Democracy Wall, where for a season dissenters posted pleas for reform

FUTURE. Beijing's Democracy Wall signaled a major turn by enabling grievances to be aired publicly and anonymously. But after a year or so, and within a fortnight after the above photo was taken last Thanksgiving Day, the wall was scrubbed clean and stiff regulations placed on dissent.

China's top leadership avows a shift from an era of repression and persecution to a system that is legal and democratic. One key indicator of change will be the tolerance that is accorded to people whose views and values differ.

Bible study

God calls us . . . to

Read: 2 Cor. 5:16-21, Hos. 11:1-9

All our lives we have been taught (at least with words!) to be loving and kind. Among the first Bible verses most of us learned were "God is love" and "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." In Sunday school we sang: "Jesus Loves the Little Children." More recently we've been singing: "They'll Know We are Christians by Our Love." In our teachings and our hymns we extol the virtues of love. Micah 6:8, the basis of our Goals for the 80s, deals with that terribly difficult task of translating our talk about love in general into the specific and real "nuts and bolts" issues we face.

The prophet Hosea married a woman who became a prostitute. At least one child was born to her whom she did not know who fathered. Can you imagine Hosea's chagrin? Yet, when Gomer was no longer able to sell her body because her promiscuity had ruined her looks and her health, she was placed on the auction block to be sold as a slave to the highest bidder. Hosea gathered up what little money he had—15 pieces of silver. And when that wasn't quite enough, he didn't say, "Well, I did the best I could." Hosea 3:2 tells us he went to his barn and got enough barley, adding it to his shekels to buy Gomer back. In that experience, Hosea discovered something about human and divine love.

Human love is easy to practice when the object of that love is worthy and responsive. Divine love is shown without any merit in the loved person. Hosea lived at a time when it was taught that God limited his love to the righteous. In fact, it was commonly believed that if one was wealthy and healthy, then one must be a good person, but if one was poor and ill, somehow one just wasn't pleasing God. (The book of Job deals specifically with this false concept.) Hosea was the first of the prophets to discover that God's love goes out to us not because we are worthy of it, but only because God is love. "The Lord makes the sun to shine on the evil and the good; the Lord sends rain on the just and the unjust!" Because God is love, those who claim to be his followers are called "to love tenderly." That is, to put into practice this outgoing, unmerited love. "If you don't, how are you different from others?" our Lord once asked. Jesus calls his followers even to "love our enemies." No one, absolutely no one, is to be exempt from our compassion.

We cannot achieve this kind of love. Our New Testament lesson gives us the solution. "From now on . . . we regard no one from a human point of view" (2 Cor. 5:16). When, to use Paul's words, we become "a new creation in Christ," we no longer focus on the externals. People are no longer judged by their wealth or lack of it, skin color, social standing, education, political affiliation, or anything else. We begin to see individuals as persons. We love others because we know ourselves so well. Albert Schweitzer spoke to this truth except he used the word "forgive" instead of "love." "Why do I forgive anyone?" he asked. He answered: "I must forgive the lies directed against myself, because my own life has been so many times blotted by lies; I must forgive the lovelessness, the hatred, the slander, the fraud, the arrogance which I encounter since I myself have so often lacked love, hated, slandered, defrauded and been arrogant."

The issues of love carry the same problems as justice. So often, what I feel is "just" depends on my situation. The same is true of love. To return to Paul's words, I must begin to see every situation not through my human eyes but through God's. The apostle correctly points out that I cannot do this on my own. I must allow Jesus Christ to change me into a new person. "A new creation," Paul says, where the old human way of looking at love gives way to the new Christlike way.

For Tom and Ruth Nelson, "to love tenderly," meant going to the deserts of the Holy Land, living with the Palestinians on the Israeli-occupied West Bank, to work with the people, giving up a comfortable, middle-class retirement. Ruth and Tom are helping over 500 Palestinian school children take their first steps toward responsible adulthood in ways unavailable to them otherwise. They are not trying to impose methods and customs or even faith on them. But, sharing where they are—and by their example, leading persons to discover a better life for themselves. But their example is contagious—in the process many are seeing the gospel lived.

Several years ago some young men in Chicago committed a hideous murder. Public opinion demanded they be executed and there was a wave of protest when they were sentenced to life in prison plus 99 years instead of the death penalty. One of the men, Loeb, was subsequently murdered by a fellow prisoner. The other, as he matured, became a model prisoner. In fact, he had so much to offer that the prison officials felt he should be released. But who would take a chance on a murderer? Harold Row did. He worked with the prison authorities, took personal responsibility for the prisoner and found him a job at our church hospital in Castañer,

Jesus went about doing good. Can't

love tenderly

Puerto Rico. Nathan Leopold spoke at our Annual Conference in 1964 and his obvious deep faith so impressed me that I invited him to Roanoke to share his testimony. He was a godly man—a new person. How many Nathan Leopolds are in prison, on death row, whose potential will never be realized first because there is a renewed cry for capital punishment? We will see more people "fried" like John Spenkelink because few people are willing to take God's call "to love tenderly" as far as Harold Row and include a murderer.

Loving tenderly will cause many more to respond to catastrophic refugee conditions—the Vietnamese boat people and the Kampuchean refugees. I know it is costly and that it adds to the US unemployment problem. I am not aware of all the implications. But I am certain I would view the whole matter quite differently if I were a refugee. Is not the second great commandment, "Thou shalt love thy neighbor as thyself"?

All around us are people with emotional problems that manifest in alcohol or drug abuse, promiscuity or apathy, inability to work or even to take care of personal hygiene. Those of us who work in mental health find two great obstacles. First, to convince the persons that they are emotionally ill. Secondly, to convince their families that the problem involves all of them, not just the one who is "sick." Church groups ought to be ideal places for persons to be confronted in the context of a caring community. We should help prevent emotional strain, mediate forgiveness, alleviate guilt, assist people in ways to cope and provide models for dealing with stress and conflict. We will do none of this unless and until by God's grace, we learn "to love tenderly."

George McLeod writes: "I simply argue that the cross should be raised at the center of the marketplace as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in the cathedral between two candles, but on a cross between two thieves; on the town's garbage heap; at a crossroad so cosmopolitan they had to write his title in Hebrew, Latin and Greek . . . at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died for. And that is what He died about. And that is what Christians ought to be about."

McLeod continues, "I read about a man who went about doing good and I weep because so many are content just to go about."

The next time you are tempted to say "why doesn't somebody do something?" Listen carefully. You, too, may hear a still, small voice say: "Why not you?" ☐

Harold S. Moyer is pastor of the Williamson Road congregation, Roanoke, Va.

we, also?

/by Harold S. Moyer

Johnstown's 'new day'

by Dan Petry

There is a new logo on a front window of one of the many flood-scarred buildings in downtown Johnstown, Pa.—a bright yellow sun rises over a hill. It is the appropriate symbol for a newly-formed Christian ministry to youth and their families. Born in the dreams of two Brethren ministers, New Day, Inc., (NDI) has grown into reality.

Five years ago, Noah Martin and John Manges were each filling pastorates in the Johnstown area (Martin at the Moxham congregation and Manges at Roxbury). As friends, they spoke often, and in conversation they discovered shared, mutual concerns. In dealings with church and community, they each had developed an awareness of two serious problems damaging the church's ministry. First, they saw the institutional church having difficulty getting into the streets, low-income housing projects and trouble areas. The membership drives, the special community events and even the weekly meetings were not directed toward the poor and/or underprivileged, but toward middle- and upper-class whites. And secondly, the members of poor or socially deprived families (especially the younger members) had difficulty feeling part of an established church. They did not fit in.

As the two continued their discussions, their concern grew. The church was not taking itself to the people, and the people were not involving themselves fully in the church. And the result was that the gospel was not being heard by people in the poorer sections of town.

Manges and Martin saw two possible solutions: they could work to prepare the church as a redemptive agent, or they could break from the mold of pastoral work and involve themselves with inner city society. They realized that ideally the church should function and minister in the poorer community. But they were realistic enough to see that it was not doing so, and their members had no intentions of moving either their ministry or their fellowship from middle suburbia to inner city. After several years of developing their vision, Martin and Manges decided to move outside the structures of the church.

"We had to stop preaching and go do it," said Martin. "Christ was involved with the poor, the disadvantaged, and the outcasts, much to the chagrin of the religious leadership of the day. God has historically been on the side of the downtrodden. And ironically, we were at a crossroad between the downtrodden and the church. We had to change or get locked in. We decided it was time to hit the streets. The church would go on."

And so, in February 1978, Manges and Martin held the first meeting of people who shared their concerns and dreams. The support this meeting generated helped make Martin's first big step a bit easier. On March 1, he submitted his resignation to the Moxham congregation.

As September approached, the two had no place to use as an office for their ministry. Funding was non-existent, but they felt they had to begin with no financial backing. They decided to use Martin's basement as a temporary office. And so, early in September, he began counseling in his own basement. A short time later, a board of directors was established, and Manges and Martin formed an official partnership. In November, they became New Day, Inc.

Their next problem was to secure some financial support. Noah Martin had been working without a salary since September, and he and Manges found themselves quite limited by their makeshift office. So, in order to make people aware of their ministry and their financial need, they mailed several small newsletters to the people on their mailing list (comprised primarily of members of some of the churches in the area), and the money began coming in—not in great amounts, but enough to keep the program going. Finally, at the beginning of January, Noah was able to go on salary.

They began searching more diligently for an office in town—closer to the people they were trying to reach. They checked around some of the housing projects, but nothing suitable was available. Finally, Manges found an office on the first floor of a hotel in downtown Johnstown.

In mid-March, they moved into their new office. It had been cleaned, repaired, and furnished nearly investment-free; John, Noah, and Mary Manges (John's wife, who was their secretary) were all on the payroll; and most important—the needs of some of the people of Johnstown were being met.

Initially, the main emphasis of NDI was on counseling. John and Noah spoke with parents of runaways, persons from broken and troubled marriages and beating victims. Most of the first people involved were referred to NDI by local pastors, but as time passed, the word of their services spread—both by publicity through the local media and by word of mouth. Referrals began coming in from the City-County Clinic (a local mental health center) and the county's Child and Youth Services. Both John and Noah were being kept busy in counseling sessions—up to 20 a week.

Shortly after they moved downtown, NDI was able to expand its program into new areas. In Ebensburg, the Cambria county seat, there is a detention home for juvenile offenders—a holding station before they appear before a judge for a hearing and sentencing. Noah stopped in one day to speak with the director about the possibility of meeting with the kids for a Bible study, a rap session, or whatever they needed. The director was elated, and a weekly Tuesday-night meeting was established. Chuck Shustrick, a member of the board of directors, took charge of the program each week. He has led the young people in many Bible studies, a communion service, an Easter sunrise celebration and discussions about such topics as incarceration and capital punishment.

The second opportunity resulted from coverage of NDI in a local newspaper. A downtown Lutheran church sponsored an alternative education program for students with discipline problems or who could not succeed in public school. The director of the program, Donna Spangler, read the article and asked if either John or Noah would be interested in a group counseling

Above: *John Manges (left) and Noah Martin team together to direct New Day, Inc., an agency ministering to the needs of Johnstown's inner-city community.* **Below:** *The most developed program of New Day is its summer camping program. Youths aged 10 to 16, from housing projects and broken and under-privileged homes are taken on hikes and longer excursions, not only enjoying relief from their environment, but seeing the gospel lived among them.*

arrangement with the students. Noah began meeting each Tuesday with children from both the morning and afternoon sessions. The groups visited the county jail, talked with two ex-cons, watched films, and talked about problems facing them in the community.

Another aspect of the program is foster home placement assistance. NDI occasionally receives calls from Child and Youth Services asking for aid in temporarily placing someone in a home until more permanent arrangements can be made. Currently, this is rarely done, but it is hoped that as the rest of the program increases this will become a common occurence.

The most developed part of NDI (outside of John's and Noah's counseling) is the summer camping program. This summer, two co-directors were hired. Terrie Glass and Dan Petry, 21-year old college students, took groups of three to six youth from the inner city on three-day backpacking trips. The youth ranged in age from 10 to 18, and came from housing projects and broken and under-privileged homes. In addition to hikes, Glass and Petry took groups on two day-long excursions—to a state park and a circus.

"They grew to respect us and our lifestyle, even when they knew it was based on Christ," said Glass. "No big commitments were made, but you cannot ask 12- or 13-year-olds from the inner city to decide the course of their life. But now they know that Christianity can work, and they'll remember that."

It was not all easy, however. One boy—a 16-year-old—in the first group to go backpacking, smuggled a .38-caliber pistol along and an 11-year-old in a later group decided to run away. There were many verbal battles, and even a few blows exchanged.

"The arguments and the fights were frustrating," shared Glass. "Dan and I are pacifists, and we wanted to share that with the campers. But how do you tell a young kid from a rough neighborhood that he doesn't have to be tough—that he doesn't have to be macho—when, if he

(Continued on page 30)

They're taking your airwaves

by Stewart M. Hoover

Deregulation seems to be the order of the day in Washington recently. Many members of Congress are looking to the experience with deregulation of such things as airline fares and routes, and suggesting similar remedies for a number of ills in other industries as well. In many cases this makes sense. For instance, with the airlines, deregulation has resulted in more price competition between the companies, resulting in many lower fares for people who could plan far in advance and book early. In spite of the fact that there is a dark side to the airline deregulation story (many communities now find themselves without air service, and many fliers are experiencing vastly *increased* fares) the idea of allowing more competition in business just seems to make sense in most cases.

One area where it makes very little sense, however, to deregulate is broadcasting, yet that is just what the Federal Communications Commission (FCC) is preparing to do. In the process, they will be eliminating requirements that radio broadcasters investigate the needs of their communities, that they keep program logs, or that they in any way justify themselves to their local communities by broadcasting in the public interest. These FCC proposals would also remove *all* limits on commercial time in radio, leaving unlimited opportunity for broadcasters to overcommercialize at the expense of public service announcements, public affairs programing, and just plain entertainment programing. It means that programs such as the Church of the Brethren's *Think About It* will probably cease to exist because radio broadcasters will no longer be under any obligation to carry such programs to serve their communities.

Specifically, the proposals by the commission would:

—Remove the FCC from consideration of the amounts of public affairs programing carried by broadcasters;

—Eliminate any FCC policies dealing with limits on commercial time;

—Eliminate program log requirements so that stations no longer have to keep a record of the programing they air.

These policies are direct outgrowths of a number of long-standing complaints broadcasters have had about the "burdensome" regulation of the FCC. They have contended that the FCC requirements calling for a certain amount of public affairs programing are unfair because broadcasters are unable to make as much money on such programs. They have complained that the limits placed by the Commission on numbers of commercials are a burden even though the limits were first found to be necessary when some stations programed as many as 40 minutes of commercials in an hour. And, they have complained that FCC-mandated logs (records that need to be kept of when programs and commercials are aired on given days) are an overwhelimg burden, even though all broadcasters would *need* to keep logs, mandated or not, in order to bill advertisers for time sold to them.

prayer calendar

"Interior prayer costs nothing but the effort to sink down in silence into the depths of one's heart and call more and more upon the radiant name of Jesus. Everyone who does that feels at once the inward light . . . (and) even catches sight in this light of some of the mysteries of the kingdom of God."—*The Way of the Pilgrim*

Our denomination was born in prayer. It will still receive life as we learn more of the meaning of prayer. If you have items for the prayer calendar, send them to Prayer Calendar, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

February Prayer Calendar

February 3-9: Remember in prayer the retreat of the staff of the Church of the Brethren General Board, Feb. 5-7.

Pray for Brethren Volunteer Service workers Michael Miles and Barbara Kass as they serve at Flat Creek Church, Marcum, Ky.

February 10-16: Give prayer support to Cheri Miller, BVSer assigned to the Church of the Brethren Washington Office.

Give thanks for the service given by Clyde and Alice Alwine and Richard Hanley, concluding their BVS assignments this month at Brethren Village, Lancaster, Pa., and by Olive Wort, finishing her service at The Palms, Sebring, Fla.

February 17-23: Uphold in prayer the work of the Goals and Budget Committee, meeting Feb. 18-20, and of the Executive Committee of the General Board, meeting Feb. 20-23.

Pray for Marie Neher, BVS coordinator of the 1980 Youth Study/Action Conference, on assignment in Elgin, Ill., and for Elaine Turner, BVSer at Peter Becker Community, Harleysville, Pa.

Remember the beginning of Lent with special prayer for the congregations of which you are a part that your opportunities for corporate worship may become more alive, opportunities for service more frequent and fellowship more real.

February 24-March 1: Give prayer support to BVSer Naomi Rohrer, on assignment to the Council of Southern Mountains, Berea, Ky.

Pray for the Post-30 Brethren Volunteer Service Orientation at Oak Brook, Ill., **Feb. 26-March 5.**

Pray that throughout the church there may be a growing understanding of Micah 6:6-8, the basis for our denominational Goals for the 80s. ☐

away

All of this needs to be seen in the context of the Communications Act of 1934, the bill passed by Congress that regulates all communication through the airwaves. That law states that the airwaves belong to the people, in the same way that federally-owned forest or grazing land belong to the people. Instead of charging fees for the use of the resource of the airwaves, as is done with forests and range land, the law holds that broadcasters can repay their debt to the public by providing tangible services to them in the form of programing. Thus broadcasters are public trustees, and must see it as part of their responsibility to take special care of the needs and interests of the people in the communities they serve.

The broadcasting industry has come to see things differently, however, and feels that individual broadcasters "own" the airwaves they use. (Senator Barry Goldwater, [R-Ariz.] who has been connected with broadcasting, has said as much.) They have attempted to put forward this idea in every forum possible in recent years, and they are beginning to have an effect.

Broadcasters contend (and the FCC *now* seems on the verge of agreeing) that they are a business like any other, and as such, they deserve to be set free to "compete." This competition, they argue, will result in public good just as it has with the airlines. There are two essential problems they overlook with this line of reasoning. First, they do *not* want total deregulation. They *want* the FCC to continue to regulate channels and frequencies so as to control who can go on the air and where, and to limit the number of stations possible. Second, broadcasting cannot be equated with other businesses where competition *does* often result in public good through better service and lower prices. The public is *not* the "customer" of broadcasting, advertisers are. Advertisers are the ones who buy things from broadcasters, and what they buy is the attention of an audience. And, the advertisers are getting about the most efficient "audience delivery" system in the history of the world already. "Deregulation" won't help that one bit. As for prices, as long as the FCC continues to limit the number of stations (which they *must* do, there can only be so many) there can't be enough competition to bring prices down.

It is very important that anyone who is at all concerned about the kind of service they or their community gets from radio broadcasting acquaint themselves with this important move by the FCC. Write to the FCC or to Elgin for more information, and file comments with the FCC while there is still time to have an effect on this important issue. For more information, write, Radio Deregulation, Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120, or write directly to the FCC, 1919 M Street, N.W., Washington, DC 20554. ☐

Stewart M. Hoover is director of media education/advocacy on the General Services Commission communications staff.

CLASSIFIED ADS

TRAVEL—Continuing Educational Tour 1980. EUROPE—Eastern European Highlights (15 days). Departure: July 8, 1980 from Cleveland, Ohio or New York. Tickets to the Passion Play (Oberammergau) are included. We are now booking on a first come, first served basis. HAWAII Tour—after Christmas 1980. Rev. Raymon/AnnaBelle Eller, tour hosts and coordinators, 358 Selden Ave., Akron, OH 44301. Phone (216) 724-9595. Travel with a purpose and with friends.

TRAVEL—Juniata College Tours 1980: Oberammergau Passion Play, following Pittsburgh Annual Conference, 14 days. Includes Bavaria, the Alps, Rhine Cruise, Berlin and Prague. June 30 departure. Also, July 19 departure from Washington, D.C. for 17 days to Paris, Oberammergau and the Passion Play, Munich, Salzburg, Innsbruck, Lucerne, Luxembourg, Moselle Valley, Marburg and Schwarzenau. Harold B. Brumbaugh, host conductor. Other scheduled tours: Caribbean Cruise, South American and Galapagos Islands, and China. Information: Weimer-Oller Travel Agency, Inc., 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—15 day Alpine countries and Oberammergau Passion Play July 15, 1980. Inquire immediately for Passion Play reservations. Write for brochure: Rev. Richard C. Wenger, 314 E. Washington St., Huntington, IN 46750. (219) 356-7983 collect.

TRAVEL—Travel with a purpose. Join Wendell and Joan Bohrer and Anna Mow in the following travel opportunity (Flight into Egypt Tour). 14-day Israel, Egypt—Nile Cruise, August 6, 1981 ($1799). Write for information to Pastor Wendell Bohrer, 96 Penrod St., Johnstown, PA 15902.

TRAVEL—Grand Tour of Europe, including Oberammergau Passion Play, Schwarzenau, and Kassel. June 16-July 7, 1980. Write Dr. J. Kenneth Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—To Annual Conference. Chartered bus to Pittsburgh and rooms near convention center. Write Ken Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

WANTED—Registered Nurses. Licensed Vocational Nurses—come to sunny California to live and work. Casa de Mosesto Retirement Center has new 59-bed nursing wing. Need RNs, LVNs. Large, community-based retirement center; warm, caring service top priority. Church of the Brethren in Modesto; many members residents, patients, employees or volunteers at Casa de Modesto. Phone Felton Daniels, Adm., (209) 529-4950, or write: Felton Daniels, Adm., Casa de Modesto, 1745 Eldena Way, Modesto, CA 95350.

WANTED—Applications invited for position of executive director of Ecumenical Ministries of Oregon, state-wide ecumenical agency and program for Oregon. For job description and further information, write EMO Search Committee, The Rev. Herbert Zorn, Chairman, 7714 S.E. Tolman, Portland, OR 97206.

WANTED—Young man or married couple for dairy farm as herdsman. Must have high Christian ideals and life-style. Rural background, knowledge of dairying preferred. Located in rural Brethren community in northwestern Illinois. Contact: Carl and Marian Patterson, Milky Way Farm, R.R. #1, Milledgeville, IL 61051.

WANTED—A Christian couple. Man for maintenance work and general care-taking and woman for light office work. Free rent plus $135 weekly salary. Call or write Paul Hiatt, 2310 Homewood Drive, Orlando, FL 32809. (305) 857-2122.

WANTED—When Brethren move! The three Church of the Brethren pastors in the Akron, Ohio area are anxious to keep in contact with Brethren moving into the area. Your assistance in notifying us of their arrival will be greatly appreciated. Contact Pastor Raymon Eller, 1812 Marigold Ave., Akron, OH 44301. (216) 773-6010.

FOR SALE—New three-act play, "The Voice From the Sky," (man in dialog with God), a fresh look at Noah, Moses, Job. For reading performance in chancel or acting on stage. Acts may be presented separately. No royalty. First play, $2, postpaid. Additional acts, 50¢ each. Joe Van Dyke, 523 Mechanic, Alma, MI 48801.

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

YOUTH

At nearly every stop of the Edu-Coach last fall (See "The Edu-Coach Is Coming," August), Brethren asked for resources to use with youth groups. Others whom the Edu-Coach did not reach will be interested in what we currently have to offer. All of these are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Fewer Youth Around

Building an Effective Youth Ministry, Glenn E. Ludwig, $4.95.

In 1990, 25 percent fewer 17-year-olds will be around than last year. The number of 17-year-olds will drop from a peak of over 4.2 million in 1978 to about 3.2 million in 1990. Youth ministries will be increasingly important and difficult as more congregations compete for the decreasing number of youth. So states Lyle Schaller in the foreword of this book.

In some congregations, the response will be to have a party for the high-school youth and ask them what they want to do. In his first chapter, Ludwig describes why that's the wrong question to ask. Another response will be to decide to hire someone to be the youth director. Ludwig tells why this is also a wrong approach in chapter six. If both of these responses are inadequate, what's another answer?

Those who plan for youth in the congregation could get this book and study, discuss and act on the first six chapters. In the first five chapters, Ludwig deals with a theological framework for youth ministry, explodes myths about youth of today, suggests ways of structuring to be most effective and deals with issues related to programing.

The final three chapters are for the people who actually work with youth. The chapters deal with administration, planning for retreats and resources.

Meat for Meetings

Idealog — Creative Ideas for Older Youth, compiled by Max Haskell, $4.95.

About half of this book is used to provide help in the following areas:

- —guidance for planning
- —worship ideas
- —ideas for reaching out
- —service suggestions
- —group identity processes
- —recreation and social activities
- —trip tips

The other half is the "meat" of youth fellowship meetings — the programs. The program suggestions are clustered under topics like feelings, values, relating to others, religious growth, helping others, education, holidays and Bible study, as well as a few program quickies.

Idealog — Creative Ideas for Younger Youth, compiled by Donald Schroeder, $4.95.

Each of the 64 activities in this book are presented following this outline:

Foreword by Dennis C. Benson
and E. Jane Mall
YOUTH WORKER'S SUCCESS MANUAL
Shirley E. Pollock
IDEALOG
Creative Ideas For Older Youth
REATIVE IDEAS FOR YOUNGER YOUTH
Creative Leadership Series
Lyle E Schaller Editor
Building an Effective Youth Ministry
HOW TO TEACH BIBLE STORIES
FOR GRADES 4-12
Mary Nelson Keithahn
Marilyn H. Dunshee

What can come from this?—cognitive and effective objectives:

- Getting ready—planning processes
- Doing it—steps in carrying out the objective(s)
- Get creative—options for implementation
- What happened?—evaluation questions and processes

The ideas in both *Idealog* books came from across the country from youth and their leaders in congregations of different denominations. Future editions of *Idealog* are planned. If you have programs and ideas for junior highs and senior highs to share, send them to Educational Resources, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

Youth Worker's Success Manual, Shirley E. Pollock, $3.95.

Shirley Pollock writes that teenagers are bored, critical and apathetic when they aren't actively participating. Her chapters are on group dynamics, drama, developing interpersonal sensitivity, expanding audio-visual activities, helping others, creating worship projects and having fun. Each chapter has detailed instructions on how to proceed. Line drawings through the book make it attractive to use.

How to Teach Bible Stories for Grades 4-12, Mary Nelson Keithahn and Marilyn H. Dunshee, $3.95.

"There's more to learning a Bible story than hearing it," is the way this book begins. "Our students need to have a variety of experiences with a story in order to discover its meaning and relate it to their lives."

In this book, activities are suggested under 16 categories of experience that can help people learn a Bible story. Not all activities are suitable for every age. Which ones are chosen depends on what seems relevant to the age of the students and the story being taught, as well as on resources, space, time and leadership available.

Included are ways to have fun while memorizing parts of the Bible, activities to help students learn the meanings of concepts and ideas, experiences that help to place a story in time and in relationship to other events, and many, many others.
—Shirley J. Heckman

Shirley J. Heckman is Parish Ministries staff for education.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• The snow has fallen softly during the night, but now it lays heavily on the ground. Looking eastward from my study window, a pale pink horizon suggests the sun will soon be visible, and bathes the woods in a foreglow of a pristine February day. The earth looks new, the day is new, the month is new, the year is new and the decade is new. So it only seems fair that there be some newness in me to match the intent of creation. Last night I went through all the Christmas cards once more. I took out the family pictures, reread the notes, saved the madonnas, and reflected on the myriad ways people reach out to one another . . . I came across one design several times—a simple beige card with line drawings in brown of two hands reaching toward one another, one hand holding a flower. In contemporary calligraphy there was a Loberg quote, "If only all the hands that reach could touch." That led to a pondering E.M. Forster's famous dictum, "Only connect," and I decided a new personal goal for the 80s would be to "Reach Out and Connect." For many of us, our days are lived out in a limited sphere of influence, yet each time we reach out and connect we widen that sphere . . . . There are so many ways to reach out and connect . . . a touch, a telephone call, a visit, a letter, a sharing of self in some authentic way that makes the connection come to life. Pilgrim recently made a very sad trip to Pennsylvania to attend services for a beloved 34-year-old nephew, Ernie Ott Jr. Ernie was a project engineer for Bethlehem Steel Mills . . . he lost his life in a bizarre explosion during a seminar for young Bethlehem executives. Ernie had spent his whole life in the Rummel Church of the Brethren, in the shadow of the Windber coal mines and the Johnstown Steel mills. As over a thousand people came to the funeral home, I watched the rugged faces of men who live constantly with danger, the sad eyes of women who tend them, and I knew Ernie had reached out and connected. Ernie had lived in a spirit of servanthood and though the question, "Why, Why?" was heard often during visitation, even more often we heard the phrase, "He helped me." A young servant has gone home to God.

• It's the time for the annual love-in known as St. Valentine's Day . . . and the great Hallmark inundation is beginning. Love will be the most-used word in the language come the middle of the month . . . It intrigues me that the word love is by necessity such a workhorse—it must cover the variety of emotions, feelings and affections we have for everything from pizza to God.

• Living in the political and diplomatic chaos of the age, we are reminded that Christianity does not permit us to neglect and refuse to see unjust social or international situations. Nor does it ever permit us to seek solutions to such problems through paths of hatred and terrorism. The new decade will demand accountability of all of us in regards to the pressing problems of war, hunger and totalitarianism.

• STOP SIGN: On a Church of Christ bulletin board—"The family altar would alter many a family."

• Some favorite books of some favorite sisters and brothers: Mary Cline Detrick—*Prejudice and Your Child* by Kenneth B. Clark; *Gift from the Sea* by Ann Morrow Lindberg; *Kinship with All Life* by J. Allen Boone; *The Feminine Factor* by Eric Mount, Jr.; *Seth Material* by Jane Roberts. Dean M. Miller—*Hungering Dark* by Frederick Buechner; *Reaching Out: The Three Movements of Spiritual Life* by Henri J.M. Nouwen; *The Hammer of the Lord* by Colin Morris.

• From another Pilgrim's Pen: "Trocme believed that 'decent' people who stay inactive out of cowardice or indifference when around them human beings are being humiliated and destroyed are the most dangerous people in the world. His nonviolence was not passive or saccharine, but an almost brutal force for awakening human beings."—*Lest Innocent Blood Be Shed,* Philip Hallie

See you on the journey—P.K.H.

by Bob Bowman

A simple disclaimer

I am an advocate of the simple life. I hope this statement does not come as a complete surprise to those who know me well, but I would like to be counted among those who are working toward a simple and authentic life. I am glad that our denomination upholds the simple life as a part of its teaching and that MESSENGER printed a special issue on simplicity (November 1979). In that issue the message was plain, important and timely. In the past couple of months, however, I have had some encounters which have left me uneasy about the simple life. My feelings welled in conversations with friends who are also keen on the simple life and have led to a troubled awareness that we were not always talking about the same thing.

I will confess that a part of the uneasiness I felt was a call to examine the compromises I have made in my life. But another part was a call to take a closer look at what we really mean by the catchphrase, "simple life." After a second reading of MESSENGER, I still would not want to change what is written there. But when searching the Bible for the words "simple" and "simplicity" only turned up Proverbs 9:6, "Leave simpleness, and live, and walk in the way of insight," I began to reflect a bit. Out of that reflection I would like to offer five "ways of insight" to clarify what MESSENGER writers implied.

First, let it be remembered that our primary allegiance is not to a certain notion about life, but to Christ. Whether our concern is peace, simplicity, evangelism or justice, let it be clear to us and to the world that these concerns are conclusions which we have drawn from our faith in Jesus Christ. But we are not to confuse the conclusions with the heart of the matter. At the heart lies the awareness of a spiritual power which saves and presses toward wholeness despite our sin and shortcoming. Early Brethren were clear that the motivation behind their decision about church government, forms of worship, ethics and life-style was primarily the desire to obey the living Christ.

A second insight is the recognition that simplicity is a matter of the soul; of compassion and clarity of purpose. It is the gift of a gracious God. Neither the simple life nor the abundant life or eternal life can be grasped by techniques of spending less or being more thrifty. Many illustrations of the simple life reflect only a materialistic approach to simplicity.

One area of simplicity often overlooked is simplicity of speech. "Let what you say be simply 'Yes' or 'No'; anything more than this comes from evil" (Matt. 5:37). We often fail to make our speech simple, direct, free from exaggeration and a vehicle to reveal rather than conceal who we are. I had to think of this aspect of the simple life with some chagrin when I handed the MESSENGER editor my first 352-word draft of this article. The editor handed it back to me with the note, "Make it 850 words and we'll use it."

As a third insight, Vernard Eller points out that the simple life should not be confused with the cheap life. The product whose manufacture reflects more responsible stewardship of the earth is often more expensive. Clothing which lasts longer and provides greater warmth frequently requires a higher initial investment. There is no spiritual blessing guaranteed to the person who buys the cheapest set of spark plugs. In fact, the warm glow I get when I buy a case of chicken soup at bargain prices is not at all the same as a spiritual visit. The source of the glow lies in avarice, one of the seven deadly sins.

Fourth, a quest for simplicity should not deny the value of beauty. "If I had two dollars left," said Henry David Thoreau, "one would buy bread and the other flowers; food for my body and food for my soul." An appreciation of music, of literature and of other arts can bring us more deeply into the boundaries of human experience and wonder and can train us to reject the base and worthless.

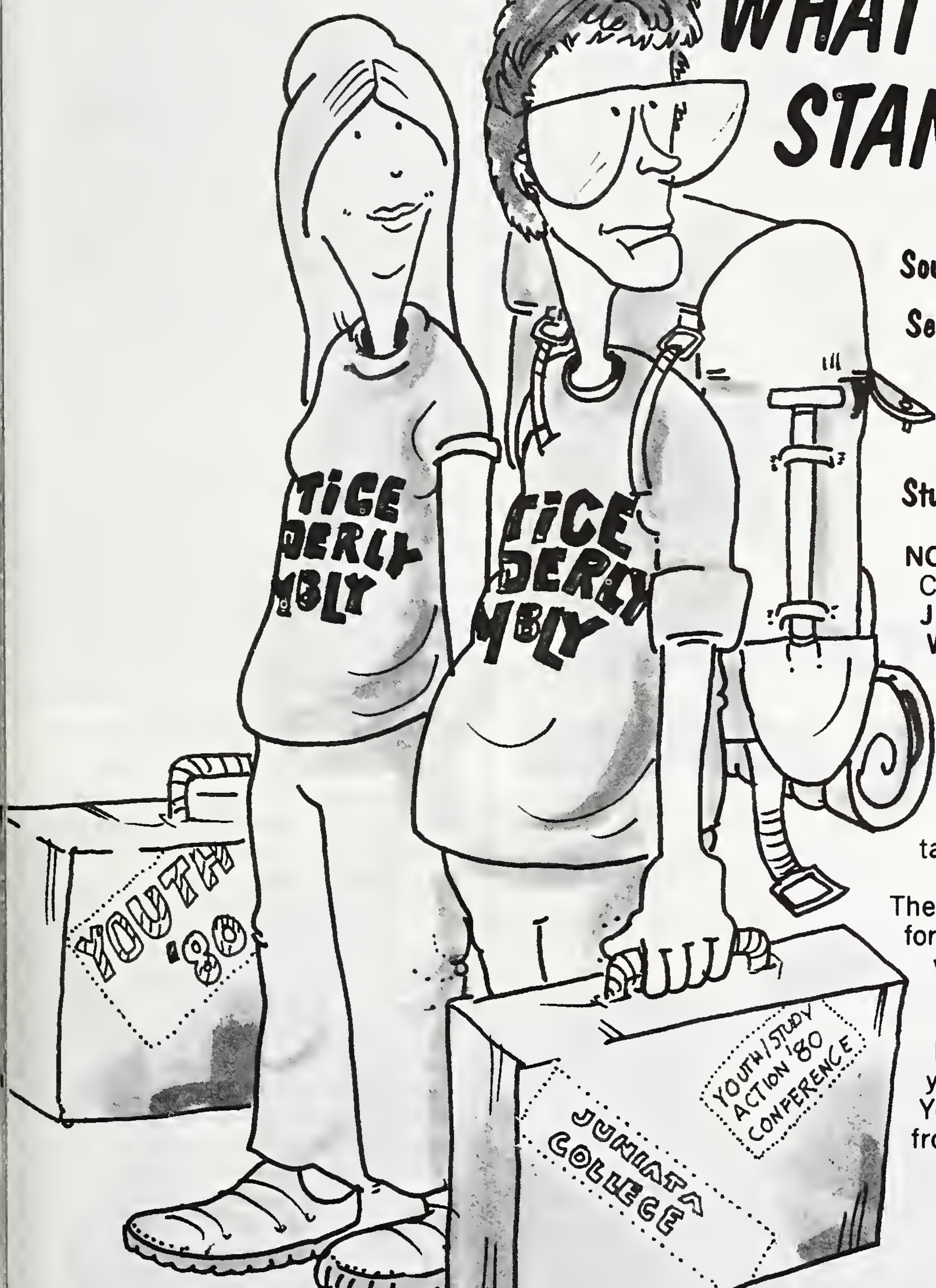
It does me good sometimes to eat from Wedgewood plates. My soul needs a few stained-glass windows. Trying to understand Beethoven deepens my life. Sometimes my daughter wants a special dress, "just for pretty."

It was at this point, frankly, that my uneasiness about the simple life first began to appear. I watched newlyweds try to talk themselves out of beauty in their choice of table utensils which they might use daily for 50 years. One woman wrestled with guilt for inheriting a home of lovely antiques. And it was a visit in the home of one of our denomination's ardent voices for the simple life which set me straight again. The home was filled with art, with objects of beauty from foreign travel, and with treasured personal gifts. It did not contradict what he preached about the simple life, but put it into a perspective which was healthy.

A final insight is that we are called to say "yes" to life, not to deny it. We are called to joy, to gratitude and to affirmation of the good things of this world. We are called to abundant life as well as simple life and when those two notions seem to oppose each other, I haven't got my theology straight. By living in a sharing affirmation of creation, I am trying to identify the God who loved the world so much. This may keep my life-style from the kind of "simpler-than-thou" games which engender guilt rather than joy.

Simple life which is working right should make us feel enriched, more free to serve, full of laughter, tears and joy, unencumbered, more clear of purpose and quicker to compassion. It should enable our soul to touch the soul of Christ. ☐

Bob Bowman is Parish Ministries staff for worship and heritage resources.



WHAT DOES SAC STAND FOR?

Sour Anti-Baptist Conspiracy?

Sensationally Acute Colloquium?

Semi Annual Confusion?

Stellular Awareness Convention?

Stupendous Activist Call?

NO, SAC stands for the Study/Action Conference. At SAC the theme **DO JUSTICE, LOVE TENDERLY, WALK HUMBLY** (Micah 6:8), will be dealt with through biblical and theological reflection and group activities. Along with the in-depth discussions there will be fun and active participation through instrumental music, dance, song and games.

The 1980 Study/Action Conference for Church of the Brethren youth will be held at Juniata College in Huntingdon, PA June 20-24.

If you register before April 1, you will receive a free t-shirt. You can get registration forms from your pastor or by writing to:

Marie Neher Coordinator:
SAC '80, 1451 Dundee Ave.,
Elgin, IL 60120.

JOHNSTOWN/Continued from page 23

isn't, he'll get beaten up and ripped-off almost every day?"

"Whoever comes in and runs this program next year will have Terrie and Dan's work to build on," said John. "We have learned from our mistakes and successes. It's got to get better."

NDI has now hired Chuck Shustrick to direct Daybreak, a big brother/big sister program.

"We're very hopeful about the future," stated Noah. "A ministry is needed, for the need is here. We want to grow, but not just financially. Money is a concern, but we need to get more people involved. Eventually, we hope to hire a director for each area in which we are involved. Right now, however, that is not possible, for our only form of support is donations from congregations, organizations within congregations and individuals."

Although they would be available, government grants have not been applied for in order that NDI can minister in the name of the church.

"We want to reach as many people as we can in the name of Christ—there is so much we can do," said John. "We especially deal with people on a family standpoint. We agree with Virginia Satir, that craziness starts in the family. People just do not understand that the family involves many types of relationships: child-child, parent-child, and parent-parent. Each of these is important, for, together, they form the family unit as a whole, and the family shapes the individual."

One mother made an appointment for herself and her 15-year-old son. When they arrived to talk with John, she mentioned that she had told her son they were going to a job interview in order to get him there for counseling.

"That mother could not see that lying was a family problem," said John. "And it is things like that that make our ministry so valuable . . . and so necessary."

After the flood of 1977 had done its damage and the town was struggling to get back on its feet, signs featuring a design similar to the NDI logo appeared on billboards, on the sides of transit authority buses and on bumper stickers. A song of hope was recorded and played on local radio stations. The news media highlighted local flood recovery efforts and the theme that stood out in these efforts, that became a vision for the people of the city, was "There's a New Day Dawning in Johnstown."

That vision, though in a different form, still lives. ☐

Dan Petry is a member of the Parish Ministries Commission of the General Board. He and his wife, Marjorie, attend the Sugar Grove congregation, Johnstown, Pa.

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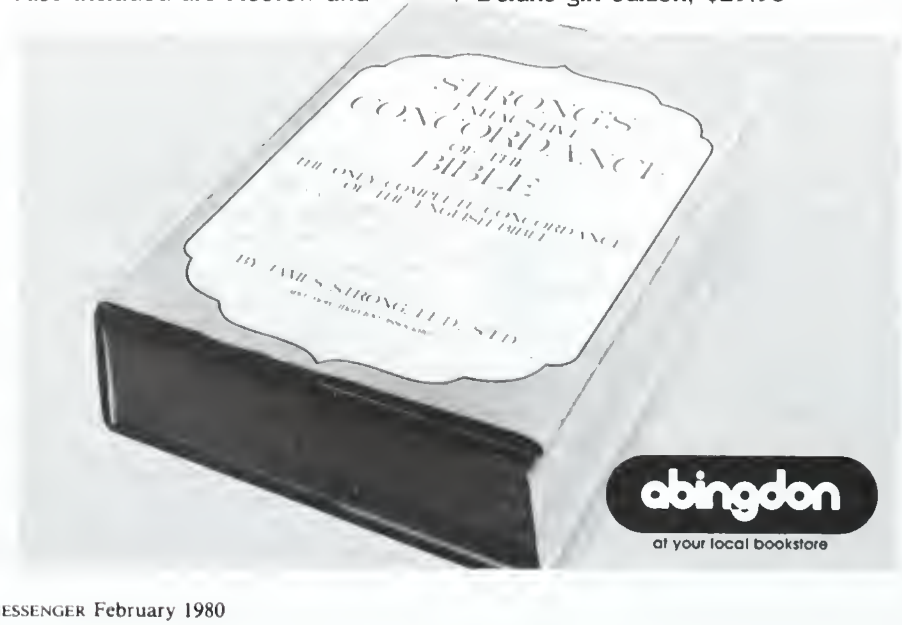

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Licensing/ Ordination

Catania, Robert W., licensed Oct. 21, 1979, Brooklyn, First Church, Atlantic Northeast

Comer, Charles Jennings, ordained Oct. 28, 1979, Salem, Shenandoah

Diehl, Stanley Theron, ordained May 20, 1979, Oakley Brick, Illinois/Wisconsin

Ellis, Lloyd Allen, licensed Oct. 21, 1979, Beachdale, Western Pennsylvania

Hess, John F., licensed Oct. 21, 1979, Morrellville, Western Pennsylvania

Moore, Lorene A., ordained Nov. 4, 1979, First Church, Wichita, Western Plains

Neuman-Lee, Jeffrey, licensed Oct. 14, 1979, Chicago First, Illinois/Wisconsin

Phillips, Marvin Conard, ordained Nov. 4, 1979, Columbia City, Northern Indiana

Powers, Jeanine M., licensed Oct. 14, 1979, Hempfield, Atlantic Northeast

Shaffer, Kenneth M., ordained Nov. 11, 1979, York Center, Illinois/Wisconsin

Strickler, Carol, licensed Oct. 21, 1979, Reisterstown, Mid-Atlantic

Young, Victor C., ordained Oct. 28, 1979, Liberty, Southeastern

Pastoral Placements

Fellers, Tony, to Hawthorne, Tenn., Southeastern, part-time

Griffith, Charles R., from Erwin Tenn., Southeastern, to Peterson's Chapel, Southeastern, part-time

Haynes, Peter, from student, BVS assignment, to Union Center, Northern Indiana, associate

Hopkins, Glen, to Lowman Valley, Southeastern

Hopkins, William, from other denomination, to Colorado Springs, Western Plains

Krall, Cyrus B., from Mingo, Atlantic Northeast, to Schuylkill, Atlantic Northeast

Krider, Eldon, from Hickory Grove, South/Central Indiana, to Cedar Creek, Northern Indiana

Miller, Vernon F., from leave of absence, to The Brethren Home, New Oxford, Pa., chaplain

Morris, Robert E., from Pleasant View, Shenandoah, to Welty, Mid-Atlantic

Ridge, Arthur, from other denomination, to Enid, Southern Plains, part-time

Rohrer, Glenn, continues in secular, to West Branch, Illinois/Wisconsin, part-time

Slagle, George W., from Hawthorne, Tenn., Southeastern, to Erwin, Tenn., Southeastern, part-time

Stauffer, Lloyd B., from interim, part-time, Reading, Northern Ohio, to Reading, Northern Ohio, regular part-time

Turner, Barton, from other denomination, to Fruitdale, Ala., Southeastern, interim

Wedding Anniversaries

Albaugh, Mr. and Mrs. Clyde, Sidney, Ohio, 56

Bowman, Mr. and Mrs. J. Ralph, Scottville, Mich., 50

Brammer, Mr. and Mrs. Peter, Winslow, Ark., 60

Branscom, Mr. and Mrs. George, Roanoke, Va., 59

Brower, Mr. and Mrs. Frank, Troy, Ohio, 50

Circle, Mr. and Mrs. Charles, Fort Wayne, Ind., 66

Colbert, Mr. and Mrs. Henry, Tonasket, Wash., 50

Dinterman, Mr. and Mrs. Charles, Waynesboro, Pa., 50

Dively, Mr. and Mrs. Harry, Friedens, Pa., 50

Deaths

Alley, Linna, 87, Sebring, Fla., Nov. 6, 1979

Boles, Aretha P., 53, Modesto, Calif., Oct. 27, 1979

Brubaker, Alfred, 84, Duncansville, Pa., Sept. 30, 1979

Cain, Mary Lou, 67, La Place, Ill., Sept. 21, 1979

Douglas, Dorothy, 66, Batavia, Iowa, Jan. 26, 1979

Fischach, Viola, Mason, Ohio, July 9, 1979

Flory, David C., 85, Dayton, Ohio, Oct. 4, 1979

Forney, Burton Edmond, 77, La Verne, Calif., Oct. 14, 1979

Fuhrman, Melvin E., 86, New Oxford, Pa., Oct. 24, 1979

Gibson, James R., 68, Lebanon, Pa., Oct. 25, 1979

Gillam, Gertrude, 79, Richland, Iowa, May 3, 1979

Gillam, William H., 79, Richland, Iowa, July 28, 1979

Grube, Isaac, 79, Penryn, Pa., Oct. 15, 1979

Halladay, Sara, 79, North Manchester, Ind., Nov. 16, 1979

Hanley, Maysell Cooper, 69, Baltimore, Md., Oct. 10, 1979

Harman, Mary Helen, 59, Harman, W. Va., Aug. 22, 1979

Hawkins, Bonita Hill, 59, Tonasket, Wash., Oct. 23, 1979

Heckman, Ruth, 91, Polo, Ill., Sept. 25, 1979

Judy, Dora Bell, 57, Dry Fork, W. Va., Oct. 29, 1979

King, Levi, 92, Sebring, Fla., Sept. 11, 1979

Miller, Claude, 89, Hanover, Pa., Nov. 7, 1979

Miller, Ferrill, 67, Nappanee, Ind., Oct. 26, 1979

Porterfield, Hazel C., 82, Sebring, Fla., Nov. 7, 1979

Reineke, Sallie C. Weir, 81, Lebanon, Pa., Oct. 11, 1979

Roberts, Arthur, 87, Sebring, Fla., Oct. 18, 1979

Roop, Elsie E., 101, Boonsboro, Md., Oct. 31, 1979

Sanderson, Ralph, 80, Sebring, Fla., Sept. 20, 1979

Shelly, Blanche, 64, Mount Joy, Pa., Oct. 9, 1979

Smith, Ora May, 87, Richland, Iowa, July 2, 1979

Statler, Margaret, 66, Windber, Pa., Sept. 1, 1979

Stine, William, 75, Dallas Center, Iowa, Oct. 31, 1979

Studebaker, Cecil A., 65, New Carlisle, Ohio, Oct. 30, 1979

Thomason, Posie, 70, Martinsville, Va., Dec. 21, 1979

Traxler, Ralph W., 81, La Place, Ill., Oct. 1, 1979

Van Sickle, Walter E., 83, Hazelton, W. Va., Jan. 22, 1979

Vantomme, Lucy, 69, Prairie City, Iowa, Feb. 5, 1979

Williams, Howard, 66, Ollie, Iowa, Sept. 19, 1979

Williams, Maggie, 88, Ollie, Iowa, April 15, 1979

Wirick, Dennis L., 32, Windber, Pa., Sept. 7, 1979

Wormington, Dona, 91, Modesto, Calif., Oct. 7, 1979

Yost, Mae L., 82, Boonsboro, Md., Sept. 29, 1979

VISIONS of GLORY
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Order from The Brethren Press, 1451 Dundee Ave., Elgin, Ill. 60120

Don't put the wagons in a circle yet

"Strength doesn't lie in numbers," sings Julie Andrews in *The Sound of Music* as she cavorts down the road to confront the rambunctious Trapp family. Or does it? For the Church of the Brethren, it does, or so a considerable portion of its members seem to think. Last June at Seattle, answering a query on "diminishing membership" from Missouri District, Annual Conference assigned to a committee of seven the task of coming up "with specific recommendations for dealing with the problem of diminishing membership" in the Church of the Brethren.

That we have the *situation* of diminishing membership there is no doubt—we have 25,000 fewer members than we had 20 years ago. That it is a *problem* is another question. Let's not put the wagons in a circle until we are sure we are in danger.

Remember those summer "revivals" we used to hold everywhere, and still do in some places? It's been three or four years since I sat in a revival meeting, but it brought back childhood memories of what was once a colorful event in our local church. Aside from memories of powerful evangelists—the more rip-snortin' the better—there are the memories of altar calls; invitational hymns worn threadbare from repetition for the benefit of hesitant repenters; tears for those who "came forward," and more tears for those who stayed put. For the impressionable child there were the wasps buzzing around the lights, and funeral home fans a flutter in the sultry heat of a summer night. And the *Gospel Messenger* ran a little weekly feature called "Gains for the Kingdom" that accentuated the positive and ignored the kingdom's losses.

Somewhere along the way we slowed down. Gains for the kingdom continued as the concern of some individual congregations, but across the denomination, enthusiasm for evangelism flagged. The indigenization of our churches in Ecuador, India and Nigeria cut down our numbers dramatically. Diminishing membership became a familiar term.

Some doubted that numbers were significant, believing that growth figures were not as important as the faithful witness of a few. Gain or loss in numbers seemed, to them, irrelevant. At the same time that our numbers were diminishing, our voice seemed to be growing stronger. The 1960s saw us becoming known for our peace witness—both in the civil rights struggle and in the anti-Vietnam War protest.

Now we are in 1980. We live in an era when the "electric church" not only woos people away from active membership in denominations, but creates mass followings of its own. Certainly, one of the facts our study committee must grapple with is that old-fashioned remedies cannot be among the "specific recommendations" it will bring to Annual Conference. The society we live in and its ways of communicating with, reaching and attracting people produce too much competition for the methods Brethren traditionally have used for evangelization.

I am not all that worked up about membership statistics. As a denomination we seem, to me, to be making as good a witness as we ever have. I doubt we would address humanity's problems any less effectively with 150,000 members or 125,000 than with today's 175,000. When I visit some congregations that seem like little more than self-satisfied community social clubs, I see attrition not necessarily as an unhealthy process.

On the other hand, I would applaud a Church of the Brethren so revitalized that its gospel message cut wide swathes across fields of converts white unto harvest.

"The Church Faithful" is our Annual Conference theme. Is the church being faithful if it puts more emphasis on the size of its membership than on its faithfulness to the "unprofitable servant role" Christ calls us to play? (See Vernard Eller's article, page 10 this issue.) If our witness as a denomination seems to be effective, let us not be too self-congratulatory: If it's all "to the glory of God," then God will get the message. Likewise, if our numbers be few, let us not count ourselves as unworthy: The sound of music we'll hear in heaven may reflect a familiar tune.—K.T.

1980 ANNUAL CONFERENCE

June 24-29, Pittsburgh, Pennsylvania

THE CHURCH
FAITHFUL

For the first time, Annual Conference will be held in Pittsburgh, Pennsylvania. Because of some dramatic changes in recent years, Pittsburgh is called the "Renaissance City of America."

The Civic Arena, capacity 15,000+, will be the location of the major business sessions and worship services. A Sunday afternoon service is planned in anticipation of many additional weekend and Sunday attendees. About 80 per cent of the Brethren live within 300 miles of Pittsburgh.

You can help by volunteering for one of the positions listed below. Also use the forms below for registering children, and securing Program Booklets. (Registration forms for other age groups will be included in the Information Packets to be mailed to local congregations and local church delegates.)

Annual Conference Manager

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on June ______.

______ Registration (type badges, collect fees, sort cards)

______ Ushers (business and general sessions)

______ Child care services

______ Children's activities (age 6-11)

______ Messengers (Standing Committee and conference business sessions)

______ Tellers (Standing Committee and conference business sessions)

______ Information desk

______ Ticket sales

______ Mail distribution

Please circle approximate age:	16-22 40-50	22-30 50-60	30-40 60-70

Name ______________________________

St./RFD ______________________________

City ______________ State ______ Zip ______

Additional volunteers may indicate on a separate sheet their interest in serving.

CHILDREN'S ACTIVITIES

For school age children, 6-11 years
Please enroll my child (children) for the following days at Annual Conference:

______ Wednesday ______ Friday

______ Thursday ______ Saturday

Parent: ______________________________

St./RFD ______________________________

City ______________ State ______ Zip ______

Children	Grade completed
______________________	______
______________________	______
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Fee $5 per day per child (inc. lunch). Forenoon and afternoon sessions. Total fee to be paid when child attends first session. Only children pre-registered will be accepted. Six-year olds must have completed first grade. Pre-registration deadline June 1.

PROGRAM BOOKLET

Please send ________ copies at $3.00 each of the 1980 Annual Conference Booklet. (Available early in May.)

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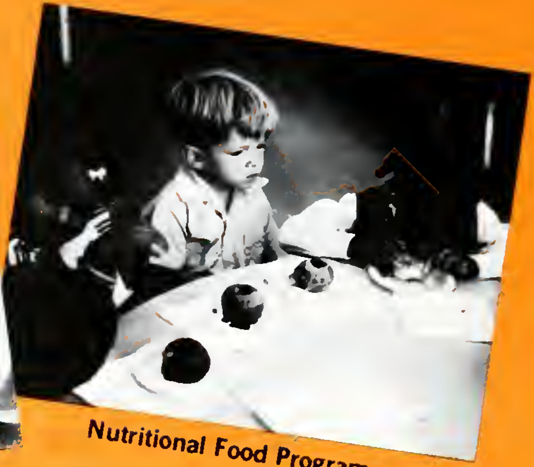


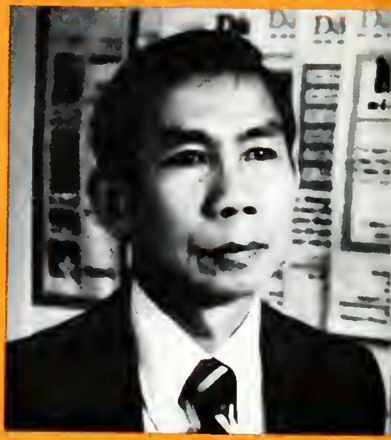
Nutritional Food Program

SHARE

Brethren in Ministry with Minorities in the United States

Health Care Clinic

We need not look far to find hunger, inadequate medical care, substandard housing, lack of education, poverty and injustice. All of these are concerns addressed by SHARE through Church of the Brethren grants to locally run groups. In 1979 these grants totaled nearly $130,000 and were used for food and nutrition, health care, housing and fuel, economic development, communication and education, and justice and human rights. Careful guidelines are followed in choosing projects to receive financial assistance. Among the criteria are requirements that the project benefit the disadvantaged, that those served by the project will control it, and that violence may not be a part of any approved project. Let us continue our witness through **SHARE.**



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messenger

CHURCH OF THE BRETHREN MARCH 1980

DONNA RITCHEY: SUMMER PASTOR

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letters

WORSHIP AS ENTERTAINMENT?

Performing arts in the church as a vehicle for the Christian message seem now to be widely accepted in American Christianity, even among the conservative denominations. Is it not time to take a hard look at this practice?

There is a radical difference between the hunger for righteousness of God and the appetite for entertainment. One of the insidious dangers in a good, clean show, especially one with a religious flavor, is that it stirs our emotions and gratifies our aesthetic tastes without laying any moral obligation upon us. It does not call our present life-style into serious question.

As we look back at our denominational history, can we not see that our worship services have gradually and almost imperceptibly taken on more and more of the characteristics of theatrical productions, requiring a growing number of stage "props" that we piously call "aids to worship"? Such aids have a way of becoming substitutes for worship. We have reached the point where we think it appropriate to applaud a performance which pleases us, as if nothing could be more important than our pleasure. Whether or not God is pleased is beside the point.

One of the historic symptoms of cultural decadence is the addiction to entertainment. When we read the secular history of the first Christian century we are outraged by the behavior of the Emperor Nero, who is said to have fiddled while Rome burned. Yet we modern religious "fat cats" can play "fiddler" while the world burns and think that we are doing God service.

CHRISTIAN BASHORE

Versailles, Ohio

FLAMBOYANT, NOTORIOUS NOT TYPICAL

Recently I attended a memorial service for a former teacher. Besides being unsurpassed in his field, he was a leader in his local church, a supporter of many worthy causes, a staunch pacifist and a man highly respected in his community. He lived quietly, happily and lovingly with his companion of more than 30 years. His companion was a man; my teacher was a homosexual. Did his life reflect "the usual ways homosexuals behaved"? Of course not. But it came closer than the life of Ruth Nelson's brother-in-law (Opinions, September 1979).

There is no reason to doubt Ruth Nelson's account; and, considering her experience, she has responded in a truly Christian way. Still, her story is not a typical one. Unfortunately, the attitudes of the early mental health professional, which she so accurately reports, have led her to believe otherwise. Those attitudes were based on the observation of only *disturbed* homosexuals—the ones who needed and sought psychological help. Recent studies done on a cross-section of the gay population show as much variety in their behavior and personality patterns as occur among non-gays.

Apparently Ruth Nelson is unaware of other homosexuals in her life. In this she is not unusual. But were she to know how many there have been, and who they are—relatives, friends, acquantances and the like—she might see even her brother-in-law in a different light. At least her picture would be a more balanced one. Most gays, like my teacher, live responsibly and respectably. To survive in a hostile world they have been forced to feign sexual conformity, and their success in doing this has rendered them invisible. Regrettably, this leaves only the flamboyant and notorious to be assumed typical of all homosexuals.

Name Withheld

WHAT MAKES A PERFECT CHURCH?

We sometimes hear the question "What do Brethren believe about the Bible?" (Messenger, October). It is an inquiry which may call forth a number of replies, one of which seems to be that if one finds out all the different beliefs about the Bible in our church, adds them together and secures the average, one will have the belief which is reasonable and safe—an attempt which we should try to gain and keep. Is this desirable?

While it is true that if we all believed the same ideas we would have no quarrels, it is unacceptable that this method of securing unity would make us a strong church. Then what does make a perfect church? After a moment of reflection you will answer that we depend upon God for strength, and if we build with no thought of God we have a weak organization.

Now it is the Bible which tells us the Word of God. If we use our own desires and preferences to decide what to believe and what to reject we may achieve an organization which looks good to us but is weak and we worship ourselves rather than God.

Remember when we Brethren said, "The New Testament is our rule of faith and practice"? We have never made an official statement rejecting this rule.

William J. Tinkle
North Manchester, Ind.

PRACTICAL EXAMPLES OF FAITH

It was refreshing to see in the November Messenger so many articles about Christians in action. From Vernard Eller's letter about the nondiscriminating roots of the word "brethren" to the editorial, it was a pleasure to read. The practical examples of Christians living out their faith was an inspiration. May the rest of us start serving others in even one area mentioned, food, housing, clothing, caring.

Carol M. Clark
Scammon, Kan.

LETTY RUSSELL WASN'T WRONG

Vernard Eller (November letters) quoted Letty Russell, feminist theologian, as congratulating our denomination on its choice of name, inferring that she supports his own position that "'brethren' has been a totally inclusive and nondiscriminating term." I was astonished and wrote to Dr. Russell for clarification. I share a portion of her response:

"I think that I was misinterpreted by Vernard Eller. What I said was that the word 'brethren' has an ancient root, *koinonia,* which I translated as 'partnership' in my talk. *Koinonia* is translated by many words into English: Communion, community, participation and partnership. I try to interpret the meaning in a non-sexist way and to avoid such translations as 'fellowship' and 'brethren.' I did make reference to the name and its ancient and 'honorable' roots, but I did not suggest that I would endorse the translation of Brethren. I agree that it is necessary to struggle toward a more inclusive name and more inclusive practices in the life of the church."

Vernard Eller asks, "Who will prove Letty Russell wrong?" It seems to me that we are all going to have to listen to and hear each other carefully and seriously if, in fact, we are going to achieve the vision of a church which does love and include all sisters and brothers. As encouragement to me and my sisters, Letty Russell closed by saying, "At least you know that there are many of us who stand with you and continue to work toward a more inclusive church."

Sue Carter
La Verne, Calif.

LIKING THE LETTERS AND OPINIONS

Olga Bendsen's letter (January) about denominational name change could not have said it better: "Let us think long and hard before we lose more than we gain." I also liked the "Sisters Yield to God's Power" opinion by Mary Lou Swank (January).

Messenger is, in fact, full of such good reading.

Grace Van Dyke
Lincoln, Neb.

SOME STROKES FOR MESSENGER

Messenger is one of the best sources of information to be coming into our Brethren homes. I wish every Church of the Brethren home received it. During 1980 let's make Messenger a high priority.

"Good work, staff, and keep up your challenge to us as we struggle to be alive and effectively active in our churches and communities across our denomination."

David J. Morris
Toledo, Ohio

A REFRESHING BREEZE FOR NEWCOMER

Having recently joined the La Verne congregation, coming from another historic peace church as a minister, I find Messenger's approach to issues a refreshing breeze I had been missing. Messenger deals with real issues that impact our world: New communities of faith (September); higher education (September); the draft (December); Kampuchea, racism, to list a few dealt with recently.

John Adams
Claremont, Calif.

page one

The Messenger editors are often heard to say to the world at large, "Get us photographs—we can always find the story to go with them."

These are not idle words. Too often a good Messenger story is postponed because the photographs to accompany it aren't in hand, are misplaced or are lost. Sometimes, well-intentioned persons assure us that "good photos" are on the way, only to send us Polaroid or Instamatic snapshots . . . in color. Sometimes our own systems fail us . . . right now we are looking high and low for photos of Reuel B. Pritchett used in Messenger in 1968 and filed away . . . somewhere.

March Messenger was no exception to the photo problem. Our cover story on Donna Ritchey hung in the balance when our "best-laid plans" for photos went "agley." We had contracted with a writer and photographer last summer to do the story and photos in Harrisburg, Pa. All seemed to go well. The story came in, well written. Photos proofsheets came along also. All were filed away. "The system works," we assured ourselves.

When time came to use the story, we had the type set. We opened the photo envelope. Horrors! No negatives! Frantically, we called Harrisburg. Negatives were sent. We sped the envelope of negatives to The Brethren Press photographer. Horrors again! Only one sleeve of negatives was inside the envelope. More frantic messages to Harrisburg. Now a misunderstanding—had *we* lost the negatives or had the photographer? This is still unresolved. But that was irrelevant now. Deadlines had come and gone and by now the cover story was far behind the rest of the March issue.

Crisis having cleared up our priorities, we jumped in our car, braved the winter's first significant snowstorm and slogged over to Bethany Seminary. Editorial Assistant Steve Simmons, fortunately a trained photographer, shot new photos of Donna. We rushed back, threw our case on the mercy of The Brethren Press photographer and got our prints made in record time. Our cover story was saved.—The Editors

in touch

Muriel Saylor: Always new things to try

"If something comes along that I've never done and it sounds interesting, I'll try it," comments Muriel Saylor, of Elizabethtown, Pa.

Muriel leads a rewarding life of service to church and community, finding time also to enjoy crafts, reading, plants, bell-collecting and a host of other hobbies. Retired as a middle school science teacher in 1976, Muriel found herself with extra time to serve. One area of service has been the Elizabethtown Church of the Brethren's 11-member bell choir. Muriel teaches a Bible class and leads a Wednesday morning Bible study group. She is also involved in the Adult Task Force.

She is always knee-deep in crafts for the church's annual crafts fair. "I found this yarn stuffed in a cupboard," Muriel says, "so I decided to make these." She holds up three originally designed latch-hook rugs. Other donations from her hand are magnetic refrigerator dolls made from disposable dish cloths, crocheted cups and saucers filled with dried materials she has collected and casserole covers.

A volunteer for Meals on Wheels for the past year and a half, Muriel also for a time drove home from work once a week four Vietnamese refugees sponsored by her church. Twice a month she is responsible for a day's work at the Neffsville Brethren Home. "I do things such as filling soap containers—things that take up a nurse's time," she explains.

September, for four years, has found Muriel busy helping at the Elizabethtown Community Fair, accepting entries and working with the judges in the photography, painting and macrame divisions.

A traveler, Muriel has visited all the 50 states and all the continents except Antarctica. She has been in every Canadian province except Newfoundland. In 1980 she plans to visit her daughter Marie Willoughby in Michigan, another daughter, Joyce Turner and a son, John Hoover, in New Mexico, as well as her 11 grandchildren and three great-grandchildren. A three-week trip to Europe this summer will include the Oberammergau Passion Play.

Twice widowed, once at age 25 and again at 50, Muriel says, "It took me from 1930 to 1951 to get out of college. In those days you needed only two years to get a certificate, but I just loved college classes and kept on going."

Does she tire of the pace of her life? No. "When I get frustrated, I paint. Right now, I'm into watercolors."

Muriel Saylor's life is full and busy. She confesses, "Sometimes, I'm actually happy to sit at home for a day."—JUDY SHANK

Judy Shank is a correspondent for the Lancaster (Pa.) Intelligencer-Journal, *from whose Nov. 12, 1979 edition this story is reprinted.*

Ken & Helen Holling

Why should the kids have all the fun? And why shouldn't persons who enjoyed camp back in the pioneer days of Brethren camping still be able to experience it? No reason. So, in 1975 Arden and Charmaine Ball, directors of Indiana's Camp Alexander Mack, organized a camp for older persons, called "Seasoned Citizens" camp.

So successful was the venture that in 1980 Camp Mack is holding three such camps, at times that don't conflict with the regular camping program.

Two persons who are uniquely identified with Seasoned Citizens camping are Kenneth and Helen Hollinger, who pastor the Maple Grove congregation in Northern Indiana. Ken and Helen have attended all the Seasoned Citizens camps since 1975. They are excited about what the camps offer. Ken, who will lead next October's camp, dates his awareness of his life's calling to his early days at Southern Ohio's Camp Sugar Grove.

The Seasoned Citizens camps are different from regular camps. There is no outside leadership. "Deans" are selected and the participants provide all the leadership, do all the tasks. Of course many of them are "seasoned" campers as well as citizens. Even Lawrence W. Shultz, 89-year-old founder and long-time director of Camp Mack, has been a participant.

Unlike youthful campers, Seasoned Citizens have many skills and experiences to draw on for their contributions to camp life. Many have not been called on for helping for a long time. Many lead lonely lives and yearn for the experience of sharing with other people again.

Seasoned Citizens camp brings it all out. Over a hundred persons,

easoned Citizens'

from age 53 to 94, have frolicked their way through four days of crafts, campfires, boating, singing, games, worship, Bible study and fellowship. They get the same "high" from camp that their junior counterparts do. In fact, says director Ball, "One of my concerns is their 're-entry' problem—going back home to empty houses and lonely routines. That's something we need to work at."

The Hollingers keep in contact by mail with all Seasoned Citizens alumni. "We're just beginning to see that this is an age that camps can minister to. The possibilities are great. The idea is still developing. We hope it can catch on throughout the denomination's camps. It's a good use of the camps when others who are tied to school and work schedules are not using them."

In 1980 Camp Mack will offer Seasoned Citizens camps May 4-7, Sept. 21-24 and Oct. 12-15. Ken and Helen Hollinger will be there, adding their unique "seasoning" to the camping experience.—K.T.

Reneé Baad: Running the 'Lifeline'

Not all the people who leave the Church of the Brethren leave it intentionally. Many simply follow jobs to new locations and lose contact with the denomination. "That's what happened to my family," says 20-year-old Reneé Baad. "We moved to Florida and didn't know if there was any Church of the Brethren nearby. There was none listed in the phone book. But we were fortunate; about two years ago we found the Miami First congregation."

Appropriately, Reneé is now operating (from the Church of the Brethren general offices in Elgin, Ill.) Brethren Lifeline, a new program designed to help the church keep in touch with Brethren who move and those who are already scattered. Reneé works with Matthew Meyer and Doris Lasley, Parish Ministries staff for evangelism/church growth.

Two years beyond high school, and director of health records for a Miami health facility, Reneé, the daughter of Richard and Jane Baad, decided to broaden her horizons by joining Brethren Volunteer Service. After her orientation at New Windsor, Md., last fall, Reneé was undecided what BVS project to work with until she heard of the Lifeline ministry proposal. It immediately appealed to her, for it was a project that would require developmental and organizational skills.

Two thrusts of the Lifeline ministry are engaging Reneé's attention as she begins her work. One is ministering to Brethren who move into areas where there are Brethren churches, but the new resident may be unaware of them. Brethren who move may call a toll-free number, (800) 323-8039, and receive information on Brethren churches in their new neighborhood. Pastors can call in and report on departing members and give their new addresses for contacting.

The second thrust is to relate to Brethren in areas where there are no Brethren churches. Regular mailings from Elgin can keep them in touch with the denomination. Names and addresses of other scattered Brethren in the area can be shared.

A third thrust—to share employment possibilities in Brethren areas with college and university seniors—is down the road, yielding immediate priority to the other two.

Reneé is excited about Brethren Lifeline's possibilities. "I think it will be wonderful if we can see Lifeline having a direct effect on declining membership in our denomination. But I'll be satisfied just to know each time I have helped an individual keep contact with the Brethren, remembering how my family was helped by finding the Miami congregation."

So, Brethren out there, either planning a move or knowing someone who is moving, that number to call is (800) 323-8039. Ask for Reneé.—K.T.

District execs gather; hear vision for church

District executives and the Elgin staff who work with them paused during their January meetings to pose for a group portrait. Bottom row (from left) **Wilbur Hoover**, *Western Plains;* **Gordon Bucher**, *Northern Ohio;* **Carl Myers**, *Illinois and Wisconsin;* **Stanley Earhart**, *Southern Pennsylvania;* **Glenn Harris**, *Southern Plains;* **Elaine Halstead**, *Mid-Atlantic;* **Charles Lunkley**, *Northern Plains/Missouri/Southern Missouri-Arkansas;* **Stanley Wampler**, *Shenandoah;* **Barbara Greenwald**, *office staff for director of field services. Standing (from left)* **Truman Northup**, *Pacific Southwest;* **Owen Stultz**, *Virlina;* **Charles Bieber**, *Northern Indiana;* **Bert Richardson**, *Southeastern;* **Galen Miller**, *Oregon and Washington;* **Harold Bomberger**, *Atlantic Northeast;* **Joe Mason**, *Southern Ohio;* **Anita Metzler**, *Northern Indiana;* **Don Rowe**, *Mid-Atlantic;* **Bob Jones**, *Virlina;* **Earl Traughber**, *Idaho;* **John Ellis**, *Western Pennsylvania;* **Jay Gibble**, *Atlantic Northeast;* **Walter Bowman**, *Southern Ohio;* **Jim Miller**, *Shenandoah;* **Phyllis Carter**, *Florida and Puerto Rico;* **John Tomlonson**, *Michigan;* **Sylvus Flora**, *West Marva;* **Monroe Good**, *Middle Pennsylvania (as of April 1);* **Carroll (Kaydo) Petry**, *South/Central Indiana;* **David Markey**, *Atlantic Northeast;* **Bentley Peters**, *director of field services. The only executive missing from this meeting of the group was* **Helen Constable**, *Christian education consultant in Western Pennsylvania District.*

A challenging vision of the church's role in the world's future was one of the highlights of the annual meeting of district executives in Elgin in early January.

Walter Brueggemann, dean of Eden Theological Seminary, St. Louis, Mo., presented a half-day lecture to the executives and General Board staff members as a joint professional growth experience. His text? The Micah 6 verses which lead up to the basis for the Goals for the 80s.

Brueggemann contended that the church's prophetic word must be that the world does not need to stay the way it is. He believes Americans can begin to change the world by making a break from a system which wearies them. "Weariness is the inescapable result of a society ordered without reference to the holiness of God," he said. "The way of freedom requires a break from the commodity system which exhausts. Yahweh is not the one who wearies but the one who rescues from weariness."

Walter Brueggemann

The Micah text, said Brueggemann, is not an assertion of ethical principles but an assertion of the character of God. That God, he said, must be worshiped in new ways. To bring sacrifices to that God will not be sufficient. "You cannot offer anything external," Brueggemann warned, "to the God who wants to get at your guts. You have to talk about your life."

Drawing from Micah 4, Brueggemann noted that Micah links disarmament (beating swords into plowshares) with the fulfillment of "every citizen's primal dream" of sitting beneath a vine and fig tree. The vines and fig trees, he declared, are the "payoff for disarmament." He suggested Americans are "whistling in the dark" if they believe a nation dependent on arms can also supply the "peasant dream" of sitting unafraid beneath one's own vine and fig tree. The two, he said, "are mutually exclusive."

To bring about a break from the commodity system which exhausts, to bring about disarmament and other radical changes, Brueggeman contended the church must engage in acts of criticism and imagination; it must engage in "massive questioning." He warned that this will not be easy. "The hardest thing in America today is to think a different thought."

Brueggemann's own challenging and different thought was only part of the week's meetings. The Council of District Executives (CODE) met together to discuss their own business items, and with General Board staff members to talk about program, spent a full day with the national staff in examining the relationships between district and national objectives for the 1980s, and enjoyed moments of inspiration and fellowship.

Newly elected officers of the CODE are Stanley Earhart (Southern Pennsylvania), president; Anita Metzler (Northern Indiana), secretary; and Charles Lunkley (Northern Plains/Missouri/Southern Missouri-Arkansas), vice-president and treasurer.

Court's press rulings concern church group

The News and Information Committee of the National Council of Churches has passed a resolution formally expressing its "deep concern" about a series of Supreme Court rulings curtailing freedom of the press.

Citing six recent court decisions, the committee stressed that "the limitations on access to information that could result from these rulings go far beyond any inconvenience for the news media and pose a serious threat to the public interest."

The committee, which includes press officers from many of the NCC's 32 member communions, meets twice a year to guide the work of the NCC's Office of News and Information. Among its members is Harriet Z. Blake, director of Church of the Brethren news services.

Robert Friedly, chairman of the committee and head of communications for the Christian Church (Disciples of Christ), explained why a religious organization felt the need to highlight court decisions involving freedom of the press.

"If the church believes in human worth, which of course it does," he said, "then it believes in the people's right to know what is going on in places of power. These are issues of truth and access to truth, which are fundamental Christian values, not just political ones."

In addition, Blake pointed out that it is especially appropriate for church groups to comment on these rulings because of the similarities between them and other recent rulings which erode constitutional protection of religion. Freedom of both religion and the press are insured in the Constitution's First Amendment.

Shareholder actions aim at nuclear arms makers

The Church of the Brethren has filed shareholder resolutions with the Monsanto Company and Union Carbide Corporation requesting each company to evaluate the social and moral decisions involved in continuing production of nuclear arms.

The resolutions follow actions filed last year requesting disclosure of information about the nuclear arms production of the same two companies. The resolutions were withdrawn prior to the companies' annual meetings when both agreed to disclosure.

The Church of the Brethren is the principal filer of the resolution with Monsanto. This resolution expresses particular concern about the development and production of nuclear weapons components at Mound Laboratory, Miamisburg, Ohio.

"Because the development and production of weapons for war involves social and moral decisions as well as technical and management decisions, we are asking that a special committee be appointed by Monsanto's board of directors to evaluate the company's operations at the Mound facility," writes general secretary Robert W. Neff in a letter to J.W. Hanley, chairman and president of Monsanto.

This committee would study the moral and political implications of continued nuclear weapons production, paying special attention to the health and safety of the workforce and the surrounding community. It is requested that the committee would also hold at least one open session for input from concerned shareholders and would report to the board of directors within six months of the 1980 Annual Meeting.

The Church of the Brethren is co-sponsoring the Union Carbide resolution with other members of the Interfaith Center on Corporate Responsibility. The denomination is a member of ICCR and has worked with the coalition on other shareholder actions.

The resolution addressed to Union Carbide requests the formation of the same kind of committee to examine the management by Union Carbide for the Department of Energy of the Y-12 Plant in Oak Ridge, Tenn. This plant plays an important role in the nuclear weapons production process.

Neff explained why the Church of the Brethren has specific interest in these issues: "As religious investors," he said, "we are especially mindful of the role which many corporations play in the arms race. Rather than enhance security, weapons development and production, especially in the nuclear field, is to us a contradiction of the biblical hope for peace and justice." The decision to file a shareholder action with the two companies is based on investment guidelines adopted by the General Board in 1972.

Disciples, UCC merger exploration approved

The General Assembly of the Christian Church (Disciples of Christ) has given its approval to taking the next steps necessary in exploring possible union of the Christian Church with the United Church of Christ. A "covenant" detailing next steps in merger negotiations and a commitment to a six-year exploration of union was approved at the fall meeting.

The vote was decisive, with only a scattering of "nos" in the gathering of some 4,500 voting delegates, although the debate on approval of report urging further conversations and study was sometimes spirited.

The General Assembly vote followed 48 minutes of debate, but at the conclusion there was a standing ovation for UCC President Avery Post and other representatives of that church body when they were introduced.

"This is what it feels like to be in on church history," said Post. "We are an intentional people who have some work to do, and we have made a covenant with each other to do it.

"We are determined to find the shape of unity," he continued, "in an evangelical . . . imaginative . . . bold . . . friendly way. No two churches in America have ever started down this road in this intentional way before."—RNS

Royers apply 'appropriate technology' in Niger

Ralph and Flossie Royer returned in late January to an 18-month tour of service in Niger (pronounced Nee-ZHEER). The veteran Africa workers—they were involved in health and education work in Nigeria from the early 1950s before moving to Niger in 1975—will be located in Niamey, the capital of the large, inland, French-speaking country.

Ralph will continue working with Church World Service, promoting "appropriate technology" to be applied to the needs of the rural people of Niger. Two particular needs are water supplies and fuel. Niger is largely desert; water is scarce and the land is rapidly being denuded of firewood. Ralph is experimenting with solar cooking methods; in the past few years he has worked successfully with simple well-digging techniques and with run-off irrigation. Other ideas he will test are a pedal-powered grain thresher, windmills and photovoltaics for lighting. Flossie, a nurse, anticipates working in a health clinic in Niamey.

The Royers' address in B/P 11624, Niamey, Republique du Niger.

Staff changes noted in district, Elgin offices

Monroe C. Good has been chosen as the new executive of Middle Pennsylvania District. He will begin April 1, filling the vacancy created when Joe Mason resigned to accept the executive position in Southern Ohio District.

Good has been pastor of the Dundalk (Md.) Church of the Brethren since 1965. During his tenure, the congregation of less than 200 members has been heavily involved in programs of direct service to the community, particularly to youth and the aging. He went to Dundalk following 12 years in Nigeria where he worked with Nigerians in opening and organizing churches. A graduate of Bethany Theological Seminary and Elizabethtown College, he is married to Ada Zeigler Good. They have three sons and one daughter, all living away from home.

Monroe Good

Galen Heisey

David Frantz

Ed Buzinski

In personnel changes at the general offices in Elgin, Galen S. Heisey resigned as coordinator of office services as of Jan. 18 to accept a position with a California firm specializing in word processing systems and business minicomputers. Heisey has worked at the general offices since 1973, beginning as a computer programmer. As the computer operations of the offices expanded, Heisey assumed increasing responsibility. At the time of his resignation, he coordinated computer and office services and historical resources. A graduate of Bridgewater College, Heisey came to the offices after doing alternative service at the University of La Verne.

David W. Frantz resigned as of Dec. 31, 1979. He had served since 1977 as national staff for the militarism and education project of United Ministries in Education. A field staff member, his third-time position was donated to UME by the Church of the Brethren. Frantz helped develop the program which explores the connections between militarism and education. He is now employed as an admissions counselor at George Williams College, Downers Grove, Ill. He is married to Dena Pence Frantz.

Also leaving the employment of the General Board is Edward J. Buzinski. Buzinski came to Elgin in 1959 as a photographer. At the time of his departure, he was outside sales representative for The Brethren Press. He continues living in the Elgin area and is working in a similar capacity for an Elgin printing firm.

Special Sunday worship to focus on service

Congregations throughout the denomination are asked to make volunteer service a special focus of worship on the third Sunday in April. That Sunday has recently been designated Service—BVS/PVS Emphasis Sunday.

The emphasis has been added to the church calendar to encourage the whole church to get behind the idea of service—service to the local community through Parish Volunteer Service or service to communities farther away through Brethren Volunteer Service.

The special emphasis Sunday is a chance for congregations to put into action some of the recommendations made by the 1979 Annual Conference in its Resolution on Volunteer Service. That resolution encourages congregations to more directly involve themselves in the promotion of volunteerism.

Merv Keeney, staff for BVS interpretation, suggests congregations use whatever means they wish to emphasize service. Pastors might consider using service-oriented worship resources or preaching on service. The district BVS/PVS representative might be available to speak or volunteers—either PVS or past or present BVS workers—have interesting experiences to share which might encourage others to consider a volunteer commitment themselves. Whatever the means, Keeney hopes worship planners will include the value of service.

Edu-Coach completes cross-country tour

After 19,000 miles on the road, the Edu-Coach returned to Elgin, Ill., for its final potluck meal, final display of curriculum resources, final round of questions about the denomination's direction in the 80s.

Between Sept. 4 and Dec. 16, *Edu-Coach: Caravan to Brethren Congregations* had crossed the country from Washington, D.C., to California, from the state of Washington to Florida. It had stopped at 65 churches, had been toured by more than 2,000 visitors representing 391 congregations.

At most stops, the Edu-Coach was open for a couple of hours for people to browse through the exhibit and talk with the Edu-Coach staff on board. (Two dozen people staffed the coach—one former General Board member, two Bethany Seminary faculty members and 21 General Board staff.) A potluck meal in the host church, two or three workshops, and time to talk about the Church of the Brethren Goals for the 80s and General Board programing were also part of most stops.

General Board staff members returning from their Edu-Coach stops reported exciting events all along the way. Some highlights included the Pampa, Tex., stop where a couple drove 190 miles to visit the Edu-Coach; Wabash, Ind., where the most congregations were represented—20; Sebring, Fla., where the Lorida congregation had their prayer meeting with the Edu-Coach and moved choir practice to another night. (All three couples who drove the Edu-Coach—Hazel and Elmer Weaver, Ruth and Bob Tully and Olin and Mary Brougher—belong to the Lorida church.)

In Idaho, Edu-Coach helped Brethren celebrate the 80s—80 years in Idaho and the upcoming 1980s. During the morning, celebrants and Edu-Coach staff discussed the Church of the Brethren in the future, especially in light of the Goals for the 80s.

Recreation and games, a potluck supper and a hymn sing filled the afternoon. Old-fashioned clothes and antiques related to the Brethren's coming to Idaho were on display all day.

Edu-Coach staff Fred Swartz and Clyde Weaver led the evening worship and an original drama, *Children of the Promise,* written by Idaho Brethren Ramona Whetzel and Dorris Blough, was

remiered. One participant noted, "The
urpose of the gathering was to bring the
daho Brethren closer together. It succeed-
d beyond the highest expectations."

Shirley Heckman, who dreamed up
du-Coach, echoed that enthusiastic ap-
raisal as the Edu-Coach finished its tour:
Over and over again came the comment,
Do it again—but stay longer next time.'"

Even in short visits, the Edu-Coach
taff heard many recommendations and
uestions about General Board program.
umming them up, Heckman notes three
f special significance: "Affirmation of
rethren beliefs and practices like the
eace witness and disaster response; an
ppreciation of staff involvement with
cal people; a call for more church
rowth, more effective evangelism and
ore commitment to the simple life."

Women, men, liberation emphasis of conference

Vomen and men of all ages—single and
arried—are invited to attend "Let My
eople Grow: A Conference for Women
nd Men." The conference's goals are "to
iscover the dimensions of female and male
beration," to examine the biblical call for
utuality and partnership and to grow as
nique persons male and female."

Scheduled Aug. 7-10 at Elizabethtown
ollege, the conference is sponsored by the
erson awareness office of the General
oard's Parish Ministries Commission.
n the planning committee are Tim But-
on, Beth Sollenberger, Mary Blocher
meltzer, Dick Miller and person aware-
ess staff Ralph L. and Mary Cline
etrick.

Planners hope that those attending will
e persons who are "aware of sexism and
ant to grow toward wholeness and inter-
ependence." They emphasize that "people
ho haven't yet decided where they are in
is process" are welcome.

At the gathering, individuals will have
pportunities to explore "the development
at has formed us . . . the dependence that
nds us . . . the stereotypes that enslave us
. and the healthy interdependence that
ees us."

Participants will be asked to pay $85
hich covers registration, room and board
d $10 for a travel pool. A scholarship
nd will be available for those requesting
lp with expenses. Watch for more details
hen brochures come out this month.

underlines

NAMES YOU KNOW ... Congratulations are in order for *John C. Eller* and *Leona Z. Row* who were married during the Christmas Eve service at the Washington (D.C.) City church. . . . Among the 100 people attending a White House briefing in early January on the Iran and Afghanistan crises was *Bob Neff*, general secretary of the General Board. . . . *T. Wayne Rieman*, former Manchester College professor and a General Board member, will be guest speaker at a regional youth conference March 28-30. Youth from Ohio, Indiana, Illinois, Michigan, Wisconsin and Kentucky will examine Christian ethics in a secular age.

RECEIVING HONORS ... Word was received in early January that *Lyle I. Lichtenberger's* doctoral dissertation has been accepted by San Francisco Theological Seminary. With all his other requirements completed before his death in September 1978, Lyle will be awarded the S.T.D. posthumously at commencement services June 14. He had been Parish Ministries Consultant for congregational renewal. . . . *Earl H. Hess*, a member of the Conestoga church (Atlantic Northeast District) recently received one of four special awards from the American Council of Independent Laboratories. Hess is president of Lancaster Laboratories. . . . More than 100 persons attended "Appreciation Day" Jan. 6 in honor of *Philip H.* and *Mary Lou Lauver*. He retired from the pastorate of the West Manchester (Ind.) church after 50 years as an ordained minister and the congregation hosted people from all over the district and from other congregations he had served.

GOLDEN WEDDING BELLS ... Four Brethren couples celebrated a special moment in 1979 when all four children of the late Argus and Myrtle Whitehead had been married 50 years or more. At a reception in the North Winona (Ind.) church, the three brothers and one sister and their spouses marked their achievement. In 1979, *Glen C.* and *Viola Neher Whitehead* had been married 59 years; *Perry L.* and *Lauree Whitehead Huffaker*, 56 years; *Earl S.* and *Lois Roose Whitehead*, 54 years; and *Dale D.* and *Margaret Garner Whitehead*, 50 years. The group will not celebrate another milestone, however. *Lauree Huffaker* died Jan. 7, 1980, at the Brethren's Home in Greenville, Ohio, where she and *Perry* made their home.

IN PRINT ... *Richard Keeler*, University of La Verne senior and former intern with the Church of the Brethren communications staff, has been named editor of *The Thalians*, a magazine published by a Hollywood acting guild. He began his work in January. . . . Troy (Ohio) pastor *J.D. Glick* has had a sermon entitled "The Demons in Our Lives" published in the January 1980 edition of *Christian Ministry*. . . . *Mark C. Ebersole*, president of Elizabethtown College, has had an article published in the fall 1979 issue of the *Journal of Education* published by the Boston University School of Education. It is entitled "Utilitarianism: The Distinctive Motif of American Higher Education."

REMEMBERED ... *Jay J. Johnson*, 61, died Jan. 23 after a battle with cancer. He had been pastor of the Quinter (Kan.) church for 17 years.

update

GETTING READY FOR REFUGEES ... Resettling refugees means more than providing material goods--it also means trying to understand the people who come. In Southern Pennsylvania District, where refugee resettlement is a major emphasis in 1980, the *Codorus* church newsletter attacked one of the problems for some sponsors of Indochinese refugees. In a recent issue, a full page was given to brief explanations of Taoism, Confucianism, and Buddhism, three major religions of the region.

GETTING READY FOR RENEWAL ... Members of Baltimore's *First* church rejoiced in early December when Baltimore's city council termed the area near the church an urban renewal area, making city funds available for physical revitalization of the commercial district. Pastor *Bill Hayes* was cited by the city's mayor as "the pastor of the first church to become an active member of the Howard Park Merchant's Association," one of the groups which has worked to upgrade the area.

KEEPING UP WITH THE ENCYCLOPEDIA ... Funds continue to come in for production of the *Brethren Encyclopedia*. By mid-January, $120,205 had been received in gifts and pledges. Planners hope to reach the $150,000 goal by Pentecost, May 25.

MARKING THE YEARS ... *Trinity* church (Sidney, Ohio) has planned a special event during each month of 1980, its sesquicentennial year. The programs include special speakers, an outdoor baptism, an old-fashioned love feast. Brethren from around the denomination are invited to help Trinity celebrate its 150th year. . . . The annual birthday dinner celebrated the 100th birthday of the *Eden Valley* church (St. John, Kan.) on Feb. 24. The congregation also installed a new pastor. . . . The *Flower Hill* church (Redland, Md.) invites Brethren to attend two events celebrating its 50th anniversary. Special Founders Day services are planned July 13 and an afternoon program of music and greetings from past pastors is scheduled Sept. 21. . . . The *Lorida* (Fla.) church celebrated its 50th anniversary Dec. 2. Another special event was the groundbreaking service for a new sanctuary on Oct. 14.

UP IN FLAMES ... Note-burning celebrations abound. In Virlina District, *Saunders Grove* church burned the note on the parsonage in early January. . . . Pulaski's *First* church burned the note on a new picnic pavilion during dedication services Oct. 14. . . . *Fairview* church (Rocky Mount, Va.) burned the note on a new addition Dec. 9. . . . A number of improvements to the *Hollins Road* facilities (Roanoke, Va.) were dedicated Dec. 2 and the note was burned. . . . A special offering Nov. 24 made it possible for the *Coulson* church to burn the mortgage on its new building addition on Dec. 9. . . . The *Ladera* (Calif.) church burned its mortgage Nov. 3.

DEDICATING THE NEW ... The newly-remodeled church building of the *Paint Creek* congregation (Western Plains District) was dedicated during special celebration services Dec. 16. Members accomplished much of the work themselves. . . . In Atlantic Northeast District, the *Middle Creek* church dedicated a new addition Oct. 28 during the morning worship service.

outlook

Grants for Kampuchean aid efforts hit $200,000

Kampuchean relief efforts had received $200,000 from the Church of the Brethren Emergency and Disaster Fund as of late December. That sum is being channeled through Church World Service, the relief and development arms of the National Council of Churches.

In late December, CWS joined with five other US voluntary agencies in a coalition to simplify the provision of aid to Kampuchea. The new coalition, Action for Relief and Rehabilitation in Kampuchea, also includes Heifer Project International, CARE, Lutheran World Relief, Meals for Millions, Freedom from Hunger Foundation and the YMCA.

According to CWS staff, the coalition was formed to better use resources from a variety of agencies and give the Kampuchean government a single agency, rather than six, with which to deal. ARRK intends to send $10 to $12 million in emergency aid within the next few months. All ARRK shipments are in direct response to needs identified by the Kampuchean authorities.

Already, ARRK reports it has sent shipments of basic items: rice, vegetable oil, dried fish, salt, cooking pots, fishing nets, mosquito netting, vegetable seed kits and hoes.

The coalition is using the office set up in Phnom Phen in December by CWS.

Increased giving in '79 outpaced by inflation

Giving to the Brotherhood Fund in 1979 rose 4.2 percent over 1978 giving. That significant increase still failed to keep pace with a national inflation rate of about 12 percent, according to stewardship staff member Dale Minnich.

The $2,657,452 total in giving to the Brotherhood Fund was up 4.2 percent over last year's total of $2,549,593. Giving to the Emergency and Disaster Fund recorded an even more dramatic increase. That figure reached $523,786 by the end of the year, compared to $97,233 in 1978.

The Disaster Fund figure is a record, far exceeding the 1976 record of $332,498. More than 80 percent of the giving to the Disaster Fund was received in November and December and $310,026 was designated for aid to Kampuchea (Cambodia) following a special appeal.

Minnich explains that a 12 percent inflation rate means giving has to increase at the same percentage for General Board program to remain at the current level.

Virginia churches reach out to troubled youth

The Virginia Council of Churches saw a need—and responded. Approximately 1,500 Virginia children annually need temporary, emergency places to stay. To help provide enough emergency foster care homes where they are needed, the Virginia Council worked with other religious and state agencies to develop the Volunteer Emergency Foster Care plan.

Clyde Carter, pastor of the Mount Bethel Church of the Brethren, Eagle Rock, Va., and a member of the VEFC board, explains that the concept for VEFC was developed originally in 1977 "as one response to the need for alternatives to jails and detention centers for children formerly classified as status offenders—runaways, truants, children considered beyond parental control." The program expanded to meet a need for emergency homes for abused and neglected children in crisis.

In 1979, its first year of operation, VEFC planned to develop programs in at least three communities where the need for and interest in such a program exists. VEFC works to recruit, screen and train volunteer foster families. The families agree to take a child for up to 10 days at a time three times a year, if needed. Families do not receive financial compensation but do have professional support.

The children placed by the program are generally 12 and over and in a crisis that brings them to the attention of court or welfare services. Such crises may be illness or death in the family, neglect, or abuse.

The program is seen as unique, according to its state coordinator, Carol Dolber McMurray, because it is "a cooperative association between the religious community, state and private agencies and individuals committed to helping troubled children." She notes that Brethren have been vital to the project. In addition to Carter, Myron Miller, executive of the Virginia Council and Church of the Brethren member, has supported the project and other Brethren have helped organize local programs.

Medical work draws Kipps to Nigeria

Jim and Judy Kipp

Jim and Judy Kipp and their two young children leave early this month for Garkida, Nigeria. Jim, a medical doctor, is taking a 14-month sabbatical from his Pennsylvania medical practice to work as the medical liaison for the Lafiya program in the Ekklesiyar Yan'uwa a Nijeriya (Church of the Brethren in Nigeria) area.

For Jim, 35, going to Nigeria as a doctor is the fulfillment of a long-time dream. He explains that because he grew up "thoroughly Brethren," he assumed that when he became a doctor, he would practice in Nigeria. Instead, after completing a stint with Mennonite Voluntary Service in West Virginia, he entered a community-based family practice group in Elizabethtown, Pa. Jim is the third physician in the seven-man practice to take advantage of an opportunity to take a sabbatical away from the practice. The two others have spent their sabbaticals practicing in hospitals in Puerto Rico and Tanzania. While he is on sabbatical, Jim's partners will provide some financial support and will cover his practice.

For all the Kipps (including Benjamin, 8, and Emily, 7), a year in Nigeria will fulfill a desire to experience a life-style different from the North American mainstream. The Kipps have already forded the mainstream to some extent—they share a home with another young family in rural Manheim, Pa.

In his position with EYN, Jim will work with the Nigerian staff as a medical consultant. He will assist in 79 villages and five dispensaries, distributing medicines, encouraging good medical techniques and teaching villagers. Judy, a teacher by profession, will teach their children and take part in church and community life.

The Kipps, members of the Elizabethtown church and Elizabethtown College graduates, say they are "positively excited" about going to Nigeria under the auspices of the Church of the Brethren.

Another couple recently posted to Nigeria is John and June Fike of Sebring, Fla. They are Post-30 Brethren Volunteer Service workers. John is working as accountant in the finance office of the Church of the Brethren Mission in Garkida where he is also training Nigerians in accounting and church bookkeeping. He is eminently qualified for the position after 20 years as vice president/treasurer of Juniata College and five years as business manager/accountant of Florida Brethren Homes in Sebring.

Women's role in church is top 70s news story

Women's struggle for new status and roles in religion was voted top religion story of the 1970s by members of the Religion Newswriters Association. RNA is a professional organization of religion writers for newspapers, wire services and newsmagazines.

The results of balloting by 62 members of RNA were released by Roy Larson, religion editor of the *Chicago Sun-Times*. He said that all but six of the respondents included in their list "the story of women's successful fight for ordination in the Episcopal Church in the United States, the struggle of women to achieve 'equal rites' in Roman Catholicism, the ordination of women as rabbis in Judaism's Reform and Reconstructionist movements and the greatly increased number of women enrolled in theological seminaries."

Other events making the religion writers' list of top stories were:

Second: Roman Catholicism's entrance into the era of Pope John Paul II, the first non-Italian pope in 455 years.

Third: The new front-and-center position of Islam on the world stage, especially as the OPEC nations have gained strength and Ayatollah Rohollah Khomeini has come to power in Iran.

Fourth: Debate over sex ethics within denominations, especially the issue of the ordination of homosexuals.

Fifth: Protestant evangelicals gain high-profile role in American Society and move closer to the mainstream.

Sixth: Church-state, "God vs. Caesar" issues crop up all over—in the US, Mexico, Poland, Nicaragua, South Korea, South Africa and elsewhere as religious leaders play up-front roles in fighting government policies.—R.N.S.

special report

Needed in 1980: More than

by E. Raymond Wilson

If nuclear war is to be averted there should be a President and a Congress deeply committed to the search for peace and justice and freedom at home and abroad, to a foreign policy of helping the disadvantaged world advance socially and economically, to closing the hunger gap and to reducing military spending in the direction of general and complete disarmament. Other desirable goals would include abolition of the death penalty, passage of the Equal Rights Amendment, gun control and welfare reform.

There are three groups of organizations that are vying to elect a Congress in 1980 that would oppose the reduction of military spending, oppose moves toward East-West reconciliation and oppose disarmament. These groups include 1) many new organizations that would revive or intensify the cold war and demand huge increases in military spending; 2) a large proportion of the approximately 2,000 recently organized political action committees (PACs) and a variety of other single issue organizations; and 3) a number of politically oriented evangelical movements.

Measured against this combination of forces, the organized peace movement and the churches, in creating public opinion for peace, justice and freedom, speak with a still small voice.

New Political Organizations. While we have had organizations such as the Ku Klux Klan and the John Birch Society for a long time, their influence is being eclipsed by a whole new group of organizations with political clout lined up against the SALT II Treaty because it is too restrictive on the US military, against further cooperation with the Soviet Union and against reduction of military spending. They often concentrate on working for the defeat of a member of Congress who holds views contrary to theirs.

The Panama Canal Treaty was ratified with only one vote to spare last year in part because of a tremendous flood of letters against it. The Conservative Caucus is reported to have sent out three million letters. It was estimated that the American Conservative Union's half-hour film on the Panama Canal reached 10 million viewers. Other films by this organization opposing the SALT II Treaty and disarmament, including "Soviet Might/American Myth," have been shown, it is said, on television stations in every state.

The National Security Political Action Committee has provided expert help in campaign management, media scheduling, precinct organization, fund raising, polling and research to candidates in every section of the country, so it is not merely a matter of raising money and channeling it to candidates for their campaigns.

Other similar organizations include the Committee for the Survival of a Free Congress, which had disbursements of $2 million in the 1977-78 election cycle. Ronald Reagan's Citizens for the Republic started in January 1977 with $1.6 million left from his near-successful bid for the Republican presidential nomination and 183,000 contributors to his campaign. The National Conservative Political Action Committee spent $3 million. The Conservative Caucus conducted seminars in 1976 in 350 Congressional districts according to the *Washington Post.*

Other influential groups—to name just a few—are the Heritage Foundation, the American Security Council, the Coalition for Peace through Strength, the Committee on the Present Danger, and Young Americans for Freedom.

Richard A. Viguerie of Falls Church, Va., is the kingpin of this new political movement. He is the master of the computerized mailing list. He now has a staff of more than 250 employees and *Newsweek* magazine reported that he sent out 75 million fund-raising letters in 1977. Starting with the George Wallace presidential campaign, he has built up a mailing list of many millions of names who are actual or potential contributors to right wing causes or candidates. He raised nearly $7 million from all over the country for the 1978 senatorial campaign of Jesse Helms of North Carolina, the most ever spent on a senatorial campaign. It has been reported that nearly 40 percent of the first half of receipts went for the cost of production and mailing. The *Des Moines Register* recently reported that Viguerie had raised $310,000 for the 1978 primary campaign of Roger Jepsen of Iowa but that Jepsen had received only $7,000, the rest going for mailing and overhead costs. Viguerie will probably raise some $40 million this year and generate a flood of letters to Congress for a number of organizations.

The long-term goals of these organizations are to build a grass roots lobby throughout the United States, to elect a working majority of their persuasion in both parties in Congress and to place their candidate in the White House.

Political Action Committees (PACs) and Single Issue Organizations. These committees, of which there are about 2,000 registered with the Federal Election Commission, are vehicles for special interests across the political spectrum. They include corporations, trade associations, unions, educators and idealists. They raise money from their members and donate it to election campaigns. Some are public interest groups but a majority are special interest groups seeking favors. Most of the PACs have been developed since 1974. In the words of one of the special interest leaders, California pollster Richard Wirthlin, he wants to "harness the enormous growing power of a 'revolutionary' new element in American politics: political action committees."

More and more decisions by members of the House are influenced by shifting coalitions of special interest groups that combine to support or oppose a representative every two years. "The House needs to be taken off the auction block," said Wisconsin Representative David R. Obey.

The average spending for winning a Senate seat in 1978 was $1,038,071. The average House candidate spent $108,000. About 70 percent of PAC contributions go to incumbents. A considerable part of the money goes to candidates after elections and may be related to a particular bill up for consideration.

One example was Senator Rudy Boschwitz from Minnesota, who received $700 from the Associated Milk Producers a month before election, but one month after the election the same group donated $4,000 to him. He loaned $50,000 of his own money to his campaign, but received in post-election PAC contributions $66,765.

A few of the Political Action Commit-

a still small voice

tees in 1977-78 allied with the military industrial complex had receipts as follows: LTV/Vought, $220,699; Grumman, $171,434; Boeing, $166,155; Lockheed, $77,410; McDonnell Douglas, $73,003. This is in addition to what officers of these companies and their subcontractors give to political parties or directly to candidates.

The total amount contributed in 1977-78 by PACs was $35.1 million. Nearly all of it went to House and Senate candidates or their campaigns for direct or indirect help. House candidates received $24.92 million and $10.13 million went to Senate candidates. Funds raised will probably exceed $50 million in 1979-80. That political parties are being overshadowed by PACs is indicated by the fact that PACs contributed more than three times as much to the 1978 campaigns as did the Republican and Democratic parties—176 House candidates received at least $50,000 in campaign contributions.

Last summer the House Commerce Committee defeated President Carter's hospital cost containment plan by a single vote. Since 1977 the American Medical Association PAC which opposed the bill had given $85,150 to the campaign funds of 19 representatives who voted to kill the measure, while the 16 members who supported the measure received only $16,109. It was revealed that 30 of the 41 members of the House Committee on the Merchant Marine and Fisheries, charged with overseeing the maritime industry, had accepted $102,763 from maritime interests during the 1976 campaign.

Most PACs are concerned with a single issue, and tend to endorse or oppose a candidate or a member of Congress on the basis of their stand on that issue. In general, members of Congress should be judged by their overall voting pattern and not judged solely by a stand on one single issue.

The Gun Owners of America campaign, which disbursed $1,548,085 in 1977-78, has teamed up with the National Rifle Association to lead in defeating gun control in Congress in spite of 19,555 murders in 1978, 49 percent of which were done by hand guns. For example, they worked hard against Representative Abner Mikva of Illinois who won by a narrow margin in 1978 and were an important factor in the defeat of Senator Joseph Tydings of Maryland in 1970.

The main target list of the pro-life proponents includes Senators Bayh, McGovern, Church, Packwood, Leahy, Culver and Glenn, and Representatives Udall, John Anderson, Hollenbeck, Edgar, Fisher and Drinan.

Some Evangelical Groups. Jerry Falwell is probably the most articulate voice among the evangelicals who associate their faith with a stronger defense posture. He has thrown himself into the "Stop SALT II" effort.

He leads the *Moral Majority* which is working to unite the evangelicals into a coalition capable of steering America away from a "weakened defense posture." According to Falwell, "Religious organizations are marching together who never worked with each other before . . . . Evangelicals, fundamentalists, conservative Catholics and Mormons are all working together now." He is the host of the "Old Time Gospel Hour," now seen on 324 television stations. He employs 970 people with an annual budget of $56 million. Their program reaches an estimated 15 million Americans. Falwell already has two million names on the "Gospel Hour" mailing list.

> *Special interest groups in 1980 want a Congress which would oppose programs to which Annual Conference gives high priority. Measured against these forces, we speak with a still small voice.*

"The issue is survival," says Falwell. "America must be turned around. Jesus was not a pacifist. He was not a sissy."

Christian Voice, with headquarters in Pacific Beach, Calif., already claims more than 100,000 members and will spend nearly $1 million this year in influencing public opinion. It is planning in cooperation with *Moral Majority,* mass rallies and seminars and vigorous campaign activity in favor of members of Congress with their point of view. The Board of *Christian Voice* includes some of the most right wing members of Congress—Senators Orrin G. Hatch of Utah, Roger H. Jepsen of Iowa and Representative Larry P. McDonald of Georgia and nine other members of the House. The Washington office of *Christian Voice* is headed by Gary Jarmin, former legislative director of the American Conservative Union. David Troxler, former assistant director of the Committee for the Survival of a Free Congress, is working with the group. They plan to elect "Christian Statesmen."

The posture of these groups contrast sharply with that of the *Sojourners* and other groups whose evangelical faith draws them toward support of candidates and actions which reduce international tensions and encourage steps toward peace, disarmament, justice and freedom.

Common Cause believes that partial public financing of Congressional campaigns ought to do a great deal to clean up the election situation. But public financing lost four separate parliamentary tests in the last Congress.

This sketchy portrayal of forces zeroing in on the Congress now and on the 1980 elections should challenge each one of us to multiply our efforts to build a climate favoring peace, disarmament, social justice and human welfare, and to elect Senators and Representatives who will champion the measures that will build a better world rather than serve the narrow goals of special interests.

Brethren with questions about 1980 issues may contact our Washington Office, *(not the sponsor of this report)* 110 Maryland Ave., N.E., Box 50, Washington, DC 20002, which works to raise a political awareness across the denomination and to move it forward toward a world more in line with the life and teachings of Jesus Christ. ☐

E. Raymond Wilson is executive secretary emeritus and one of the founders in 1943 of the Friends Committee on National Legislation.

Bible study

God calls us . . . to

Read Isaiah 53:1-12; John 13:1-17

To exhort members of the Church of the Brethren to "do justice" or to "love tenderly" should be as unnecessary as encouraging a bird to fly or a fish to swim. Our heritage is full of examples where justice and love were practiced even when these were unpopular and sometimes, deadly.

Examples of our heritage tell us we shouldn't need to be exhorted to be humble. The love feast, at least until recent years, was the peak worship experience for our people. Members came to love feast who never attended other congregational activities. Sadly, now only a faithful few participate in the love feast in most of our congregations. Despite this, one of the major emphases of this service is the call to "walk humbly." In our love feast, each participant washes another's feet and has one's own feet washed. Some are embarrassed by this aspect of our heritage. Others, perhaps stay away because of it. Often the mechanics of the foot washing service hinder persons from experiencing the truth it seeks to symbolize. There is evidence that, from time to time, persons have allowed pride in the service itself to hide the truth. Humility is one virtue that is destroyed if one strives for it or begins to feel one possesses it. There is the story of the Franciscan monk who was asked what his order was best known for. He replied: "The Jesuits are known for their learning and the Benedictines for the strictness of their life; our order is known only for its humility." (Olsson, *Seven Sins and Seven Virtues,* Page 19.) Another version of the same story has the monk conclude by saying, " . . . in the matter of humility, we're tops!" Before one can respond to God's call to "walk humbly" one must forget oneself in a sense. Some people seem to feel that "to walk humbly" means they have to pretend to themselves. It becomes a kind of dishonest spiritual double talk. You tell your host, "That was a delicious casserole," and the response is, "Oh! it's just something I threw together." Although it is really a dish he's proud of, feels is his specialty and one he fussed and fumed over all day long. Shake the pastor's hand while saying, "Pastor, that was one of your best sermons" and she replies, "I've been so busy, that I really didn't have the time to work on it as I should." The humble person is able to celebrate a job well done by giving honor and credit to the God from whom all excellence comes. The humble person is interested in others, rather than oneself.

Brian Whitlow writes of a humble man: "He is pleased to listen to your news; he is as glad at your good fortune as if it had happened to himself; he advances his opinions courteously and can support them with reasons he has obviously thought about; he is happy to serve in a minor capacity on your committee but will be quite ready to accept a position of responsibility if you ask him to; he plays to win but loses gracefully if necessary. He is a patient man, quite willing to take his turn when road construction ties up the traffic . . . . He is a self-forgetful person because he does not think of himself as being of any particular importance and because his main interests lie elsewhere" *(Hurdles to Heaven,* Page 43).

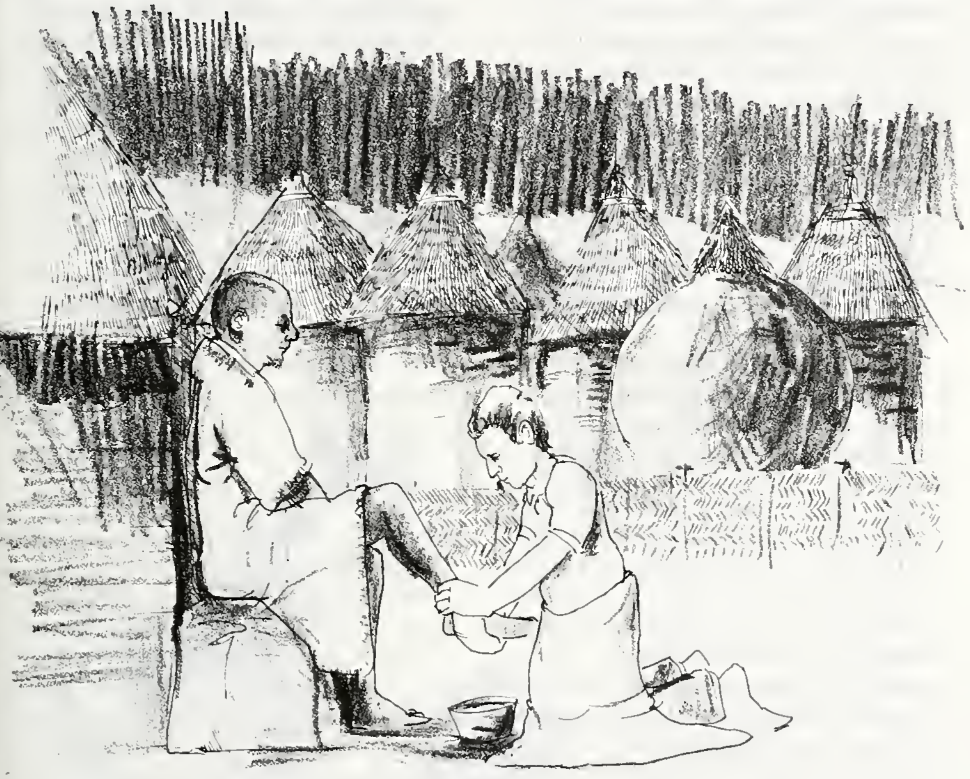
The biggest hurdle I have to overcome if I am "to walk humbly" is myself. Your biggest hurdle is you. We are so insistent upon putting *me* at the center of life. In the past two Bible studies I've affirmed that "to do justice" is difficult because so often I see justice only as it affects me. "To love tenderly" is not easy, because I want to be sure people deserve my love and respond in ways which please me before I love them too much. God calls us "to do justice," not for what we may get out of it, but in order to see that the poor and the powerless get what they should. The Lord calls us to "love tenderly" even when our love is rejected and the object of our love is, in our opinion, unworthy. We cannot "walk humbly" with our God whom we have not seen unless and until we "do justice" and "love tenderly" those about us whom we have seen.

I see the Church of the Brethren putting into practice God's call "to walk humbly." The phrase "misión mutua" illustrates a whole new concept of missionary endeavor unique to the Church of the Brethren. The Spanish term means mutuality in mission. Our strategy in missions is not that of the traditional approach which, in blunt terms, means, "We have the truth and we're going to take that truth to the poor heathen all around the world." Misión mutua assumes that others, even the heathen, bear God's image. They know best what their needs are. Therefore, we learn from each other in our search for truth. Sure, we can tell them a great deal about Jesus Christ, but, they, too have a great deal to tell us about him. Misión mutua is attempting to find a denomination in Central America or the Caribbean area and one in the USA in order that the two might send members back and forth in order that together both denominations may discover a deeper sense of dedication to Christ and the church.

At the Church of the Brethren's Women's Gathering held at Manchester College last summer, the women imposed

Humility is destroyed when sought

walk humbly



on themselves a luxury tax. They agreed that when they purchased an item they deemed a luxury, they would give 10 percent of the cost of the item toward the development and liberation of women in the Third World. It's an attempt to remind ourselves of our overconsumption and misuse of our resources. Many have smirked at this idea. Surely, we who claim to follow that one who said, "Let him who has two coats give one to him who has no coat" need to take seriously the fact that our pride causes us to overconsume. I have three practically new suits (in the sense that I've worn them little) that I never wear. Why? They are out of style. The Maverick I drive gets excellent gas mileage. It requires very little upkeep. (It does need some body work and paint.) Sometimes I'm ashamed to be seen driving it because of my pride.

James Moffatt translates "to walk humbly" as "to live in quiet fellowship with your God." In his book, *For Brethren Only,* Kermit Eby tells of an experience Brother Chalmer Faw and his family had while working with the Bura tribe in Nigeria. Their favorite service was/is the love feast. They prepare for it prayerfully and for days the air is electric with anticipation. One day, the neighboring chief of the Hwona tribe, a tribe whose language was unknown to any white person, requested that a love feast be held in his village. Since there was no Church of the Brethren in Hwona territory, the Brethren were hesitant. But the Hwona chief persisted.

Still doubting, the Brethren agreed. On the date set, black and white made their way to the Hwona village of Girgilling. When they arrived, everything was ready. Mats were spread under a large palm tree. Bowls were filled with food; gourds contained water. As the black and white brothers and sisters began the service, the chief, his wives, children and other villagers, even the cats and dogs, gathered to watch. During the entire service, the reverence was so real that Brother Faw later said he had never felt God's presence so vividly. After the closing hymn, the congregation, as is the custom, silently went out into the night. Awed by such a welcome and such a response Brother Faw later asked the Hwona chief, through an interpreter, why he was so anxious to have a love feast. The chief's simple and direct answer: "Many times I have seen the white man take our land, impress our men and violate our women. This is the first time I have seen a white man wash a black man's feet."

When we heed the Lord's call to do justice, to love tenderly and to walk humbly, then and only then, can we live in quiet fellowship with our God and our sisters and brothers everywhere. ☐

Harold S. Moyer is pastor of the Williamson Road congregation, Roanoke, Va.

/by Harold S. Moyer

We are Easter people

Watership Down is a novel and film about the adventures of a group of rabbits—their exile from their homeland, their journey through the wilderness, their arrival in the land of promise and their search for security and a heritage to call their own. The story is complete with prophets, visions and creation narratives—one might say that there are some hints of biblical parallels.

At one point in the wilderness journey the group of wanderers encounters another warren of rabbits who give them strange vibrations. These are mysterious characters in mysterious surroundings, and most mysterious of all, the smell of humans is everywhere.

As the two groups meet, the wanderers are invited to visit and even perhaps join this warren. Against the advice of their prophet, they go down into the burrow where, once inside, they find shelter and plenty of food. They then begin to swap tales as a way of becoming better acquainted. A member of the host group leads out, reciting what could be called little less than an ode to fate and death. The main theme of the story is of the inevitability of sorrow and misfortune, which one is called to bear unquestioningly. When the wanderers catch the mood of this tale, they can hardly believe their ears. They immediately counter with one of their own, one which is radically different. It tells of the adventures of the first rabbit, who relied on the cunning and elusiveness given him by the creator in order to survive. At points, his mischieviousness even got him in trouble with the creator, but nonetheless, that was the kind of life that he had to live in order to be true to his nature.

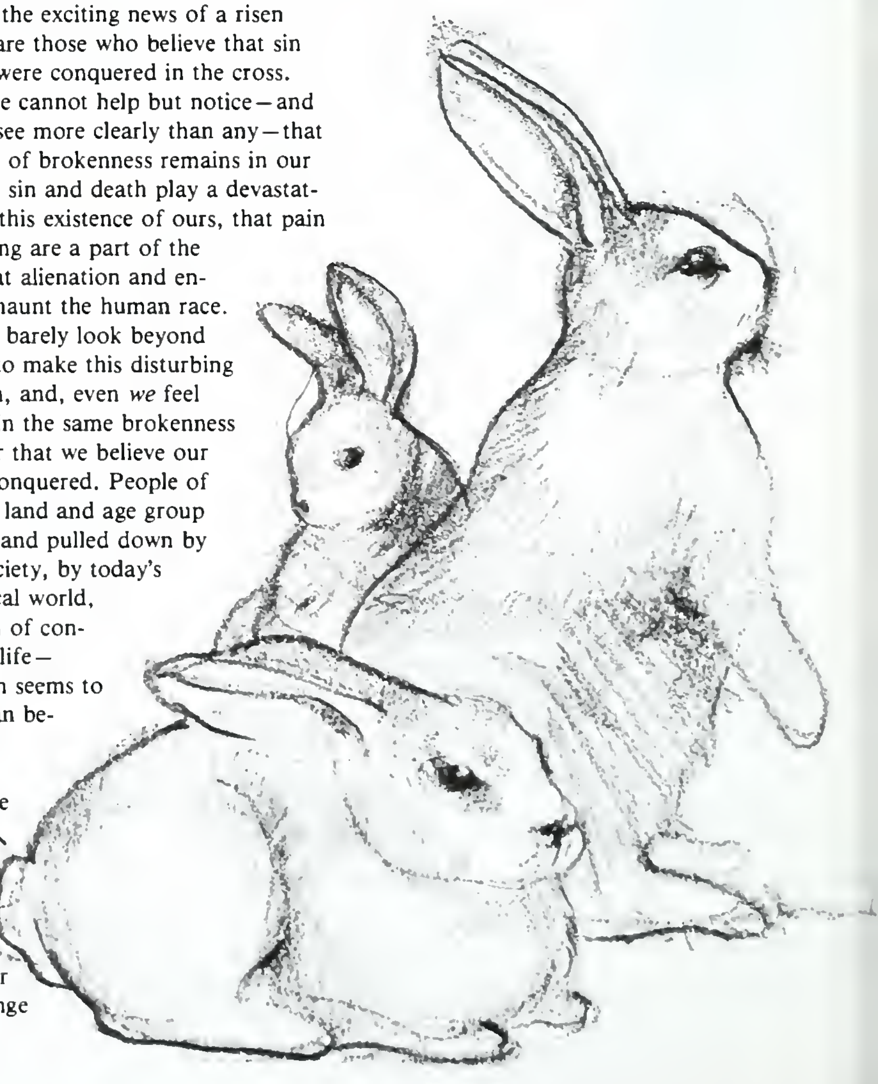
The scene drastically changes—one of the visiting group has been caught in a trap by the burrow of the host rabbits and is found struggling for his life. As the rabbit fights to be free and eventually escapes with the help of his friends (the hosts didn't even bother to come out and check on him), it began to dawn on the visitors just what the situation was at this mysterious warren. In exchange for the security of a warm shelter and food provided by humans, the host rabbits had chosen to accept the fact that traps would be set outside their doors by those same humans. Captivated by the security of settled and ordered lives, they refused to take up the true vocation of all rabbits—to be free, to live exciting and hope-filled lives, to depend on their God-given wiliness to survive, to really *live;* to be willing to accept that life won't always fit the exact mold one might choose for it and that there just may be surprises and times of insecurity—but that this is what living in freedom is all about.

We are an Easter people, those who have seen the light, heard the shout of triumph, felt the exciting news of a risen Lord. We are those who believe that sin and death were conquered in the cross. And yet, we cannot help but notice—and maybe we see more clearly than any—that a whole lot of brokenness remains in our world, that sin and death play a devastating role in this existence of ours, that pain and suffering are a part of the picture, that alienation and enslavement haunt the human race.

We need barely look beyond our doors to make this disturbing observation, and, even *we* feel caught up in the same brokenness and despair that we believe our Lord has conquered. People of every race, land and age group are caught and pulled down by modern society, by today's technological world, by the rush of contemporary life—which often seems to leave human beings strewn along the wayside like so much rubble. The ways of our times impinge on our lives, alienating us from ourselves, our families and friends, from our God.

We all can join hands with the technological monster, which calls for more and more, faster and faster, larger and larger, and where others have value for us only as they have something to give us, where they can be means for our ends, rungs on our ladder of success; where even the church is caught up in the numbers game, where achievement is marked by the number of buses parked.

We all can be carried along in the wake



"We are an Easter people, set free from the bondage of the past and opened to the possibilities of the future. We know the transforming power of the cross and resurrection and live accordingly, in newness and in hope and in freedom."

of the changing faces of our communities, which become less and less personal, more and more like their parent, the city.

We all can fall prey to cramped schedules, demanding vocations, the need for more money to satisfy our longings for a little more luxury; and then find our family time shrinking and our participation in the church dwindling.

Can this be life? That for which we were created? No; but all too often this is our situation. How can we escape?

Sin is more complicated than we first imagined, when we thought that there were a few crucial "no-no's" that were strictly off-limits, or when we thought that once we'd been thrice-dipped, grace had triumphed and it was all over but joining the heavenly choir in a rousing chorus of "Holy, Holy, Holy."

No, the sickness runs deeper than that. Jesus didn't just have to give us a new list of do's and don't's . . . he had to die. Jesus didn't just have to teach us how to get our children into the water at an early age . . . he had to be crucified. And the depth and scope of the solution say something about the depth and scope of the problem—that our enslavement, our alienation, our sin is total, all-encompassing; the brokenness and disruption run beyond our souls and into our lives, into our relationships, into our society, into every crevice of our existence. And no less than the life, death and resurrection of the only Son of God could set us free from what we are, and set before us the possibility of becoming something else.

This capsulizes much of the message of the book of Romans. Its early chapters go to great length to tell us that we are all sinners, that we are saved by grace and that we are justified by our faith. In chapter five especially—Christ dies for *us,* the sinners, and this is a free gift, the triumph of grace over sin and the only hope for a hopelessly lost humanity. But Paul can't stop there. And for him, *no one* can stop there. For just as the message of the cross is magnificent and powerful, so is the effect of that cross and the resurrection magnificient and powerful. The grace of God has set us free for a life lived in his name. For Paul, it was preposterous to think of the death and resurrection of Christ without thinking at the same time of the consequences of this great sequence for the life of the believer.

Shall we sin that grace may abound?

Can we participate in the grace of God without at the same time having our entire lives rearranged by the powerful event?

Rather, when Jesus triumphed over sin and death on the cross and in the resurrection, he took us with him. We are now those who are standing with Christ on the other side of sin and death. We are now those who have not only been freed from the domain of sin and death, but who are also called to *live* as free people . . . people who know of God's great love in sending his Son . . . people who know that Christ has given us the possibility of shutting down sin, of throwing off enslavement . . . people who know that life is theirs. And who live accordingly. "Give yourselves to God as those brought from death to life, as prisoners set free, as wanderers brought home, as those who know that they were created to be free and who are now able to be just that—by the grace of God."

Paul doesn't follow here with a list about how free folks are supposed to act, what free people will wear, or the four forbidden deeds for free people. Instead he strikes much deeper. "You belong to God, bear fruit for him. You are free of the law, serve in the new life of the Spirit. Walk according to the Spirit. Set your mind on the Spirit." Sensing the victory of Christ over sin and having the hope of future life with him, *live now* as the community of the redeemed. Live as the community whose *trademark* is their freedom.

Freedom is risky business. The mysterious group of rabbits knew that well; they would rather have remained captive to their human provider than to take the risks that went with being a true rabbit. But little did they know—there was no Christ-figure to emancipate them—that this was the only path open to them if they were to experience real life, to become all they were meant to be.

The Church doesn't like handling freedom either. We like to set up some hard and fast rules. We find ourselves more often siding with the tried and true, the established, the status quo, the ones in control. But if we are to go beyond "religion" with all its trappings and all its rules and all its moralisms, and beyond identification with rigid stabilization and association only with those in the majority, if we are to be truly a people set free by Christ Jesus, we must claim our freedom.

This is not to say that we are left with no guidelines; we must always be working within the community of faith, searching the Bible and seeking the Spirit's guidance, in order to arrive at new mandates for the church, to see just how our faith is to take shape in our lives.

We find ourselves then in the wilderness, where we are without the handholds that the world gives, where we cannot rely on the culture to tell us how to live and choose, where we can't make use of all the set rules and regulations which "religion" offers. But we are found to be honestly struggling with our times and our faith, open to new avenues of meeting ancient and contemporary issues, *and* we are found to be in the companionship of Christ himself.

This is indeed the situation in which we find ourselves; a people for whom freedom is not an incidental quality, but for whom it is basic to their very existence, and a people who know that without the freedom in the Spirit which Paul calls us to, we run the risk of being enslaved along with the rest of our world to sin and alienation.

We are an Easter people, set free from the bondage of the past and opened to the possibilities of the future. We know the transforming power of the cross and resurrection and live accordingly, in newness and in hope and in freedom. And though we find ourselves there in the wilderness, we journey forth with Jesus Christ who died that we might live. ☐

David Radcliff is co-pastor of the Pleasant View congregation, Burkittsville, Md.

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by Fred W. Swartz

The ministers of seven churches of a community of 20,000 people decided to form a cooperative association among their congregations to facilitate worship on ecumenical days and to join in cooperative action to meet the social needs of the community. The administrative committees of the seven churches – the Presbyterian, the Church of the Brethren, the United Methodist, the Missouri Synod Lutheran, the Lutheran Church of America, the American Baptist Church and the Roman Catholic Church – all were enthusiastic about the coalition and supported their pastors' participation.

All went smoothly as the association got underway a food and clothing drive, organized a campaign against liquor by the drink in their community, set up a drug and alcohol referral service and celebrated Thanksgiving together. But in planning for the Week of Prayer for Christian Unity, worship service relationships hit a snag. The United Methodist pastor suggested that they had been working together now for two years; it seemed appropriate that they should celebrate communion together. The Church of the Brethren pastor quickly interjected that they might even consider re-enacting the entire Upper Room experience, "Wouldn't that be a great demonstration of unity and Christian witness to the comminity?"

The LCA pastor looked at his watch and excused himself, explaining that he had another appointment he had to get to. The Missouri Synod pastor said he didn't think his people would go much for intercommunion; which in turn prompted the Roman Catholic priest to say Catholics were not permitted to commune with Protestants . . . *yet,* he added emphatically. The Baptist pastor expressed reservation about Christians *ever* getting together at the Lord's table and the Presbyterian pastor, whose turn at chairing the meeting it happened to be, introduced the next item of business on the agenda. The Week of Prayer for Christian Unity service never materialized.

The above scenario was based on an actual experience and demonstrates one of the points at which the Christian church finds its ranks still sharply divided. The pastors in the situation described were reflecting in most cases the official policies of their denominations. Both Catholics and some Protestant denominations have stringent requirements about who legitimately deserves a place at the table. There even exists divergence of practice and exclusion of one another at communion services within different families of the same Protestant strand.

Curiously, in the association of churches of our example, a modified love feast was held during the Week of Prayer for Christian Unity a year after the fateful discussion. The footwashing was symbolized by the Catholic and Brethren pastors washing the feet of 12 persons chosen to represent the disciples. While the Lutheran and Baptist pastors elected not to participate in the service at all, lay members of all three churches did attend, having learned of the event through newspaper publicity or from their neighbors. All who attended shared in the agape meal and in the Eucharist celebration. Many lay persons expressed the opinion that the event was the greatest thing that had ever happened in that community.

There is evidence that attitudes toward intercommunion are changing and recently the editors of 10 religious periodicals, who belong to a professional organization known as Interchurch Features, agreed to survey their readers on the subject. The survey was prepared by the editors of *U.S. Catholic* and 1,000 copies were sent to a random sampling of the subscribers of each of the participating magazines: *A.D.* (which publishes editions for both the United Presbyterian Church and the United Church of Christ), *The Disciple* (Disciples of Christ), *Church Herald* (Reformed Church in America), *The Episcopalian* (The Episcopal Church), *The Lutheran* (Lutheran Church in America), MESSENGER (Church of the Brethren), *The Observer* (United Church of Canada), *Presbyterian Survey* (Presbyterian Church in the US) and *U.S. Catholic.*

Consisting of 30 questions, the survey called for the respondents to declare their communion habits, to evaluate their degrees of comfortableness in the services and presence of churches not of their own denomination and to speculate on the reasons why communion separates Christians. A total of 2,241 persons completed and returned the survey, including 210 readers of MESSENGER. A high percentage of the respondents were laypersons.

Attitudes in General. The results of the survey indicate that the vast majority of Christians are solidly on the side of sharing communion with brothers and sisters who confess the Lordship of Jesus Christ, regardless of their denomination. Most of the respondents looked upon the communion experience as primarily personal. Participation in one's own church or in that of a different family is foremost an individual decision. In fact, only eight percent of all respondents replied that they would participate in communion at another church only if leaders of their church said they could.

This high degree of tolerance and acceptance of other members of the Christian family was a pleasant surprise in the survey results. Only a few answers reveal evidence of bigotry, particularly in relation to the better known or mainline representatives of Christendom. There was however, resistance to the idea of sharing communion with members of the Hare Krishnas, Mormons, Church of Scientology, Jehovah's Witnesses and the Unification Church of Sun Myung Moon. Those groups were listed along with mainline Protestants and the Roman Catholic Church in the final question of the survey which asked respondents to check which persons from other churches should be allowed to take communion in their church.

In spite of the tolerance for different viewpoints, there was clearly no push among the survey respondents for sameness in belief and practice, or a "super church." The comments of some readers specifically stated that they were in favor of intercommunion and cooperative ministeries but believed that different expressions of the faith are necessary and healthy. There was concensus that even if there was freedom to cross lines in communion or membership most persons would prefer to stay in their present church.

Martin Marty's observations in analyzing the results of the survey included his impression that "the churches are far more like each other than different from each other, so far as these respondents are concerned. If you wanted a debate over the doctrines that divide them you might as well hold it in a phone booth." Indeed, most of the reasons persons listed for the lack of intercommunion were other then theological: "misunderstandings and prejudices," "not sure, probably church rules," "tradition," "slow to change," "afraid to change," "institutional inertia," "a danger to health to take communion from the common cup," "lack of communication," "sociological exclusivism," "a rite of membership" and "some churches serve wine, some don't."

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Some respondents took opportunity to sound off about other matters they do not like about their own churches or the church in general. For example, some saw baptismal requirements as more of a deterrent to unity than the question of intercommunion. One Presbyterian respondent volunteered, "I . . . believe that there will never be a unification of denominations until the biblical command of immersion baptism is resolved."

One Church of the Brethren member, in response to the statement, "It makes me uncomfortable when someone not of my denomination participates in communion in my church," answered by writing: "Not as uncomfortable as some from within my own church who are otherwise inactive."

A *U.S. Catholic* reader said, "I think the first thing the Catholic Church should do is get rid of Bingo. It's the only time our parking lot is full." A reader of *The Disciple* suggested that where the churches need to concentrate on cooperation is in evangelism, and another respondent criticized the church for too much participation in government.

Brethren Responses. Of particular interest is what the survey revealed about Church of the Brethren attitudes and communion habits. It is clear from the answers of the 210 respondents identified with the Church of the Brethren through MESSENGER that we identify most with United Methodists, Baptists and Presbyterians. With these groups MESSENGER respondents declared they would be most comfortable exchanging services.

The evidence is inconclusive in evaluating the degree with which other churches accept Brethren. While only 12 percent of all respondents (excluding MESSENGER's) indicated they would feel at home in the Church of the Brethren, only five percent judged that the Brethren would have strict policies about intercommunion.

Only half of the Brethren respondents knew (or guessed) that their church even has a policy regarding intercommunion. The Annual Conference of 1951, meeting in San Jose, Calif., observed that: "Some of our congregations permit those of other evangelical denominations to participate in the love feast, thus recognizing them as members of the family of Christ." Action was then taken "that local churches, where they so desire, may extend to evangelical Christians the privilege of participating in the love feast."

This kind of "local option" is apparently the prevalent way of dealing with intercommunion at the grass roots of the denomination, for Brethren respondents scored the highest percentage on the survey in agreeing with the statement, "Whether Christians should be allowed to participate in communion at another church should be decided at the local level" (rather than by denominational policy or top level authority). Brethren joined other Protestants in saying that participation in communion should be a matter of personal decision.

On the frequency of communion in Churches of the Brethren, 63 percent of MESSENGER readers reported that communion is available in their church four times a year. Fifty-five percent said they participate in communion at least that frequently, although the survey did not differentiate between the love feast and the eucharist alone.

A high percentage of Brethren apparently share in occasional worship in churches other than Brethren—a whopping 93 percent, the highest percentage of other-church visiting reported among the churches represented in the survey. Seventy percent of Brethren have taken communion in other churches.

Significantly, 79 percent of the Brethren respondents indicated that they make some sort of preparation before participating in communion. The kind of preparation varies: "checking and reconciling my relationships with others," "scripture reading and meditation," "personal renewal of my commitment to Christ," "meditation on the meaning of the service," "personal evaluation of my own sin," "self-examination and prayer" and "the examination service preceding communion."

Catholic-Protestant Relationships. *U.S. Catholic,* initiator of the intercommunion survey, indicated that this is the largest survey which has been conducted on the topic. While a good cross section of both Protestants and Catholics participated, the results might have been even more desirable had Baptists, United Methodists, Eastern Orthodox and other representatives of the Anabaptists been included.

But be that as it may, the survey discoveries provide interesting material for discussion and speculation. One area in which discussion and developments are far from finished is that of the relationships and sharing between Catholics and Protestants. The survey indicated that many laypersons in both families are impatient with the fences that still exist between them. A few persons recorded the pain they feel in their marriages which cross communion lines but which remain divided at the Lord's table. Some Protestants expressed their disappointment that they were refused communion at Catholic churches.

Seventy percent of the Catholic respondents disagreed with the statement: "No one should receive communion from a church other than their own," and 36 percent indicated they would not observe their church's heirarchy if they wished to participate in communion at another church. Concludes *U. S. Catholic,* "The new climate among Christians of various traditions forces a re-examination of churches' age-old policies on intercommunion." Indeed, as far as the laity of Christendom is concerned, the time is now. ☐

DONNA RITCHEY: SUMMER PASTOR

by Evelyn M. Frantz

"I wanted to assume for our summer pastor the mentor role that my supervising pastor had been for me when I was in seminary. However, I found instead a real colleague, someone whom I could draw on. I hoped for some of that, but my expectations were surpassed."

So Kenneth Gibble, pastor of Ridgeway Community Church in Harrisburg, Pa., speaks of Ridgeway's summer pastor, Donna Ritchey, of Bethany Theological Seminary and South/Central Indiana.

Donna agrees: "The most fun of all was just discussing our work with Ken—someone with a similar viewpoint."

These comments were made several months after Ridgeway's executive committee, which serves as a pastoral committee, had recommended—in preparation for budget building—that a summer pastor be secured for the summer of 1979. This would facilitate pastoral services during Pastor Gibble's absences for vacation, Annual Conference and the three weeks he would be at Bethany Seminary working on his Doctor of Ministry program.

In accepting this recommendation, Ridgeway members saw employing a summer pastor as a means of providing pastoral leadership, offering a learning experience to a ministerial student and testing, on a limited basis, the situation of having multiple professional staff.

Letters, applications and phone calls to the Bethany Field Education office resulted in resumés from and phone interviews with three students, two of whom accepted other placement. Finally, at the height of the Three Mile Island crisis, the executive committee met and agreed to invite Donna Ritchey to be summer pastor. On that crisis-ridden weekend, accepting an invitation to come to Harrisburg was a real test of commitment.

Donna had not had a summer pastorate before, but she had indicated that she would like to integrate previous experience into "keeping all the balls in the air at once," as a pastor must. She might have expected a rainy campout weekend with church families, visiting Hershey Park, counseling one week at Camp Swatara or preaching at the Dauphin County Convalescent Home. She may *not* have expected a commemorative Harrisburg-Hiroshima service, planning to meet the midnight plane of a refugee family—only to be disappointed at an unexplained delay—or preaching at the local state correctional institution. She wrote the following about a preliminary visit.

"I spent Monday morning in jail—visiting one of my parishioners who is the head chaplain for the local state prison. It is not unusual for me to be going through security to enter a prison, but I hope I never get used to the feelings that come

Congregations, pastors, seminary and students all are in a learning experience when Bethany Seminary students take summer pastorates. When Donna Ritchey left Ridgeway at the end of her summer service, the church agreed, "We had a most enriching experience and feel that we said farewell on Sunday to a real pastor and a good friend."

then: anger, frustrations, dehumanization, futility, injustice. As I sat in Jim's office I was struck by how right it was that our comfortable, homey faith be inside the walls, standing with and for those who are imprisoned."

Although Bethany requires a "teaching church committee," a body to work with the summer pastor, Ridgeway's executive commitee was inactive because they had a resident pastor. It did have formal meetings though, during both of Donna's three-week "alone" stints. Because Ken Gibble did not want her to feel she was "just a student," they deliberately alternated roles in pastoral care and in designing and leading worship services. Before he left the first time, Ken took Donna with him on hospital and other visits, then asked her to do them alone.

Ken comments, "I believe that a good summer pastoral experience must be undergirded by an entire church decision, with widespread support. The congregation must realize, however, that it is getting a student, not an experienced pastor. A resident pastor may not want to share a particular aspect of ministry if the student seems to be less capable in it. However, refusal to share all facets of the work may also reflect insecurity or ego problems."

Coming from a rural/small-town background, Donna found Ridgeway's different setting a learning experience in itself: suburban, many members non-Brethren in background, middle class values. She wrote:

"For the first time in my life I am able to see the church through the eyes of laypeople to whom the church is important but whose main orientation is toward job and politics and service organizations. Growing up in a parsonage, the church was always *there.* It is good to experience a setting in which the church is there because of a conscious decision and is important in relation to other primary activities."

She learned, too, the importance of being true to herself:

"I had been so busy being and doing for others and wanting to be and do the right things at church (even taking time off because that was the proper thing to do) that I hadn't been *me,* doing the Susie Homemaker things that nurture me more than I had realized. So I kneaded and baked bread and picked strawberries and did marketing. And in between cups of flour

Far left: *Donna Ritchey raps with Bethany professor Gene Roop.* **Left:** *Studying in the seminary library.* **Right:** *Donna preaches at Ridgeway Community Church.*

Above left: *Pastor Donna greets David Ringley on Sunday morning.* **Above right:** *Laughing it up with fellow seminarians Brad Bohrer, Cathi Wolgemuth, Paul Roth and Blaine Miner.* **Below:** *Studying in the seminary library.* **Right:** *Donna strums her guitar atop a souvenir from last summer: a wooden chest made by Ridgeway member Barry Shutt as a going-away gift.*

and handfuls of berries the sermon ideas came and thoughts began to flow and the energy to be loving came back."

Reservations about a woman as summer pastor did not come to the ears of the executive committee. However, some people did feel awkwardness in relating to Donna in a pastoral role. This was evidenced in rather pointed teasing ("How can you be tired? You haven't done anything today") and such remarks as "Well, I didn't expect the summer pastor to be so pretty." She discussed this with the executive committee: "Of course they don't know how to relate to a woman as pastor. *I* don't know how to relate to a woman as pastor!"

In some pastoral care situations Donna found that her sensitivity and ease in reaching out to hurting persons were special attributes she could share. In less traumatic circumstances, comments from women saying, "I'm so glad you're here as a woman and as a pastor" led her to summarize, "Several things happened that enable me to say, 'Yes, I can minister in spite of—or because of—being a woman.'

"I am so aware of the needs both women and men have to talk about their faith and lives with a minister who experiences life as a woman. And I am equally aware that there are needs a man could speak to better than I in this situation. How audacious of us to think that the great God Almighty, Father/Mother of us all, could be represented by only one man or one woman."

For his part Ken Gibble comments, "Although I have always theoretically been in favor of women in the ministry, I had never seen a woman operate in the pastoral ministry before. After this experience I would *prefer* to work with a capable woman on a pastoral team. I see the distinct advantages a woman can offer in worship, in pastor care, in social situations."

Ridgeway's executive committee is again recommending a 1980 budget item for a summer pastor. The church must recognize that another summer at Ridgeway may not be the most effective learning experience for a student at the end of her middler year. But Donna Ritchey and Ridgeway will forever be a part of each other. As the church said in a letter to Bethany Seminary: "We had a most enriching experience and feel that we said farewell on Sunday to a real pastor and a good friend." ☐

Evelyn M. Frantz is a freelance writer and member of the Ridgeway Community Church of the Brethren, Harrisburg, Pa.

Exorcising the WCC

That the Christian church has social and political responsibility is not in doubt. But has the World Council of Churches hurt the cause of justice and freedom in the world with its current approach to its task?

by Fred W. Swartz

Ernest W. Lefever is president and founding director of the Ethics and Public Policy Center of Georgetown University, Washington, D.C. A one-time minister in the Church of the Brethren, Lefever is a graduate of Elizabethtown College with B.D. and Ph. D. degrees from Yale University. Prior to founding the Ethics and Public Policy Center he was a member of the senior foreign policy studies staff of the Brookings Institution where he focused on US foreign and military policy toward developing nations. He spent three years in Europe for Brethren Service, has been the associate director for international affairs of the National Council of Churches, and has attended two assemblies of the World Council of Churches. Through his professional involvements he has visited some 60 Third World countries on three continents.

Among the 11 books Dr. Lefever has written or edited, none is more controversial to Christians than his latest, *Amsterdam to Nairobi.* Scoring heavily the action of the World Council of Churches' Program to Combat Racism in extending a $85,000 grant to the Patriotic Front of Zimbabwe in August 1978, Lefever contends the WCC has moved away from its original purpose: to create "the responsible society" by peaceful, democratic and constitutional means, toward a Marxist-oriented and anti-Western support of violent and revolutionary change in the Third World. He further charges that the unhealthy switch in WCC philosophy has come primarily from liberal Western theologians and church leaders who have created "liberation theology" that focuses on grievances against the West and insists that Third World peoples are the victims of "neo-colonialism" by American transnational corporations.

Lefever proposes several reforms to "help the WCC and its constituent denominations make a more responsible political witness in our troubled world." He would have more reliance upon the Christian heritage, a more intentional use of empirical analysis of social structures, a confining of political involvement to moral judgments, a broadening of the theological and political persuasions of its staff and leadership, council pronouncements speaking *to* constituent churches and not *for* them and a more realistic view of the social structures of Third World countries.

Lefever's book has generated controversy from both the secular and religious press. Conservative columnist George Will praised the book as "a history of the WCC's slide into leftist extremism" while WCC director of church and society Paul Albrecht rebuted with a 29-page response. The following interview reveals some of Lefever's motivation and dissatisfaction, causing him to speak out.

Could you in a sentence or two restate the theme of your book?

First of all, I do believe in the ecumenical movement. I have always been a strong supporter of it. I also believe that the church as well as individual Christians as citizens have social and political responsibility. These things are not in question as far as I'm concerned. What is in question is the quality and nature of how that social and political responsibility is expressed, and in my view, the World Council's Program to Combat Racism has not engaged in a responsible social or political witness. On the contrary, the net effect of its activities has been to hurt the cause of justice and freedom in the world.

What prompted you to write the book?

It was a laborious three year process writing and researching the book. Behind all this is my longtime interest in the social witness of the churches. I was three years on the staff of the National Council of Churches, writing pronouncements, and my doctoral dissertation is in that field. So I'm a longtime student; I've been interested in this for 40 years and I simply wanted an up-to-date appraisal of the World Council from the perspective of what I regard as a classical concept of Christian social teachings. My point of reference was not any secular yardstick but rather the classical teachings of the churches as expressed in the last several centuries and as expressed in the early years of the ecumenical movement. In other words, I see the ecumenical movement as having crossed a kind of watershed in the 1960s and I see leading ecumenical figures, in both the NCC and the WCC, as having been, in my view, excessively influenced by what's called "liberation theology" which is really a kind of ecclesiastical manifestation of a philosophy that bears a rather striking resemblance to Marxism.

And Marxism not as Marx himself advocated?

No, no. Marxism as an operational revolutionary approach to the Third World and other questions which believes in smashing the old order and establishing a new one. Smashing of the old order done by violence in the first instance; and in my view, the approach for greater justice and freedom, which we all want, should be, wherever possible, by peaceful, democratic and constitutional means.

You are not really advocating doing away with the WCC?

Not at all. No, I said I am a supporter of the ecumenical movement and its

book review

The WCC and politics

by S. Loren Bowman

Amsterdam to Nairobi: The World Council of Churches and the Third World, Ernest W. Lefever. Ethics and Public Policy Center, 1211 Connecticut Ave. N.W., Washington, DC 20036. 116 pages. $5.

Ernest W. Lefever's *Amsterdam to Nairobi* is a clearly written, well-documented, persuasive essay on the evolution of the World Council of Churches' stance in social/political affairs. The central thesis is stated sharply and repeated frequently: "In its early years the WCC advocated creating 'the responsible society' by peaceful, democratic means. Gradually this gave way to a qualified approval of violent and revolutionary change in the Third World."

This shift is viewed as an unfortunate development, as a distortion of the primary role of the church in the world, and the cause of negative controversy within the WCC and some of its member communions. Lefever discusses the WCC's "obsession" with concepts of "revolutionary change" and "liberation theology," especially as they relate to major financial grants to guerrilla groups in Zimbabwe-Rhodesia. Indeed, this is the focus of the book, with little attention paid to the wide-ranging programs of the WCC.

Lefever briefly describes how the WCC operates and introduces the challenge of the "controversial grants" to the Patriotic Front of Zimbabwe. The Lefever guideline for the church as it speaks to the world is also set: Messages addressed to the world must be in the context of the separate spheres of church and state.

Lefever urges the church to limit its engagement in the world to complementary functions and avoid identification with specific political ideologies or revolutionary adventures. Lefever, then, offers eight proposals to guide the WCC in resolving the dichotomy between "the city of God" and "the city of humankind." And, Lefever believes, if the guidelines are observed, the Council—and its members—will fulfill their appropriate functions. The proposals include: A call for more intensive study; a better understanding of political theory and social structures; adherence to the separate, complementary ideals of church and state; recruitment of a more diverse staff and the need to distinguish between *a condition* and *a problem*. These proposals are essentially operational and philosophical in nature and offer little toward a new ecumenical perspective.

The sections flow easily and form a tight argument, but I have a hunch the book may not produce the wide debate it seeks to encourage. Lefever's inadequate delineation of his "separate yet complementary functions of church and state," and his assumption that the West's approach to change will resolve the world's future lessen his credibility. There is lack of criticism of our Western culture as the author laments on the WCC's move to the left.

In my experience with the WCC, the Program to Combat Racism was not the central agenda item at the WCC Fifth Assembly. The program has always been a selective one—supported only by designated funds. Brethren did not support the fund but designated our special gifts to peace efforts.

One of the interesting questions raised by the book is the representative character of the WCC pronouncements. Is it appropriate to speak on social/political issues only when the view expressed is supported by a majority of the members of the church(es)? If so, how would Brethren compare in terms of our own statements? Did the prophets or Christ wait until they fully understood the political assumptions or social conditions of their contemporary situation before calling for a new day? Does serving as "the conscience of society" confine the church to speaking only in generalities or should it take a stand on specific issues without knowing all the details of the ultimate outcomes?

I hope the discussion Lefever desires will occur. The WCC—and all our institutions—needs critical evaluation and revision. But, if the debate proceeds, I hope it will examine every approach to a solution and be open to utilizing the good of each, bringing the hope of a truly new day to our one human family. ☐

S. Loren Bowman of the La Verne (Calif.) congregation is a former general secretary of the Church of the Brethren General Board and a former Brethren representative to the WCC.

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political and social witness. I simply want it to be an honorable, effective and moral witness. I end the book with seven or eight recommendations for restoring the Council to its original purpose and original effectiveness, so this is in no sense a negative book. It is a highly constructive book designed to improve the social witness of the WCC. There are some people who look upon it as an attack upon the WCC as such. It is nothing of the kind.

You did not intend it to be an attack upon the WCC?

Of course not. Why would I want to destroy the WCC, which has done great work and can in the future if it comes back to its first principles? I do recognize that some of the things that I consider wrong, where the WCC has supported Marxist revolutionaries, represent less than five percent of the budget of the WCC, but at the same time it must be said that liberation theology has infused many other programs and conferences of the WCC. The countervailing forces in the World Council expressing a social Christian doctrine such as mine are a still small voice against a kind of social action ideology which has entrenched itself at Geneva and has become influential in the central committee and among the six presidents. So while the PCR represents a small portion of budget, and that portion raised independently, the disease of liberation theology has spread much more widely through the Council.

Would you encourage Brethren to continue participation in the World Council?

Yes. I would say participation, and to operate in reform of the Council where it needs reform and renewal. See, I look upon the World Council of Churches as a friend who has gone astray *in one particular area.* I haven't commented upon the evangelical work of the Council. I also commend strongly and positively Church World Service, *(Church World Service is the welfare arm of the National Council of Churches, CICARWS, Commission on Inter-church Aid, Refugee and World Service, is the welfare arm of the WCC—Ed.)* when the humanitarian work is not politicized and is carried out in a neutral way with proper controls. As one who worked three years in Europe for Brethren Service, I make the distinction between genuine welfare work and welfare work done with political motives.

How can individual Brethren have an impact on the reforms you advocate?

You have to instruct your representatives to Council bodies to take a different position. There is a struggle going on between those who have been caught up in this revolutionary ideology and those of us who believe in democratic, constitutional means of social reform and social change. We need to speak up.

Do you think Annual Conference would be the place to initiate desired change?

Yes, our system of having a petition come from a congregation to Annual Conference provides for those who feel the system has gone awry to express a contrary view and to test it out.

Brethren have not contributed to the Program to Combat Racism. Is that your understanding?

Yes.

One sentence that seems out of harmony with the rest of your argument is one in which you suggest that some situations, namely Pearl Harbor and the invasion of South Korea by North Korea, justify violent response. Could not some say that the situation in Zimbabwe could also be in that class?

Correct. I am no longer a pacifist. I believe in the "just war" doctrine and I believe our response in Pearl Harbor and Korea was justified. I know a great deal about the South Africa-Rhodesia situation, having visited both countries frequently over the past 17 years. I know the black and white leaders in both countries. In my view, things were moving well in Zimbabwe and the so-called Patriotic Front was standing in the way of justice and standing in the way of multiracial government. Now there are people who interpret the realities there differently than I do. The most thoughtful and critically helpful comment on the book is John Bennett's four-page article in *Christianity and Crisis,* and he makes the point that he and I have a different reading of the actual situation in Zimbabwe.

What have been other reactions to your book?

The published comment has been very favorable—from all over the world. A lot of the comment, embarrassingly, has come from political conservatives. That troubles me, because I think what I say should be as valid to a political liberal . . . unless that liberal is a revolutionary.

Do you still think the WCC is a useful vehicle for achieving Christian unity in the world?

I think it's a useful vehicle if utilized properly. I don't think it's beyond redemption by any means. ☐

Partners in Creation

Ronald D. Petry

The author is a Brethren pastor who served for ten years on the national staff, during which time he also chaired the Commission on Stewardship of the National Council of Churches.

Out of that wealth of experience Dr. Petry has written a practical guide for directing a congregational program of stewardship. He appropriately begins by rooting the calling of a responsible steward within the context of faith and faith's commitment. Then he makes a case for a holistic view of stewardship—a lifestyle of faith that involves every aspect of human existence.

Part Two of the book tells how holistic stewardship can be implemented within the congregation's life and program with special focus upon the pastor as example and leader.

Significant chapters of the book include:

Christ Is the Center of Life
Life Is the Context for Stewardship
Stewardship Is the Practice of Faith
The Church Is God's Partner in Mission

Stewardship for Pastor and People
Partners in Creation
RONALD D. PETRY

Ronald D. Petry is pastor of the Sebring, Fla. Church of the Brethren.

$4.95 paper plus 75¢ p & h.

Order from **Brethren Press,** 1451 Dundee Ave., Elgin, Ill. 60120

Tijuana's 'house of hope'

Early in March 1978, heavy rains and strong winds swept across California's San Diego County and Northern Baja California, Mexico. News reports described heavier damage in and around Tijuana than north of the border.

Having been sensitized by Brethren Disaster Service staff to the need to respond to such events, the San Diego Church of the Brethren asked a Spanish speaking member, Gladden Boaz, to go to Mexico to investigate the areas suffering greatest damage and see if the church could be helpful.

One of the areas he investigated was Orfanatoria Casa de la Esperanza (The House of Hope Orphanage), situated along a river about 10 miles south of Tijuana. He discovered considerable damage caused by flooding when the river's banks caved in. There was damage to buildings located along the river. The septic tank was damaged and the leach lines were washed out, allowing raw sewage to run directly into the stream.

The church contacted Brethren Disaster Service in New Windsor, Md., to see if they could give assistance to Casa de la Esperanza. The projects the church would help with included repairing the septic tanks; replacing the leach lines; surveying, mapping and dredging the creek bed to its proper depth and direction; and providing supplies for the construction of a 250-yard retaining wall to shield the orphanage from future flooding. Most of the work would be done by employees of Casa de la Esperanza over a period of many months.

It was not by chance that Gladden Boaz went to Casa de la Esperanza to investigate flood damage. The San Diego Brethren have had a relationship with this orphanage for 20 years or more, when Gladden first learned of the efforts of Maria Bringas to do something to get orphans off the streets of Tijuana.

Maria was born in San Jose del Cabo, Baja California, Mexico. She was herself an orphan. Later she came to Southern California, married and became a mother of two sons. She loved going to Tijuana to shop and eat Mexican food. There she observed the many children wandering homeless in the streets of the city. Later, when she became a "born-again" Christian she could not get these children off her mind. After prayer and fasting she believed that God wanted her to provide shelter for them. So she went to then Governor Braulio Maldonada, who was born in her hometown, to tell him of her plans. He was so moved by them that he helped her obtain 42 acres of land with a house. The house had formerly been used as a brothel.

So Maria began Orfanatoria Casa de la Esperanza (House of Hope Orphanage) with eight children in April 1956. They began with almost nothing. This did not discourage Maria. There was no stove so she arranged an open grate on the ground and used that. Later they received a two-burner kerosene stove. They had no electricity so she used candles until they received some lanterns.

Over the years many people in the San Diego church have been God's answer to Maria's prayers. Gladden Boaz contacted business owners and got them to donate building supplies. George Keim, a carpenter, spent much time installing cabinets, repairing the floors of the buildings and making classrooms with plastic partitions. A screen door from the church parsonage was recycled to swing on one of the buildings at Casa de la Esperanza. Avery Merrow, a shoe salesman, got his employer to donate hundreds of pairs of new shoes to the children. The San Diego church began sending money, canned food, clothing, shoes, toys and other supplies to help out from time to time. Frequently, it was the youth who led out in providing assistance.

The San Diego Church of the Brethren has had a relationship with Casa de la Esperanza for more than 20 years. In 1978 San Diego initiated flood repair work, including this retaining wall (below). Maria Bringas (lower right) began the orphanage with eight children in 1956. Practically singlehandedly, she has maintained this home for children like this abandoned infant (right).

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Over the years, the church people have provided more than $12,000 in cash assistance to the orphanage, much of it coming from Warren Danner, who has sent monthly checks through the church for the past 12 years. Recently, the church bought and delivered 80 Spanish Bibles for the children to read.

The Church of the Brethren as a denomination has also been involved. In the summer of 1961 a work camp cosponsored by the Brethren Service Commission and youth groups of Southern California worked at the orphanage. Doris Hoover served as the director. The campers assisted in land leveling and raising a new building. The following summer another work camp, directed by Wayne Miller, was held.

Maria, a shy, humble and beautiful Christian woman, has served as director of Casa de la Esperanza since its beginning. She does not receive a single *peso* from the Mexican government for the care of the children. Yet she tells the police and the courts, "When you find children who need a home, bring them to me." She asks God to provide all their needs. God does—through concerned individuals and church groups like the San Diego Brethren.

The orphanage has grown to about 100 children, housed in 14 buildings, and cared for by 13 employees. A small school has been built on the grounds and government-paid teachers come to teach the children. At Casa de la Esperanza, the children learn how to work. They help care for the grounds, tend gardens, care for the few animals kept there, help with the laundry, make craft items to sell and do art work on greeting cards to send to their benefactors on special occasions.

Now in her 60s, Maria sees the day coming when her energy will not be equal to the growing ministry she has begun. She is praying for God to send a dedicated couple to take over what she has started. She prays that Casa de la Esperanza will continue to offer hope to children, frequently the hardest hit victims of Tijuana's more than half a million people with 40 percent unemployment.

Maria and the children thank the Church of the Brethren Disaster Service for nearly $3,300 in financial assistance to help with repairing the damage done from the flood.—IRVEN F. STERN

Irven F. Stern is pastor of the San Diego (Calif.) congregation.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- So the gray days of March are here and the quiet days of Lent—and in the middle of this prosaic landscape there is a sparkling green day called St. Patrick's Day, honoring the man who felt called by God to take Christianity to Ireland. Growing up with the name Patty Kennedy and feeling Irish to my bones, when Pilgrim's husband suggested a trip to Ireland, this non-traveler was elated. As we approached Shannon, the Emerald Isle rose out of the sea to greet us, as green as the print on the travel brochures, as varied as the famous song, "Forty Shades of Green," suggests and all enlivened by that sparkling emerald green that meets the eye at every close or distant view.

We had a coffee stop at a little roadside pub (pubs being the only restaurants in Ireland). There we were inadvertently treated to the festivities of a typical Irish wedding. A three-man band was playing country-western music and much lively dancing filled the small hall. My delight at stepping into this curious provincial scene must have registered in high voltage on my face, for the groom stopped whirling the bride and brought her over and introduced her to me. A nun—still in the habit—lent a holy aura to the proceeding as she floated around the dance floor led by a redheaded Irishman. In the midst of the revelry a voice called out for Maria to sing, and other voices joined in the request. Maria reluctantly moved toward the stage, the country music wound down, the dancers cleared the floor and in that poor little place this lovely voice transported the listeners above the shabbiness, singing "Amazing Grace, How Sweet Thou Art." This incident was an apt prelude to Ireland where 96 percent of the population is Roman Catholic and it is impossible to tell where secular ends and sacred begins and vice versa. "Whispering Hope" will be heard in a cabaret, great Bingo games and trips to the horse races will be sponsored by the church. The people understand the simple life for they are poor, and large families live in small, meager cottages. Fairy rings, circles of trees that dot the landscape, are protected by the government, and the whole culture speaks of antiquity, continuity, a magical mysterious sense of life and pleasure and devotion to God. I listened to the lilting conversations among people for whom language is mystical and eloquent and I remembered this line from an Irishman's letter to a brother . . . "When you get home, Michael, from America, we'll sit up and talk, and wear out the stars." But what else can you expect from a nation of people who have kissed the Blarney Stone. For much of what we saw and heard St. Patrick must have given thanks for his own misión mutua in the fifth century. He took the ancient Celtic pagan religions and blended their good qualities with the message of Christ and brought the Irish people to their knees in devotion that still continues. The Celtic cross, with the circle symbolizing the sun behind the intersect of the cross, is everywhere—in cemeteries as the prevalent monument design—in churches—on public buildings—a symbol of the fusion of great cultures and traditions in a magical green spot of earth called Ireland.

- On the way to Blarney we went through Cork. In the center of the city is a large statue erected to Father Matthew, who tried valiantly to bring temperance to Ireland . . . which had to be the most obvious lost cause ever served with such valor.

- One of the most apparent motifs of the 70s in the religious history of the decade will be women's struggle for fuller status in the churches. Women gained the priesthood in the Episcopal Church, the rabbinate in Judaism, the ministry in Lutheranism. Ordination of women has been sanctioned in much of Protestantism for some years. Annual Conference first gave women "full and unrestricted rights in the ministry" in 1958.

- From another Pilgrim's Pen—

> Christ with me, Christ before me, Christ
> behind me, Christ in me!
> Christ below me, Christ above me, Christ at
> my right, Christ at my left!
> Christ in breadth, Christ in Length, Christ
> in height!
>
> c. 460
> from St. Patrick's Breastplate

- See you on the journey—P.K.H.

FAMILY FINANCES

Penny pinching (or should we say *quarter* pinching to be in touch with the times?) is a major preoccupation for a majority of today's families. With inflation winning the race with family income, money management and thriftiness are foregone imperatives if the modern family is to stay out of deep financial trouble.

Weekly trips to the grocery store and gas station convincingly document the spiraling costs of living. And discouraging to many conscientious adults is the seeming inability to save funds for the future or to meet anticipated expenses such as the college education of children or emergency needs.

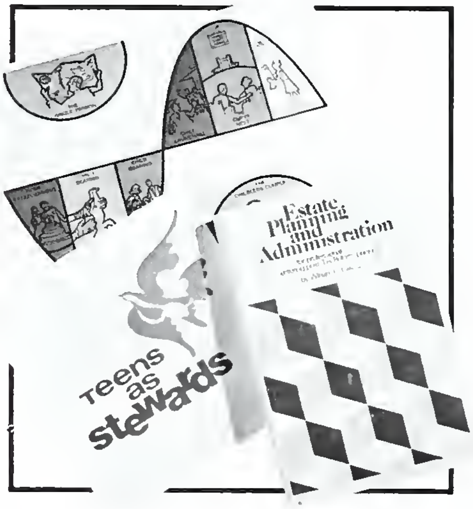
A positive in the midst of this financial bleakness is the prompting it is giving some families to examine their values and life-style. Some are discovering that they can consume less or reorient their idea of success and still experience fulfillment. Stewardship in a holistic sense is becoming more meaningful to them.

For the Family

These are some helpful aides for families and individuals who want to work seriously at prudent management of their resources.

A basic and inexpensive workbook, produced cooperatively by 18 denominations, including the Church of the Brethren, is *Christians Doing Financial Planning.* This 40-page booklet begins with "New Testament Insights for Family Financial Planning," then moves through exercises designed to help the family clarify economic values, examine the needs at various stages in the life cycle and establish a planning process for making available income meet family needs and accomplish desirable goals. The workbook includes forms for recording income and expenditures as well as forms for keeping an inventory of important documents and a net worth statement. A chapter on credit and the advantages and disadvantages of using credit cards should be read by every member of the family. The workbook is available through The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120 for a cost of $1.50 including postage and handling.

If there are teenagers in the family they will find a helpful discussion of stewardship to which they can readily relate in the booklet *Teens as Stewards.* Written originally as a three unit stewardship education resource, *Teens as Stewards* examines the teenage experience of money, teenage life-styles and teenage commitment to the church. It, too, is available from The Brethren Press.


Estate Planning and Administration
Teens as Stewards

Keeping Current

Two periodicals available both on newsstands and by subscription can provide families with vital and current financial advice. *Changing Times,* a monthly magazine published by The Kiplinger Washington Editors, Inc., 1729 H Street, N.W., Washington, DC 20006, contains many brief readable tips, as well as longer articles, on dealing with inflation.

Consumer Reports is published monthly by Consumers Union of United States, Inc., 256 Washington St., Mount Vernon, NY 10550. Through the testing of competitive products and services the Consumers Union reports in their magazine their recommendations for getting your money's worth in what you buy.

Both *Changing Times* and *Consumer Reports* are $12 a year by subscription.

You can be a ...thropist
Farm estate & business planning
Making Your Will
Women's Financial Planner

Planning the Future

Christians who accept responsibility for the resources given them by the Creator are concerned with more than a day by day subsistence. They know that good stewardship means providing for maximum return and responsible use of their resources in the future. Planning one's estate means far more than the making of a will. It entails an examination of how family property is owned and held, the adequacy of the family insurance program, consideration of the disposition of property, both during and after one's earthly life, in order to care for children, take advantage of gift tax laws and to insure that the church and other charities

Consumer Reports
TOP-PERFORMING MUTUAL FUNDS
Changing Times
Life insurance A better way to compare the costs
Hold the salt and stay healthy?
Why teachers are unhappy
Shock absorbers
Is cable TV coming your way?
Department store dentistry
Christians doing financial planning

receive the support one would like to give them.

An excellent multi-media kit is available for use with families and congregational groups to help persons explore the dynamics of estate planning. *Educational Resources for Christians Who Want to Make a Will* centers upon the importance of making a will but it also examines eight stages of the human life-cycle and what stewardship considerations are important in each. Both a cassette tape, containing interviews with Christian decision-makers, and a leaflet that reinforces the tape message are given for home establishment, child bearing, child rearing, child launching, the empty nest, the single partner, the single adult and the childless couple. A 13-minute filmstrip deals with the reasons for and development of a will. A wills emphasis handbook tells how to use the various resources of the kit.

Educational Resources for Christians Who Want to Make a Will (Promotion Module and Storage Pack) can be ordered from The Brethren Press for $24.

For individuals and families who want resources that go into detail about the laws and proven methods of estate planning, the stewardship staff of the General Board recommends two current books: *Estate Planning and Administration* by William C. Clay Jr. (R. & R. Newkirk) $19.95, and *Farm Estate and Business Planning* by Neil E. Harl (Century Communications) $8.95. Both books can be ordered through The Brethren Press.

Finally, Conrad Teitell has produced a number of excellent booklets on individual aspects of estate planning. One of his newest is titled *Estate Planning—New Estate and Gift Tax Rules.* An older pamphlet but one that has become a standard resource piece is *Making Your Will . . . What You Should Know Before You See Your Lawyer.*

Another Teitell booklet, *You Can Be a Philanthropist—Ten Painless Ways,* discusses the various ways persons can make meaningful charitable gifts regardless of whether the gift is large or small. And a pamphlet that will be welcomed by many of MESSENGER's readers is the *Women's Financial Planner,* which discusses the estate rights and opportunities of single, married and widowed women.

The Teitell booklets may be secured by writing the Stewardship Office, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.—FRED W. SWARTZ

CLASSIFIED ADS

TRAVEL—To Annual Conference. Chartered bus to Pittsburgh and rooms near convention center. Write Ken Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Grand Tour of Europe, including Oberammergau Passion Play, Schwarzenau and Kassel. June 16-July 7, 1980. Write Dr. J. Kenneth Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—15 day Alpine countries and Oberammergau Passion Play July 15, 1980. Inquire immediately for Passion Play reservations. Write for brochure: Rev. Richard C. Wenger, 314 E. Washington St., Huntington, IN 46750. (219) 356-7983 collect.

TRAVEL—Travel with a purpose. Join Wendell and Joan Bohrer and Anna Mow in the following travel opportunity (Flight into Egypt Tour). 14-day Israel, Egypt—Nile Cruise, August 6, 1981 ($1799). Write for information to Pastor Wendell Bohrer, 96 Penrod St., Johnstown, PA 15902.

TRAVEL—Juniata College Tours 1980: Oberammergau following Pittsburgh Annual Conference. June 30 (Two tours filled). Open: July 19 departure 17 days to Paris, Oberammergau and Passion Play, Munich, Salzburg, Innsbruck, Lucerne. Also Great Britain, July 12-20 (Clayton N. Pheasant, host conductor). China, Sept. 6-Oct. 2, Harold B. Brumbaugh, host conductor for Oberammergau and China. Information: Weimer-Oller Travel Agency, Inc., 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

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prayer calendar

March Prayer Calendar

March 2-8: Pray for the Consultation of Hispanic Presence in the Life and Ministry of the Church of the Brethren, March 7-9, at New Windsor, Md.

Remember in prayer Virginia Zapata in Brethren Volunteer Service at the Centro de Informacion y Progreso, Elgin, Ill.

March 9-15: Uphold in prayer Faye E. Shoemaker in Brethren Volunteer Service at The Solid Rock, Brigham City, Utah.

Give prayer support to the work of Violet and Roy Pfaltzgraff Sr., World Ministries Commission field personnel aiding lepers in Garkida, Nigeria.

March 16-22: Give prayer support to Stewart Hoover, General Board Staff member for media education and advocacy, as he helps congregations deal with television and other media through workshops in Brethren districts and congregations and through Television Awareness Training.

Pray for WMC field personnel Marion and Dora Showalter, serving in Garkida, Nigeria.

March 23-29: Undergird with prayer the work of Rufus King, BVSer in the Michigan District.

Through prayer, support the work of Howard and Carolee Ogburn, teachers at the Kulp Bible School, Mubi, Nigeria.

March 30-April 5: Give prayer support to Mary and Ivan Eikenberry, serving with the Ekklesiyar Yan'uwa a Nijeriya at Mubi, Nigeria.

Prayer has been requested for the new civilian government of Nigeria, in which many Christians participate, that the spirit of tolerance, fair play, equal development and religious freedom may prevail to make the civilian government one that is pleasing to God and of which Nigeria can be proud.

On an international draft, a broade

Wilbur Dunbar

Let the draft be international

Supporters of Selective Service give several arguments for the system:

The military services today under voluntary recruitment are not representative of the country's population; sometimes the quantity or quality of voluntary recruits is not satisfactory.

Growth from childhood to responsible adulthood seems greatly delayed today as the authority and guidance of family, school and church seem to fade.

Fear of instantaneous war which could accidentally or by design cause death and destruction on a scale the world has never before seen is prevalent—fear that it could happen with such incredible speed that no mobilization of persons could change the results.

A strategic theory seems to be held by some supporters of "peace through strength" that a country which is obviously mobilized or a country that is clearly able to mobilize quickly is one more good reason for a hostile nation not to try for surprises.

No person's list of the reasons today for a new, national, compulsory service can be inclusive—so many citizens view any given issue from so many different, basic premises. More often than not a reason given for some new draft or for the registration for some new draft is either stated in military efficiency, personal maturity, sudden destruction or preventive diplomacy terms.

For those who view a new draft as wise for the reason of preventive diplomacy, a question surfaces. Has anyone, anytime, anywhere, attempted to put compulsory service on the agenda of international negotiations? No. All forms of military clout are considered proper topics for negotiations, SALT discussions being only the most recent, but conscription by several nations? Never.

Supposing that systems of national compulsory service were discussed at the United Nations or at SALT III, it seems highly probable that, by treaty among the nations, conscription could be jointly outlawed—if that is really what we want.

If the opposite approach is taken, UN or other international action could legalize national conscription systems and standardize them.

Suppose then that each of 50 nations by treaty agreed to establish identical systems of national, compulsory service. Then, again by treaty, a second step might be attempted.

Suppose, by treaty, all national systems of conscription were limited to non-military purposes under civilian direction.

Suppose, by treaty, it would be further agreed that persons in all countries who serve under a national, compulsory service system, must trade places with a person in another country. That is to say, the compulsory service could not be fulfilled in one's own country.

Such swaps, of course, would require thoughtful, careful supervision by the United Nations itself or one of the UN's chosen instruments.

International Selective Service clearly would supersede the Peace Corps, which is limited to a relatively few volunteers and a traffic flow of participants from one nation to another that only goes in one direction.

Such global thinking about compulsory service by the nations is unique, to be sure. But uniqueness alone never discourages discussion.

It would seem self-evident, although recent experiences offer contrary evidence, that national compulsory service that is limited to civilian projects under civilian direction in a country other than one's own must be fair.

That is to say, no more student exemptions for any profession—even medicine or the ministry. No agricultural exemptions. No exemptions for enlistment in the Coast Guard, public school teaching, the National Guard, the American Field Service, the merchant marine or father's business.

Establish a wide age-bracket, say two-year service sometime between ages 18 and 38.

For an International Selective Service, everyone—both men and women—would be drafted for "work of international importance." Wise heads from many countries could be asked to identify "work of international importance."

For such an international, civilian program, who could object? The program could help each draftee to become a more responsible person.

Finally, civilians would be more valuable to the life of the world than persons with military importance.☐

Wilbur Dunbar is a freelance writer from Wooster, Ohio.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

James McKinnell

Needed: a Broader mission policy

The definition of Christian mission has been an occasion for real struggle in many church bodies for much of the 20th century. In ecumenical circles the Fourth Assembly of the World Council of Churches in Uppsala, Sweden, in 1968 was a major milestone in the definition of "mission" as *humanization, social change* and *service.*

The impact of mainline ecumenical definitions of mission is only now being perceived by church members in the local congregations. And it is not being perceived directly, but rather through questions about "diminishing membership in the Church of the Brethren," and about "world mission program." When such questions are answered with the suggestion that these concerns cannot be met within the "current philosophy of mission," then the honest response of the local church person is "Why not?" "What

mission policy

is—pray tell—our mission philosophy?"

The history of Brethren mission philosophy is relatively short, and it concerns mainly persons and decisions at the denominational rather than congregational level. Prior to 1880 the Brethren had virtually no philosophy of mission. The Brethren were a church turned in on itself, occupied primarily with maintaining fellowship, worship and discipleship within its membership. One of the contributing causes to the three-way split of the Brethren in the early 1880s was the new mission consciousness that had dawned on some Brethren, combined with their determination to harness the energies of the church for mission.

From the beginning, mission tended to be located beyond the local congregation. The evangelistic, soul-winning, church-founding foreign missionary movement was the vision of mission for the Church of the Brethren until World War II. An elite corps of missionaries was replenished each year at Annual Conference with a flourish—earnest prayer, a consecration service, the waving of white handkerchiefs and the tearful singing of "Speed Away, Speed Away." But World War II disrupted this missionary type of mission, and among the Brethren a new approach to mission developed. First the Brethren Service motif, which aimed at meeting basic physical need—without attempting to make converts or start new churches—developed. Then, as the old world order continued to produce running sores of injustice and oppression, on which Brethren Service seemed like a Band-Aid, church leaders turned toward a direct attack on the causes of suffering, through social action strategies that involve political and economic action. The main similarity it bore to the older missionary movement was that it was still a "far-out" mission, staffed primarily by an elite group of paid and volunteer personnel. For the average local church member, mission was always *somewhere else,* a picket line at a military facility, a Brethren Service worker in some obscure ghetto, or a missionary teacher bouncing through the bush on her motorcycle.

Mission in the local congregation was hard to define. Not that there wasn't a home missions program. Home mission and church extension were part of the Brethren mission mix until about 1958 or 1960, but they were sporadic, their ambitious goals were rarely followed up, and they were always overshadowed by mission to the outside world. The earlier non-mission mentality of the Brethren lingered, causing many local congregations to find the focus of their life in their fellowship and worship. The development of the pastor-led church moved, in many instances, toward a stereotypical residential congregation, which was more a chapel than a mission. Furthermore, some people who were involved in mission in the style of the self-emptying servant seemed to question whether the work of a church to perpetuate itself was, indeed, mission.

We now have been engaged in mission long enough to grasp its dimensions. There are four major varieties of mission, ranging from social action and social service to church growth and soul-winning. Brethren denominational leadership has guided the church toward the social action and service varieties of mission, and has not adequately emphasized a philosophy of mission for the concerns of conversion and assimilation into the local church. While events such as the 1974 Brethren Congress on Evangelism and materials such as the current "Invitation to Adventure," dealing with church growth, have come into being, they have no roots in a comprehensive Brethren philosophy of mission that takes conversion and discipling of converts in the local congregation as seriously as it does social action and service. Until Annual Conference comes up with a mission statement that says that God's mission is converting people to Jesus Christ—discipling and adding them to growing local congregations—as well as social action, then proposals for foreign missionaries, church extension and church growth will remain rootless. The conversion of disciples and the numerical growth of the church is an authentic part of God's mission, and Brethren statements of mission must be changed to keep this con-

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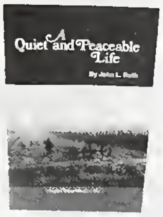

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viction explicitly and currently before the Church of the Brethren.

To do this will mean a more balanced approach to scripture in finding biblical foundations for mission. Every mission-minded member in the Church of the Brethren, from the PTL devotee to the No Nuke picketer, could agree that Jesus sent us in mission with his "As the Father has sent me, even so I send you" (John 20:21). However, the scriptures selected to define that mission must include those that emphasize the making of disciples (Matt. 28:19-20) as well as those that are oriented primarily toward social action (Mic. 6:8). The biblical basis for the Goals for the 80s is primarily social action and private devotional type scripture. Too much has to be read into it to get at an evangelistic kind of mission.

A mission philosophy that includes winning of people to Christ and the church will call for changes in theological education. Curriculum will have to be offered that trains future leaders for church growth-oriented mission, and the graduates should be handed their sheepskins with an admonition to be leaders in the local congregation and work for its growth.

Such a mission philosophy will have to result in changes in leadership at the denominational level. The policy-forming and decision-making powers are held largely by people who are deeply and intently dedicated to mission as social action and service. If a new definition of mission as conversion of people and growth of the church is to be implemented, then more power will have to be allocated to people who are convinced about the validity of these mission approaches and skilled in developing strategies and tactics for them.

A unique opportunity has developed for us to reconsider the Brethren definition of mission. It is a real expression of openness by Brethren leadership. May the dialog that is beginning arouse awareness among all Brethren, and result in a broader and more vital mission for our church. ☐

James McKinnell is pastor of the First Church of the Brethren, Rockford, Ill.

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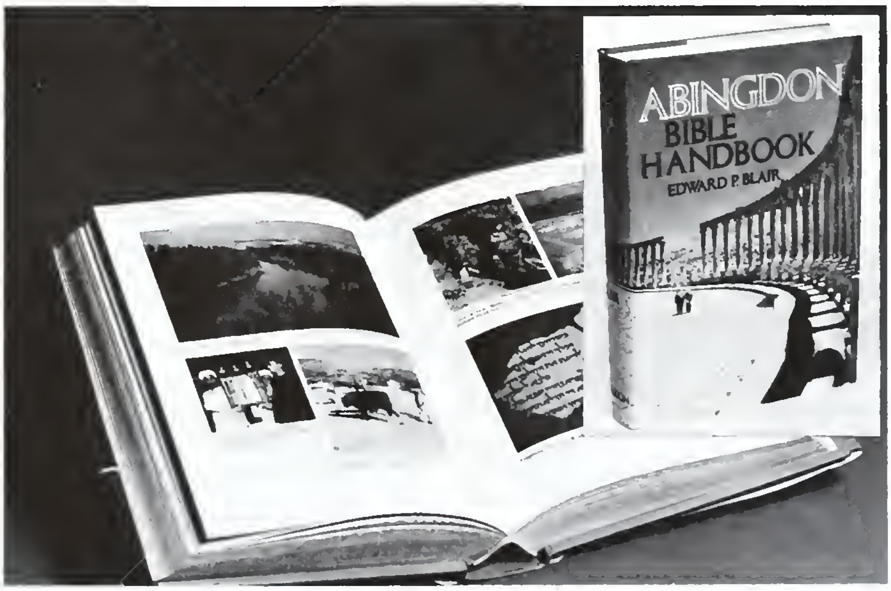

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142nd BVS Orientation Unit

(Orientation completed Nov. 21, 1979)

Baad, Reneé, of Opa-Locka, Fla., to Church of the Brethren General Offices, Elgin, Ill.

Brubaker, Lillian, of Talmage, Pa., to San Mar Home, Boonsboro, Md.

Brumbaugh, Gwendolyn, of Elgin, Ill., to Church of the Brethren General Offices, Elgin, Ill.

Bucher, Mark, of Lebanon, Pa., to Gould Farm, Monterey, Mass.

Crouse, Gerald, of St. Cloud, Fla., to Glebe House, Northern Ireland.

Davis, Richard, of Evanston, Ill., to Washington City Church of the Brethren, Washington, D.C.

Dickey, Jane Anne, of Silver Lake, Ind., to Friendship Day Care, Hutchinson, Kan.

Dinkel, Fredrick, to Research Institute of Pomology, Poland

Duerksen, Matthew, of Vienna, Va., to Community of Hope, Washington, D.C.

Early, Duane, of Mesa, Ariz., to Friendship Day Care, Hutchinson, Kan.

Frantz, Daniel A., of Greeley, Colo., not yet assigned

Gascho, Regina, of Clayton, Ohio, to Bridgewater Home, Bridgewater, Va.

Ghost, Cheryl, of Connellsville, Pa., to Brethren Service Center, New Windsor, Md.

Harding, Karen, of Garrett, Ind., to The Palms, Sebring, Fla.

Helks, Joyce, of Ashland, Ohio, to John M. Reed Home, Limestone, Tenn.

Heisel, Susan, of Claremont, Calif., to Hospital Castaner, Castaner, Puerto Rico

Hisey, Anna Lee, of Bridgewater, Va., to Parent/Child Crisis Center, Dundalk Church of the Brethren, Baltimore, Md.

Kline, Katherine, of Manassas, Va., to The Solid Rock, Brigham City, Utah

Main, Rick and Mary, of Garber, Okla., to Holiday House, Glascow, Scotland

Muehlhauser, Ryan, of Sandstone, Minn., to Betterway Inc., Elyria, Ohio

Neher, Christa, of Bridgewater, Va., to Hatfield Day Care Center, Hatfield, Pa.

Overlock, Douglas, of Glendora, Calif., to Hope Project, Dublin, Ireland

Powers, Jeffrey, of Mount Morris, Ill., to LOGOS, Dongola, Ill.

Riberdy, Michael, of Grand Rapids, Mich., to LOGOS, Dongola, Ill.

Shallenberger, Karen, of Baltimore, Md., to World Neighbors, Oklahoma City, Okla.

Smith, Elliott, of Elizabethtown, Pa., to Harrisburg Community Center, Hummel, Pa.

Wiser, Tracy Lee, of Shippensburg, Pa., to Frederick Church of the Brethren, Frederick, Md.

Woody, Diane, of Taft, Calif., to Research Institute of Pomology, Poland

Licensing/ Ordination

Bowser, Roy, licensed Nov. 18, 1979, Center Hill, Western Pennsylvania

Kreider, Dale L., licensed Nov. 24, 1979, Annville, Atlantic Northeast

Moyers, John R., ordained Nov. 11, 1979, Maple Grove, West Marva

Overly, Ronald H., licensed Nov. 24, 1979, Greensburg, Western Pennsylvania

Parker, Jonathan Fred, licensed Dec. 2, 1979, Walnut Grove, Southeastern

Ramirez, Frank R., ordained Nov. 24, 1979, La Verne, Pacific Southwest

Pastoral Placements

Brown, Dennis Lee, from Antioch, Virlina, to Middle River, Shenandoah

Chaffin, Patrick, from Cedar Lake, Northern Indiana, to Flora, South/Central Indiana

Eberly, Roger W., from Cedar Grove of Flat Rock, and UCC, Shenandoah, to Bethel, Northern Indiana

Fells, H. William, from Sugar Creek, West, Northern Ohio, to Glendale/Lynnhaven, Ariz., Pacific Southwest

Fern, Guy, from Altoona, First, Middle Pennsylvania, to Fairview, Middle Pennsylvania

Lehman, Clyde B., from South Bend, City, Northern Indiana to LaPlace, Illinois/Wisconsin

Lintelman, Donald, from other denomination, to Community United-Erie, Western Pennsylvania

Mulvill, John, from other denomination, to Pleasant Valley, N.D., Northern Plains

Shoemaker, Tom, to Arbor Hill, Shenandoah, interim

Shumaker, Terry, from other denomination, to White Branch, South/Central Indiana

Wedding Anniversaries

Baldwin, Mr. and Mrs. Harry, Hopewell, Va., 50

Berry, Mr. and Mrs. Marion, Springfield, Ohio, 53

Brumbaugh, Mr. and Mrs. Glenn, Lorida, Fla., 51

Etsinger, Mr. and Mrs. Sam, Nappanee, Ind., 60

Green, Mr. and Mrs. Roscoe, Peru, Ind., 50

Hahn, Mr. and Mrs. Clarence, Friedens, Pa., 52

Hardin, Mr. and Mrs. Warren, Sarasota, Fla., 50

Headers, Mr. and Mrs. Bob, Lorida, Fla., 50

Hess, Mr. and Mrs. Chester, Quarryville, Pa., 62

Hollenberg, Mr. and Mrs. Fred, Lorida, Fla., 60

Hoover, Mr. and Mrs. Dale, Lorida, Fla., 54

Hottle, Mr. and Mrs. Robert, Friedens, Pa., 50

Ingram, Mr. and Mrs. Jud, McFarland, Calif., 50

Jones, Mr. and Mrs. Frank, Cordell, Okla., 60

Loshbaugh, Mr. and Mrs. Ralph E., Westphalia, Kan., 60

Mangas, Mr. and Mrs. James, Union City, Ind., 50

McDaniel, Mr. and Mrs. Samuel, Lorida, Fla., 55

McDaniels, Mr. and Mrs. Ralph, Springfield, Ohio, 55

Messamer, Mr. and Mrs. Burton, Adel, Iowa, 55

Metzger, Mr. and Mrs. J. W., Decatur, Ill., 60

Morgart, Mr. and Mrs. Edward, New Paris, Pa., 53

Myers, Mr. and Mrs. Carl, Adel, Iowa, 59

Nance, Mr. and Mrs. Ward, McPherson, Kan., 70

Needem, Mr. and Mrs. Rex, Phoenix, Ariz., 50

Neher, Mr. and Mrs. Medford, Pompano Beach, Fla., 60

Newman, Mr. and Mrs. Leo, Seattle, Wash., 54

Porter, Mr. and Mrs. Fred, Englewood, Ohio, 62

Protsman, Mr. and Mrs. Roger, Sidney, Ohio, 50

Rebok, Mr. and Mrs. Oscar, Waynesboro, Pa., 70

Stouffer, Mr. and Mrs. Earl, Lombard, Ill., 60

Tadlock, Mr. and Mrs. J. O., Easley, Ala., 55

Tom, Mr. and Mrs. Millard, Syracuse, Ind., 50

Watkins, Mr. and Mrs. Evan A., Welda, Kan., 61

Weaver, Mr. and Mrs. Ortha, Windber, Pa., 56

Weaver, Mr. and Mrs. Warren P., Windber, Pa., 56

Weaver, Mr. and Mrs. Wilson, New Paris, Pa., 50

Whitmer, Mr. and Mrs. Charles W., Sebring, Fla., 70

Wilkinson, Mr. and Mrs. Paul, McFarland, Calif., 50

Wise, Mr. and Mrs. John, Dallas Center, Iowa, 59

Worley, Mr. and Mrs. Ralph, Hanover, Pa., 63

Young, Mr. and Mrs. Walter, Wabash, Ind., 64

Deaths

Angle, Woodie, 74, Boones Mill, Va., Sept. 28, 1979

Arey, Alice Lee, 94, Harrisonburg, Va., Dec. 27, 1979

Bouch, Walter H., 83, Ford City, Pa., Oct. 19, 1979

Bowser, Clarence R., 86, Kittanning, Pa., Nov. 15, 1979

Bradfield, Arnold, 64, South Bend, Ind., Dec. 24, 1979

Buel, Robert, 75, Sebring, Fla., March 21, 1979

Chronister, Ralph E., 61, York, Pa., April 19, 1979

Deener, Clarence W., 86, Knoxville, Md., Nov. 5, 1979

Deener, Merle G., 72, Knoxville, Md., Aug. 7, 1979

Deener, Thelma G., 68, Brunswick, Md., Nov. 1, 1979

Dillon, Rual, 52, Rocky Mount, Va., Nov. 12, 1979

Doll, Ronald, 26, Windber, Pa., Nov. 17, 1979

Ellicker, Arline, 66, Hanover, Pa., Nov. 16, 1979

Eshelman, Mabel, 85, Waynesboro, Pa., Nov. 23, 1979

Etter, Harry, 87, Manheim, Pa., Jan. 6, 1980

Ferguson, Icie Sink, 83, Rocky Mount, Va., Nov. 28, 1979

Frazier, Claude E., 62, Harrisonburg, Va., Nov. 17, 1979

Halladay, Sara, 78, North Manchester, Ind., Nov. 16, 1979

Hirtriter, Max, Sr., 75, Mount Sidney, Va., Oct. 14, 1979

Hoffman, P. Stein, 87, Romney, W. Va., Nov. 22, 1979

Hood, Fred, 79, Lebanon, Pa., Dec. 21, 1979

Hubbard, Ruth, 83, Pampa, Tex., Nov. 3, 1979

Huffaker, Lauree Whitehead, 78, Greenville, Ohio, Jan. 7, 1980

Kerlin, Ollie M., 77, Nokesville, Va., Dec. 6, 1979

Kooken, Dama, 85, Fostoria, Ohio, Dec. 16, 1979

Lam, Lloyd, 54, Port Republic, Va., Nov. 26, 1979

Layman, Mary Elizabeth, 74, Harrisonburg, Iowa, Sept. 18, 1979

Lesher, Daniel G. H., 94, Waynesboro, Pa., Dec. 21, 1979

Likens, Oma, 81, North Webster, Ind., Oct. 27, 1979

McGwin, Marie, 91, North Liberty, Ind., Nov. 28, 1979

Meyers, Eileene M., 56, Cloverdale, Ohio, Nov. 17, 1979

Miller, Charles A., 98, Garnett, Kan., Nov. 6, 1978

Morthland, M. Ellen, 91, York Pa., Nov. 5, 1979

Myers, Josephine Randall, 59, Grottoes, Va., Dec. 25, 1979

Nebendahl, Vernon, 66, Kingsley, Iowa, Dec. 21, 1979

Nelson, Aaron F., 90, Hollidaysburg, Pa., Nov. 24, 1979

Netzley, Florence, 90, Fontana, Calif., Nov. 14, 1979

Ott, L. Ernest Jr., 34, Windber, Pa., Nov. 13, 1979

Ott, William Martin, 78, Glendora, Calif., Dec. 24, 1979

Plank, Lula, 84, South Bend, Ind., Nov. 22, 1979

Rhodamer, Linnie, 84, Friedens, Pa., Oct. 17, 1979

Roop, Elsie Emma, 101, Westminster, Md., Oct. 31, 1979

Root, Elsie, 63, Modesto, Calif., June 5, 1977

Snyder, Russell, 81, Duncansville, Pa., Nov. 8, 1979

Stouffer, Boyd, 89, Mount Morris, Ill., Nov. 8, 1979

Vanscoyoc, Otho, 79, Welda, Kan., June 11, 1979

Watkins, Maggie, 81, Welda, Kan., Sept. 25, 1978

Weaver, Galen, 75, Washington, Iowa, Nov. 4, 1979

Wenger, Norman H., 72, Lebanon, Pa., Nov. 26, 1979

Whitmer, Hattie, 88, Sebring, Fla., Nov. 20, 1979

Wright, Stephen Nelson, 20, Weyers Cave, Va., Sept. 2, 1979

Zimmerman, John David, 35, Dover, Pa., Dec. 5, 1979

Zimmerman, Lida, 88, South Bend, Ind., Oct. 12, 1979

Marching as to war . . . again?

Moving to Elgin a few years back was my first venture into suburban living. I had grown up on a farm and spent my adult life, until the Elgin move, as a missionary in Nigeria. Inspecting our new house in Elgin—and observing there were five others just like it on our block—I noticed a little piece of metal, a sort of socket, attached to the wall outside the front door. Walking to work, I saw that all the neighbors had the same device, so I kept quiet and watched to see what use they made of it. Memorial Day gave the answer—all the houses but one on our block were aflutter with American flags . . . their staffs ensconced in those little metal sockets. I got a screwdriver and took ours off.

Right now flags flutter daily on Dakota Drive, to show solidarity with the hostages in Tehran . . . or is it solidarity with the US news crew thrown out of Kabul? I forget which.

I love flags. I get a charge out of seeing the flag array outside the United Nations headquarters. The US flag looks good atop the capitol in Washington. I admire flags so much that I have a Union Jack saved from my arrival in British Nigeria before independence, and a collection of miniature flags from all the countries I visited when missionarying afforded me the luxury of wide travel.

Flags are fine. The only time I don't like them is when they are used to whip up a patriotic frenzy. Which gets me to my main point: How frighteningly close below the surface of our civilized veneer lurk all the warring passions that the Iran and Afghanistan situations can inflame.

Here I was, thinking blissfully that Vietnam had taught us something, and then in an instant the politicians, columnists and tv newscasters transform us into a warring throng, all in step together and marching as to war. The unthinkable—military intervention—becomes a tolerable thought.

Is war to always be a constant in our make-up as human beings? Is there any hope of somehow persuading God's children—all of us—to study war no more? One would think a view of a gruesome film such as *Apocalypse Now* would be sufficient to convince anyone of the wrongness of war. Yet, in that film is portrayed Lieutenant Colonel Kilgore, who gets megalomaniacal satisfaction destroying Vietnamese villages with his helicopter-borne air cavalry. War affords some people—and nations—the time of their lives . . . their "finest hour."

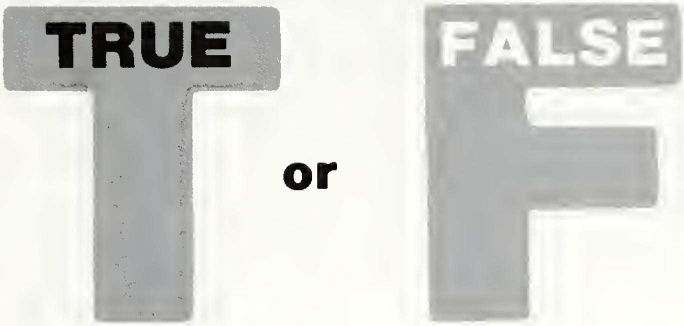
Not to be overlooked is the attractiveness of war as a *simple* answer to a problem. When a mean kid on the playground grabs your cap and runs with it, you catch him and trounce him. If another country makes a motion toward your oil suppliers, your impulse is to "nuke them." Nor can we overlook the way war unites a country and makes its people feel like brothers and sisters. The neighbors on the block who drive noisy cars and let their dogs spoil your shrubbery are all forgiven when you and they are flying the flag. Unless those *Star Trek* kinds of fantasies come true and "alien worlds" threaten Earth, we may not unite our global neighbors, but we sure know how to unite a *country's* people: Go to war.

In the face of all this, should we despair? No. God's kingdom has no place in it for war. So, without naively imagining that *we* will live to see the eradication of war, we should continue to preach Christ's message of peace, to proclaim and witness to the peace message of the Church of the Brethren, based on our New Testament understanding. We should support those individuals and institutions that are working toward creating reconciliation and understanding among people and nations at odds with each other.

As individuals, be a little daring. Dare to speak up when a neighbor suggests we send the marines into Tehran. Dare to denounce draft registration. Dare to believe that a Moslem's religious beliefs don't have to accommodate Western culture, its political and economic systems. Dare to believe that other countries can hold aspirations as valid as our own. Dare to wonder if the American way of life is superior to all alternatives. Dare to suspect that the other countries' people are about as gullible as we are—would-be peaceable, lovable, neighborly, but susceptible to nationalistic rallying calls that can turn them into patriotic monstrosities.

Think on these things as you run up the Stars and Stripes outside your front door tomorrow.—K.T.

Can You Answer These Questions About Writing Your Will?*



Mark each of the following statements T for True, or F for False, in the box at its right. For correct answers, see panel below.

1—If you do not have a Will and therefore die "intestate," state law will give your wife all of your Estate. ☐

2—If you die "intestate" while your children are minors, state law will divide a third of your Estate among them. ☐

3—When you leave no Will, the state automatically appoints a social worker and a bank as guardians of your minor children. ☐

4—Whoever is appointed guardian for your minor children has complete say-so in taking care of them and their affairs. ☐

5—Lacking a Will, your property will be disposed of more or less as your Will would have directed. ☐

6—Children not mentioned in your Will are excluded from an inheritance. ☐

7—A husband has the same rights to his wife's Estate as she has to his. ☐

8—A handwritten Will, unwitnessed, cannot be valid. ☐

9—Wills never require more than two witnesses. ☐

10—It is expensive to have a lawyer draw up your Will. ☐

ANSWERS

1—False. Usually not. In some states, your wife gets one-third if you die without a Will.

2—False. Many states give two-thirds of your Estate to your children equally divided among them.

3—False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4—False. Even if your wife is guardian, she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. She may be required to render detailed accounts of these expenditures.

5—False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

6—False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died "intestate."

7—False. This is not always the case.

8—False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9—False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two

10—False. Actually, it is usually a very modest amount. Whatever his charge, the expert knowledge involved makes it a bargain

**In most states*

Now while you are thinking about your Will, plan to see your lawyer as soon as possible. Before you go, you may find two of our booklets useful. They suggest information you may want to have at hand for consideration. Write for them now: Making Your Will and A Record of Personal Affairs.

Write or call today. We will gladly provide information based on individual circumstances, or arrange for a personal conference.

Stewart B. Kauffman

CHURCH OF THE BRETHREN

General Board
Office of Stewardship Enlistment
1451 Dundee Avenue
Elgin, Illinois 60120

Sirs:
Please send me without obligation the following booklets:
☐ Making Your Will
☐ A Record of Personal Affairs

Name ______________________________

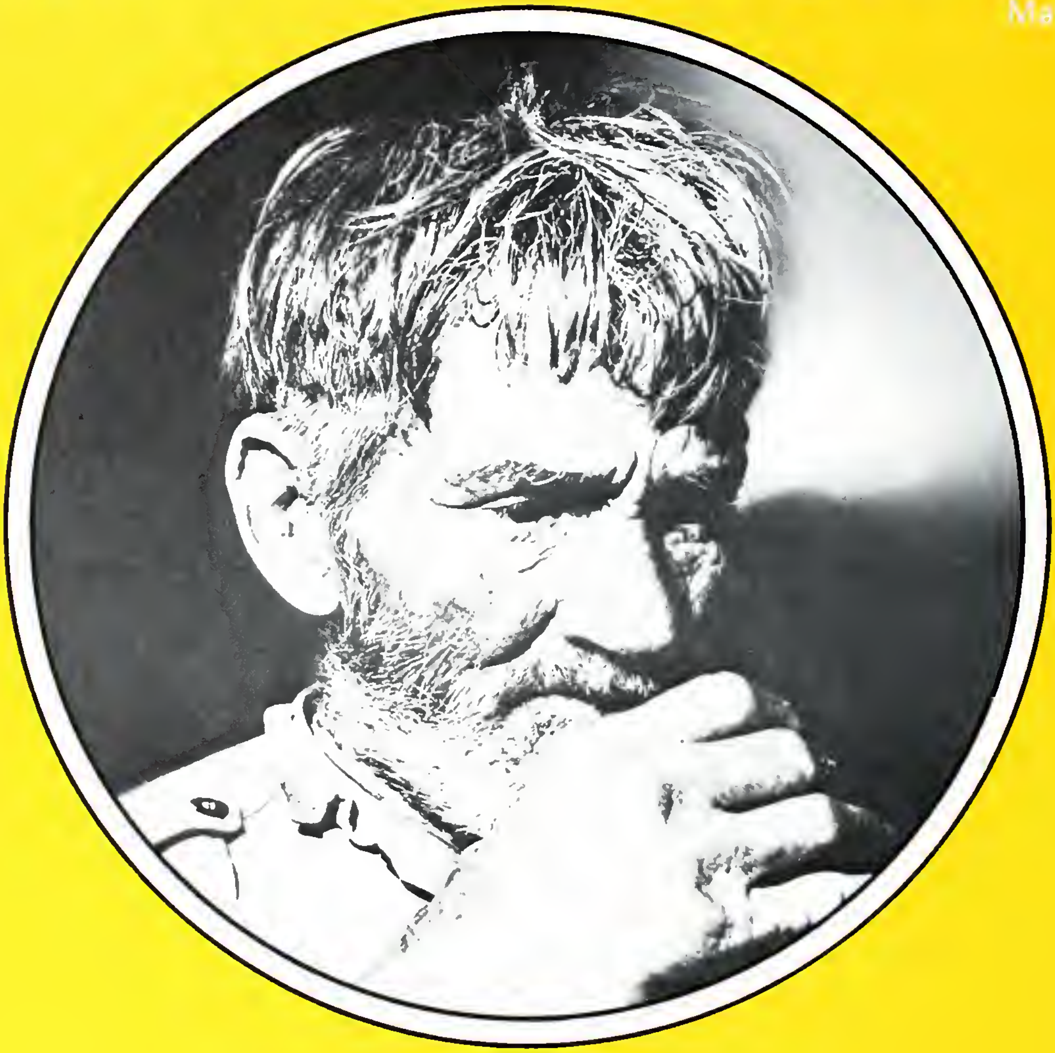
Address ______________________________

City ______________ State __________ Zip ______

#55 3/80

"Lord, when did we see you . . . ?"

Matt. 25:37



HUNGRY

570 million people undernourished

THIRSTY

1.2 billion without pure water

A STRANGER

13 million refugees

NAKED

1.3 billion with inadequate housing

SICK

1.5 billion without effective medical care

IN PRISON

untold thousands unjustly imprisoned, with dependents in need of help

ONE GREAT HOUR OF SHARING

Church of the Brethren General Board
1451 Dundee Avenue
Elgin, IL 60120

(Sources: United Nations:USAID/The New Internationalist)

messenger

CHURCH OF THE BRETHREN APRIL 1980

Painesville Church celebrates its Brethren heritage in stained glass

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letters

MEMBERSHIP DECLINE IS FRIGHTENING

I was impressed by the article, "Brethren Membership: A 'growing' Concern" (January). I felt that I should voice my opinion as a young Brethren adult and BVSer.

I am self-conscious because I don't feel right in a lot of our churches. I have attended many through travel. The attendance is declining in a good percentage of our churches.

In my home church, we have gaps in the age 30 to 50 group, and the primary to junior high group. These gaps need to be filled. The children and youth are the future of the church. Many of our young people entering college, or graduating from high school, never return to their home churches. I have seen this in many churches in our district and it frightens me. I wonder why this is so. I would be interested in hearing from the age 10 to 30 group, in particular, on the reason why so many don't return to their churches, and why membership is on the decline. We need to know why before we can ask how to deal with it.

BVSer Joyce Heiks
Limestone, Tenn.

STILL 'READING THE GAUGE' WRONG

Geraldine Eller's insight displayed in her essay, "Reading the Gauge" (January), about her grandson's experience on a sailing yacht with erroneous gas gauges was beautifully done. Mrs. Eller is a near recluse who seldom leaves home. But you see, her mind brilliantly goes where it pleases, even on the high seas.

In contrast to her point of the essay, I was reminded of a huge airliner gently descending into an unexpected landing in a residential area a few blocks from our home, short of the airport at Portland International. Ten of the many people in that plane were sacrificed to an error, but the error was due to the gas gauge indicating *too much* fuel—unrealistically.

It is just as sad to think we have plenty of "fuel" and not realize we need more, much more to arrive at our destination.

Marie Brunton
Portland, Ore.

ACCEPT CHALLENGE TO LIVE SIMPLY

I read with great interest your account of the participation of the Church of the Brethren in the World Conference on Faith, Science and the Future (October, page 4). The voice given in support of nuclear power by our representative to that conference was regrettable to me both as a member of the church and as a fellow scientist. I, for one, would like to have seen the church represented on the other side of this issue.

We must not concede the inevitability of expanded nuclear energy production and rationalize away our natural concerns for its risks. It is not the only solution to our energy problem. Significant progress has been made recently in ongoing long-term research developing new, cleaner and safer energy production techniques. There is a genuine possibility that these methods will be capable of handling a significant portion of the world's energy needs within the lifetime of many of us.

Our generation must make a critical choice. We can embrace nuclear power and thereby satiate our immediate and, in my opinion, extravagant energy demands. In doing so, we not only increase the risk of public irradiation by power plant malfunction, but accumulate ever larger masses of radioactive waste which will be of potential danger to the earth's population for centuries to come. Or, through serious efforts at conservation, and utilization of present day clean energy sources, we can, without resorting to nuclear power, bridge the next several decades until larger scale clean energy generating methods are available. Let us accept the challenge now to live more simply that future generations may simply live.

Michael Cox
Princeton, N.J.

KEEPING THE CHURCH ALIVE

Well done and keep the good work coming! I enjoyed the "In Touch" profiles in January and have appreciated them in the past as well.

"In Touch" brings young and old in touch with activities, work, and life-styles of Brethren people.

We need to promote what is happening to people in the church to keep the church alive.

BVSer Jane Anne Dickey
Hutchinson, Kan.

TRULY LIVING CHRISTIANITY

In meditating on the meeting in Pittsburgh, I must tell you how I reaffirm my faith.

The Ten Commandments were brought home to me during World War II when three relatives lived their religion: Two went to prison and one had a confrontation in Singapore, truly "living Christianity."

Mary Jo Carson
Riverdale, Ill.

BRETHREN ACCORDING TO BARCLAY

I have no desire to prolong the discussion of the name of our denomination, but if someone is making a collection of the possibilities, and if there is a serious move to change, I have a suggestion for a new name for our denomination. Reading Barclay's translation of Col. 4:12, I came across a name that is non-sexist, non-discriminatory, and which I trust is theologically descriptive of our fellowship: "The Church of Christ's Servants."

John C. Middlekauff
Sebring, Fla.

DEVELOP INDIVIDUAL DISCIPLINE

As I read Messenger I am amazed at the evidence of unrest. Many things are out of tune. For instance, who would have thought that anyone would be so critical as to want to start a controversy over a denomination's name that has been accepted for so many years.

The Church of the Brethren represents an organization known to be made up of men, women and children and is not known as a men's club. So why even discuss the name and cause confusion? We have enough confusion and difference of opinion as it is. It seems to me many are seeking ways by which they can avoid the straight and narrow path.

Rather than trying to change the name of the Church of the Brethren and start a controversy, a person can find more important things to do.

I am opposed to political articles in Messenger and the church should never yield to discuss the homosexual problem.

How do you develop individual discipline?

(Well, one way seems to be to force our members to close their eyes and ears to anything which upsets our comfortable coasting along the straight and narrow path. We have many homosexual members, including, presumably, members who are in pastoral and other roles. So, why not discuss homosexuality? President Carter is calling for US youth (including our Brethren youth) to be registered for the military draft. So, why not include "political" articles?—Ed.)

Harry E. Bollinger
South Whitley, Ind.

BRETHREN MAKING A STAND

I like Messenger, and its regular reminder of the excellent work done by the Church of the Brethren.

I realize the church constantly runs into controversy, and some of its membership is dismayed by that—but I find this reassuring that the church is not running away from the world, but trying instead to grapple with it.

All institutions need a moral standard against which it is possible to measure what they do—and in a small, but dependable way the Church of the Brethren is making its stand in this perplexing world of shifting standards.

Thanks for being what you are.

Franklin Wallick, Editor
UAW Washington Report
Washington, D.C.

A GOOD NAME WAS CHOSEN

Proverbs 22:1 says, "A good name is to be chosen rather than great riches. . . . "

The Church of the Brethren has held special significance for me since I was introduced to it and eventually adopted into its fellowship, during my youth.

Does anyone question the language of Christ when he called all men brothers? Does anyone think God was mistaken when he called Christ his Son?

Even in this world of human frailties, do people in general change their name because some don't like it?

Many names are used interchangeably for men or women.

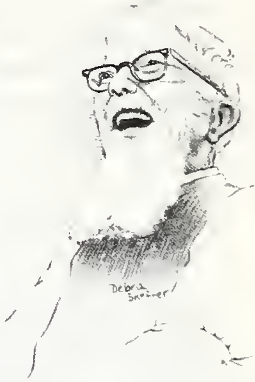
When the name, the "Church of the Brethren" was chosen, it was not a lightly chosen name. It is a name with honor—and we surely have more important issues to be concerned about.

Mary A. Cripe
Bremen, Ind.

page one

Forget that the event he describes occurred in October. Holy Week is also communion time, and that was a good enough excuse for Messenger to include Reuel B. Pritchett's story of love feast at Knob Creek in our April issue.

Reuel B. Pritchett founded his museum at Bridgewater College in 1954, when this writer was a college freshman. It was always a treat when Brother Pritchett would visit the campus to work in his museum. My roommate, Fred Swartz, had the job of cleaning the museum. Once he was away when Brother Pritchett was around, and he asked me to help Brother Pritchett clean. I never forgot the hawk-like scrutiny my best efforts were given, as I carefully dusted around the precious collections.



Reuel B. Pritchett

My regular job was waiting tables in the dining hall. To save time, Brother Pritchett would eat his meals early, with us waiters and waitresses. It was during one of these meals that he made a remark on coffee-drinking that is still my favorite Pritchett anecdote. After finishing off several cups of coffee, Brother Pritchett announced, to the table at large, "Some folks say coffee keeps them awake. I claim it keeps me awake too. I can't sleep a wink, long as I know there's a drop left in the pot." Then he laughed and poured yet another cup.

Famed as a raconteur as well as a churchman and antiquary, Brother Pritchett, in his later years, shared many of his stories with Dale Aukerman. The Brethen Press has now brought these out in a paperback, *On the Ground Floor of Heaven.*

The rare Knob Creek church photo shows church architecture of the frontier and faithfully copies the model of German structures in Pennsylvania.

To accompany our story, we asked Brethren artist Debby Link Sheffer, of Verona, Va., to do sketches of Brother Pritchett. Debby, the daughter of former Nigeria missionaries Don and Nancy Link, is a 1979 graduate of Bridgewater College and this is the first time we have used her work. It seems fitting to use a Bridgewater artist, seeing that we are helping to mark that school's 100th anniversary this month.
—The Editors

in touch

Loren Simpson: 'Committed to Christ'

Well-worn name cards carry his philosophy: "For the glory of God and my neighbor's good." Living out this motto through volunteer service takes Loren S. Simpson in many directions. With his usual good-natured, patient smile, Loren listened as his pastor read letters of commendation to him during a morning worship service at the Westminister, Md., Church of the Brethren.

Wayne F. Geisert, president of Bridgewater College, wrote in appreciation of Loren's service as an active trustee. Donald E. Rowe, executive secretary of Mid-Atlantic District, noted that "Probably more than any other layperson in this district, you have helped to establish a strong lay leadership which has given our district vitality and a strong sense of mission." Loren chairs the reconciliation committee in the district.

Warren F. Groff, president of Bethany Theological Seminary, added his "sincere appreciation for excellent support of volunteer services in the local congregation and in areas of the larger church." As area representative, Loren serves the seminary.

Administrator Carole G. Poole, of the Carroll County Day Care Center housed in the local church, wrote of Loren's carpentry and repair work. She added: "But most of all, we enjoy your presence as you are working around the church. The children look upon you as a favorite grandfather."

When Loren retired three years ago from a high school guidance counselor position, he contracted with himself, his family and God to give approximately 20 hours a week serving the church. He subsequently accumulated well over 1,000 hours in maintenance, chairing the annual commitment program and serving where needed. Weekday visitors at the church see the quick-moving, slender figure carrying a step ladder or beaming down on them from its heights. The church school parlor class enjoys every minute with him as teacher on Sunday mornings.

Loren's wife, Miriam Blough Simpson, former librarian, received special recognition also for service and individual support. And the Simpsons continue volunteering. For the first three months of 1980, she worked in the accounting office while he did carpentry at The Palms, the Brethren retirement home in Sebring, Fla. The Simpsons have three married daughters and six grandchildren.

In his response to the surprise recognition service, Loren noted that, important as volunteer work is, "The most important thing is our own personal growth in our relationship to Christ, and also our relationship to those about us so that maybe they will see that we are committed to Christ, too."
—Bernice T. Beard

Bernice T. Beard is a member of the Westminster (Md.) congregation.

Wilmer A. Petry: Sti

More than 30 years ago a doctor told Wilmer A. Petry that his vital organs were 90 years old because of a physical "handicap." At 64 he was forced into retirement because of a handicap-related illness. But for the past two years he has again been able to serve the church as a local pastor. He is nearly 73.

Wilmer was a strapping and strong 17-year-old in 1924 when the family moved from Virginia to Dayton, Ohio, where he was the only breadwinner for all eight mouths during several months. Too much work lowered his resistance until in October he was laid low by polio with total paralysis from the waist down. He was totally isolated the first month, then spent the next six months in plaster casts from hips to toes. He was released in full leg braces and with crutches as his specialist told him, "You'll never stand on end again."

Wilmer confesses to fearful hopelessness in regard to his future ministry. But there was also a slight glimmer of hope when after six months he could barely move the first joint on his left big toe. He determined to prove his specialist wrong and he did. His experience taught him great lessons about the sovereignty of God, patience, compassion and empathy. He knows how to put himself in another person's place when there is hurting.

Wilmer's first full-time pastorate was at Pitsburg, Ohio, in 1928, but the major part of his pastoral career was spent at Eastwood in Akron, Ohio, where he was called in 1934 and served for 28 years.

In 1962 Wilmer and his wife, Lucile, were sent to Yellow Creek in Northern Indiana. Eight years later they returned to Ashland, Ohio, to the Maple Grove church. Wilmer went directly to the hospital as a

tanding on end'

result of a massive heart attack. After some months he was again preaching from a wheel chair when finally his physician instructed him to retire and find a more suitable climate.

Thus his move to Florida, to the North Fort Myers congregation. It sounds like 2 Corinthians 11 to hear Wilmer say, "I have had 10 bones broken on the right side, with unnumbered other falls and injuries. I have been a migraine sufferer my entire adult life. I know pain, frustration and disappointment. I have suffered physical and nervous collapse. My wife has shared in all this. Even so, we would do it all over again, and gladly, because this Jesus whom I preach is real. He is who he said he was. He puts rock under your feet, and song in your heart, and gives you someone to tie to forever. As Paul says, 'Knocked down but never knocked out.'"

And so Wilmer Petry is still "standing on end," in the service of his Lord. — CARROLL M. PETRY

Carroll M. Petry, son of Wilmer A. Petry, is district executive for South/Central Indiana.

Pat McLaughlin: 'Beyond the wheelchair'

Pat McLaughlin, coming out of a six-week coma, was told that she had three crushed vertebrae, a severed spinal cord, and would never walk again. She had fallen 20 feet out of a pear tree, landing in a sitting position. She was paralyzed from her waist down. Pat made the decision to die, refusing to eat or communicate.

One day an intern said, "Pat, if you weren't so self-centered, you would take a look at your family and see what you're doing to them." Thus began her long, slow return to life and to God. Pat promised God that she would spend her life living for others.

Three painful and arduous months were spent in the hospital receiving therapy before Pat was allowed to go home. Five months later she returned to the hospital. This time her back was rebroken and a six-inch bone from her shin was grafted to her back where the three vertebrae had been removed. Then followed another three months in the hospital. During this time she held on to her vow that she would live her life for others. She began to pray again.

Getting used to a wheelchair was difficult. It took two years to learn to make the chair work for her, "with God helping me one day at a time," she says. She now thanks God everyday for the wheelchair, her lifeline to a normal life. She does all of her own cooking and cleaning, including scrubbing the floor which she does by hand, holding onto the chair and bending over "for a little exercise." Her ironing board is her personal altar, and much time is spent here in prayer for everyone she can think of who is in need.

Pat gives much credit to her church, the Lakewood Church of the Brethren, Millbury, Ohio, for helping her through these years. "They would ask me to do things, as though I wasn't in this chair," she says. "The greatest thing of all was that they looked past my wheelchair and saw *me!*"

Pat hit rock bottom again when her husband died in 1969. She thought she could never make it alone. "But," she says, "there again God stepped in and took over." A week after the funeral, a prayer group started in Pat's home with a few women from the church, and lasted for 10 years. To walk into Pat's home these days is to walk into a haven of peace and rest. Many people find their way to her door. She encourages everyone when they are sick by sending a card every day. The telephone has become her "legs," as she witnesses to Jesus and tells others, "Turn yourself over to God and you will be taken care of. God cares for you, and so do I."
— HELEN MARTIN

Helen L. Martin is church secretary for the Lakewood Church of the Brethren, Millbury, Ohio.

Christian march on D.C. has political overtones

One million born-again Christians marching on Washington, D.C., to "point America back to Jesus." That is the hope of the planners of "Washington for Jesus," a massive demonstration set for April 29 in the nation's capital.

Pastors and church people across the US have received invitations to the event but Louise Bowman of the Church of the Brethren Washington Office believes the literature does not reveal the underlying political motivations of "Washington for Jesus." She urges Brethren to examine more closely the groups behind the April 29 march and their political positions.

"I believe 'Washington for Jesus' is a political strategy of the New Right," Bowman says. The literature says simply that state delegations will be calling on Congressional representatives the day before the rally "to inform all members of Congress of Jesus' love for them as individuals and . . . discuss the renewed commitment of the millions of born-again Americans to see to it that we again become 'One Nation Under God.'"

"We suspect that these people will be lobbying for New Right issues," says Bowman. She explains that the New Right supports increased military spending and a stronger defense position, opposes handgun control, the Equal Rights Amendment, abortion rights, busing for desegregation, and union activities, among other issues. In contrast, she points to Brethren Annual Conference positions which support decreased military spending, handgun control, the Equal Rights Amendment and desegregation of schools.

The connection Bowman draws between "Washington for Jesus" and New Right political issues is not far-fetched. The literature packet includes a letter from Jerry Falwell, founder of Virginia's Thomas Road Baptist Church and well-known television preacher on the Old-Time Gospel Hour. Falwell is perhaps less well known as founder of Moral Majority, one of the major political activist groups of fundamentalist Christians. Moral Majority's lobbying arm supports New Right causes.

In addition to her concern that "Washington for Jesus" delegations will be lobbying for positions opposed by Annual Conference, Bowman is concerned that the event excludes other religious people in the US." "Not everyone in our country is Christian," she says. "The implication that our government should see itself exclusively as Christian is very to a state/church issue." The separation of church and state is an historical precept of US government.

Brethren are likely to support some aims of "Washington for Jesus"—praying for those in positions of leadership and demonstrating to remind government leaders of Christian concerns. But Bowman cautions Brethren to "see what religious groups are supporting this and see if those groups support positions in agreement with Brethren understandings."

Those Brethren who do go to the April 29 event are invited to stop by the Washington Office for Brethren position papers, refreshments, conversation and a place to rest weary feet. The Washington Office is just off Capitol Hill, east of the Capitol, on the corner of Maryland and First Avenues in the Methodist Building, 110 Maryland Ave., N.E. Brethren wanting more information are urged to call the office: (202) 546-3202.

Laying plans for the Study/Action Conference are Steering Committee members (from left) Beth Bowser, Gettysburg, Pa.; Karen Lease, Frederick, Md.; Andy Murray, Huntingdon, Pa.; Bruce Weaver, Windber, Pa.; Terry Murray, Huntingdon; Richard Moyer, Elizabethtown, Pa.; Marie Neher, coordinator, Elgin, Ill.; Ralph Detrick, Elgin; (hidden) Karen Norton, Lewistown, Pa.; Anita Long, Roaring Spring, Pa.; Robin Weber, Cumberland, Md.

Global perspective goal of study/action meeting

Gaining a broader, more global perspective on such issues as peace, racism and sexism and building a feeling of community with other participants are the goals for youth attending this summer's study/action conference, according to SAC coordinator Marie Neher.

The five-day conference June 20-24 precedes the Pittsburgh Annual Conference and will be held on the Juniata College campus in Huntingdon, Pa. All youth *now* in grades nine through 12 or one year beyond high school are eligible to attend. Those registering before April 1 received a free SAC T-shirt but registrations are welcome until all space is taken.

"This conference will be really different from other youth conferences," Neher predicts. For one thing, no workshops are planned. Instead, each day, one session will include some kind of input—interviews with persons with minority or non-US perspectives, audio-visuals on the conference theme "Do Justice, Love Tenderly, Walk Humbly," or significant stories shared by other persons.

A large-group feedback session will follow with an open microphone so many people can speak and be heard. A team of Brethren—Dale Brown, Ken Gibble and Mary Cline Detrick—will offer biblical insights into the discussion on the conference theme. Overall leadership for these sessions will be given by special guest leader Dennis Benson.

Other activities each day will include singing led by Terry Murray, small group discussion and sharing on the day's input, and recreation. Youth are invited to bring musical instruments for informal jam sessions and to bring artwork for a display. Marilyn Sanko is planning an area where youth can try their hands at a number of art expressions during free time. Andy Murray will lead a daily early morning "Praise" session.

As a result of studying the conference theme and gaining a more global perspective on current issues, Neher says, "We hope people will commit themselves to action—things they can do when they get home."

For more information—and to register—contact Marie Neher, Study/Action Conference Coordinator, 1451 Dundee Ave., Elgin, IL 60120.

Distribution of food aid improving in Kampuchea

With food distribution steadily improving, the Kampuchean people are back from the brink of starvation, according to a Church World Service relief officer who returned in January from two months in Phnom Penh.

Contrary to some reports of blocked food distribution, the cooperation provided by the Vietnamese-backed government is "absolutely the best I've ever had," said Perry Smith, who has done overseas relief work for CWS since 1963. He claimed that reports of supplies rotting in warehouses have been exaggerated. "There is some slowness in getting the food out of the port of Kompong Som," he said, "because the country doesn't have the logistical network to handle all the supplies. But that network is improving daily with the importation of more trucks."

The Kampucheans are being fed, he maintained. "The people who are not in hospitals are in relatively good condition. It certainly isn't anything like what you see in photographs taken in the camps along the Thai border. I think people have the image that Cambodia looks like that, but it doesn't." Smith traveled through five provinces within 150 miles of the capital city of Phnom Penh and did see food being distributed.

Smith was sent to Kampuchea in early November to supervise distribution of aid provided by Church World Service, the international relief and development arm of the National Council of Churches. Brethren Aid to Kampuchea is being channeled through CWS.

Brethren Church joins disaster response team

The Brethren Church, headquartered in Ashland, Ohio, has joined the Church of the Brethren disaster response network.

The new relationship allows the two denominations to cooperate in responding to domestic disasters and increases the number of concerned Christians available to work with the Brethren Disaster Service in times of need.

Jan Thompson, coordinator of disaster network development, reports that the Brethren Church will establish local coordinators and, in their most heavily settled areas, district coordinators. These people will work with their Church of the Brethren counterparts, will receive all disaster bulletins, will be invited to participate in disaster workshops and will be contacted to supply volunteers when a disaster occurs.

1979 General Board income tops expense

For the first time since 1974, income to the General Board exceeded its expenses in 1979. Total income for the year ended Dec. 31, 1979, was $3,496,540. Expenses totaled $3,484,217, yielding a net income of $12,323.

Contributing to the net income was reduced spending by staff. After receiving a warning that a deficit seemed likely, staff lowered or delayed expenditures and spent $55,000 less than was budgeted for 1979.

The largest source of income for the General Board was giving to the Brotherhood Fund by individuals and congregations. In the final figures released by treasurer Bob Greiner in early February, giving totaled $2,744,482. This is approximately $87,000 higher than reported in the March MESSENGER.

Accounting for this increase is a grant from the Emergency and Disaster Fund to cover the costs of administering the Disaster Fund and to support several General Board programs, such as refugee resettlement, which are disaster responses. The Disaster Fund is not presently part of the regular General Board budget but is administered by General Board staff. Therefore, the General Board is authorized to transfer 10 percent of Disaster Fund receipts to the General Board budget to cover costs of promoting and administering the fund. This leaves 90 percent for direct aid. All designated gifts are used as designated gifts.

Other sizable portions of General Board income in 1979 came from income on investments ($314,376), income from bequests and lapsed annuities ($300,459), net earnings of the printing and marketing operations ($89,978), income from the sale of a property ($30,000) and net earnings from the *Guide for Biblical Studies* ($17,245).

Greiner and general secretary Bob Neff were elated over the Board's 1979 financial picture, a considerable improvement over 1978 when the Board was forced to dip into its reserve funds to cover a $62,413 deficit.

Brethren oppose Carter registration proposal

In the wake of President Carter's proposal to renew registration for military service, Church of the Brethren national staff released a statement opposing that move. "The Church of the Brethren views with real alarm and disappointment the decision to renew registration," said Chuck Boyer, peace consultant.

Boyer has predicted for some time the renewal of registration and believes it will lead inevitably to a return of the draft. "We feel this is just the beginning of the whole conscription process," he said.

Through Boyer's office, the church, he said "is making every effort to see that our young adults know the church's position. We are encouraging our young adults to oppose participation in the military either by registering their opposition to military involvement (as a conscientious objector) or by refusing to cooperate with the registration system.

In 1970, Annual Conference pledged its support to young people who registered as conscientious objectors and did alternative service and to those young people who could not, for reasons of conscience, cooperate in any way with the registration system.

Since the draft ended in 1973, Boyer has encouraged Brethren young adults to send for the peace packet available from his office. It contains a facsimile of the old government forms for conscientious objectors. He has advised youth to fill these out and file them in his office as supporting evidence in case the draft were resumed and documentation needed of their conscientious objector position.

Since 1973, he had received and filed about 300 such forms. In the first month following the President's speech, he received more than 4,000 requests from Brethren youth for the materials.

He has seen other evidence of Brethren concern about the return to registration. In California the weekend after the President's speech, more than 100 youth turned up at a meeting at the La Verne Church to discuss registration and half that many crowded into a member's home to work together to fill out the conscientious objector forms (See related story, page 10).

Boyer urges youth to fill out the forms without delay and return them to him for filing. He also invites questions from youth and other concerned persons.

The above photographs of a Virginia baptism and of Sister Catharine Zerbe Crowel are fine examples of the old photographs wanted for the Brethren Encyclopedia.

Brethren history comes alive with old photos

Editors of the Brethren Encyclopedia are seeking historical graphics of Brethren scenes for possible use in the encyclopedia. Scheduled for publication in 1983, the Brethren Encyclopedia will be a comprehensive history of the five Brethren bodies—the Brethren Church, The Church of the Brethren, Dunkard Brethren, Fellowship of Grace Brethren Churches and Old German Baptist Brethren.

Old photographs, engravings and other works not already in the collections at the Elgin offices, Bethany Seminary or the colleges are sought. The editors are especially interested in photographs taken before World War II and particularly before 1900.

The desired subject matter is wide-ranging—baptisms, love feasts, church services, district meetings, annual meetings, leaders at any level of church life. Photographs depicting Brethren life in the home and community are also wanted—family photographs showing the plain clothing styles of men, women and children, scenes of people in the home, working on the farm, people in a Brethren community gathered at places where they did business, photographs of old meeting houses, barns, businesses, horses and buggies, anything showing Brethren life in earlier eras.

Persons having such photographs are invited to submit them to the editors who will copy those of interest. All photos submitted will be returned to the owners. Persons sending photos should include written permission for encyclopedia use.

The editors point out that anyone having a valuable photograph they are unwilling to trust to the mails should send a photocopy and a description of the piece. If the editors are interested in using it they will send instructions for having the photo copied locally at the encyclopedia's expense.

Include with any photograph submitted all information available about it. Ideally, the editors want the name of the photographer, the date and place taken, names and ages of persons in the photo, description of the activity or scene and the owner's name, address and telephone number.

All photographs and other artwork should be sent to the Brethren Encyclopedia, Inc., Editorial Offices, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521.

"Fine photographs are documentary material in their own right," say the editors. "They will add depth and dimension to the written accounts of Brethren life, culture and history, as well as enhancing the Encyclopedia's appeal."

Brethren grant helping Haitian 'boat people'

The "other" boat people—those who escape Haiti in flimsy vessels and risk the seas to seek asylum in the US—are the targets of a recent $10,000 grant to Church World Service from the Brethren Emergency and Disaster Fund.

The grant is an unusual one in that not all the funds will provide material aid to victims. More than half the funds will help meet material needs of Haitian refugees through the ecumenically sponsored Haitian Refugee Center in Miami. The refugees arrive with few belongings and urgently need food, shelter and clothing.

Nearly half the funds, however, will go for legal expenses necessary to press the refugees' claim to political asylum in the US and to guide an estimated 8,000 refugees through the maze of US immigration and deportation procedures.

The US Immigration and Naturalization Service has argued that most Haitian refugees are economic, not political, refugees and therefore are not eligible for political asylum in the US. A coalition of religious, legal and human rights organizations is engaged in a campaign to have the federal government grant political refugee status to Haitians. Until such status is granted, however, Haitian refugees arriving in the US risk deportation to Haiti where, according to CWS reports, the police have standing orders to arrest returnees.

Program plans emerge from 80s objectives

An early February retreat brought together 48 General Board, Washington Office and New Windsor Service Center staff members for three days of intensive program planning. The retreat was a follow-up to the October General Board and staff retreat at Camp Mack. Objectives were set at that retreat to enable the General Board to achieve the Goals for the 80s passed by the Seattle Annual Conference.

Before arriving at the Cenacle Retreat Center in northern Illinois, staff had been assigned to develop program for various objectives. In some cases, the assignments created new working relationships with people working across commission lines and in different configurations.

Work groups gathered to map strategy for achieving each objective—strategy which became program plans projected across the years 1980 through 1984. Each proposed program was described on a sheet of newsprint—its location, staffing and budget requirements. It was a sign of the group's creativity and excitement about the future that the bountiful supply of newsprint was exhausted before the ideas ran dry.

Not all the programs envisioned at the retreat will come to fruition. The work done there will be reviewed by the Goals and Budget Committee this month. That committee will examine the ideas in light of the projected budget and recommend to the General Board at its June meeting which programs should have the highest priority for funding.

Nestlé boycott extends to Beech-Nut products

Nestlé boycotters should add Beech-Nut products to the list of items to avoid purchasing. According to an article in the winter 1980 issue of *INFACT Newsletter,* Nestlé bought the Beech-Nut Foods Corporation in November.

Beech-Nut products include Beech-Nut baby and prepared foods, chewing gum, Care-free sugarless gum, cough drops and Life Savers, Tetley tea, Martinson, Bustelo and Beech-Nut coffees, Salvavidas confections and Table Talk pies.

The Church of the Brethren General Board recently reaffirmed its support of the boycott of Nestlé products. The company is being boycotted for its unwillingness to adhere to strict standards regulating the promotion and sale of infant formula products in Third World countries where its unsafe use has led to infant malnutrition and death.

Among the most popular Nestlé products already on the boycott list are all Nestlé chocolates and candy, Nestlé's Quik, Taster's Choice coffee, Nescafe, Nestea, Libby's canned goods, Stouffer frozen foods, Souptime, Stouffer hotels and restaurants, Rusty Scupper restaurants, L'Oreal cosmetics, Crosse and Blackwell products, Swiss Knight cheese.

Brethren wanting more information about the infant formula controversy may order copies of the revised *Infant Formula Study/Action Guide* from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

underlines

AN EYE ON THE ENCYCLOPEDIA ... Editorial and fund-raising for the *Brethren Encyclopedia* continue to progress. A recent editorial board meeting heard a report from the editors that they are on schedule for the targeted 1983 publication date. Contributions and pledges from the Church of the Brethren total $123,245 at the end of February. Planners hope to meet the $150,000 goal by May 25. Contributions may be sent to Brethren Encyclopedia, 6611 Germantown Ave., Philadelphia, PA 19119.

TESTIFYING FOR FAMILIES ... A number of Brethren testified at national and state hearings of the White House Conference on Families, according to *Mary Cline Detrick*, General Board staff and a member of the WHCF Advisory Committee. Persons known to have submitted verbal or written testimony at the national hearings are *Laurie Kingery* of Olympia, Wash.; *Janet Crago* of Colorado Springs; *Martin Rock* of Washington, D.C.; *Glen F. Taylor* of Detroit; and *Sharon Burner* of Elgin, Ill. Testifying at state hearings were *Wally Landes* of Monrovia, Md., and *LaDonna Brunk* and *Dorothy Sheller* of Invester, Iowa.

NAMES YOU KNOW ... *Allen C. Deeter* has been named the new chairman of the American Committee for the World Friendship Center, Hiroshima, Japan. The Manchester College professor succeeds *Leland Wilson*, pastor of the La Verne (Calif.) church, who has chaired the group for 10 years. The transition will occur Aug. 6 in Hiroshima in special ceremonies related to the anniversary of the Hiroshima bombing. . . . *Leona Row Eller* was the guest speaker for the annual Huston Memorial Peace Lecture at Bethany Theological Seminary March 5. . . . *David Jehnsen*, a doctoral student at Harvard University, has been named deputy staff director of the Congressional commission studying the proposal for a national peace academy. He is the son of *Ernest* and *Kathryn Jehnsen* of Western Plains District. . . . *Wayne L. Miller* assumed the presidency of Woodbury University in Los Angeles Jan. 1. He was formerly dean of Elizabethtown College and a vice-president of the University of La Verne. . . . Among the speakers at this year's Spiritual Life Institute at Bridgewater College Feb. 6-7 were *Paul M. Robinson*, former president of Bethany Seminary; *Phyllis N. Carter*, district executive of the Florida and Puerto Rico District; and Annual Conference Moderator *William R. Eberly*.

IN PRINT ... The December 1979 *Farm Journal* featured the Ambler (Pa.) congregation and pastor *Alan Whitacre* at worship in *Harold Weir's* barn, an annual part of the church picnic. . . . *Carlos R. Leffler*, a member of the Richland (Pa.) church, was the feature of a long biographical article in the Dec. 23 issue of the *Lebanon Daily News*. . . . The criminal justice program of the Church of the Brethren and Washington Office staff member *Ron Hanft* were cited in a feature in *Corrections Magazine*, a bi-monthly publication about America's prisons.

REMEMBERED ... *Leland Flory* of the Western Plains District died Dec. 25. He had been active in district work and was a member of the board of McPherson College. . . . *Ann Maguire*, a co-founder of Northern Ireland's Nobel Peace Prize-winning Peace Movement, died Jan. 21 in her Belfast home. She was 34.

update

REACHING OUT ... Among the responses of US Christians to the Iranian hostage crisis is the action of the *Woodgrove Brethren-Christian Parish* (Woodland, Mich.) where the congregation sent a resolution of support to President Carter for his peaceful efforts to resolve the crisis. "We are sure it would be wrong and disastrous to use military force..." the congregation said. . . . Another response was made by the *Gettysburg* (Pa.) church which invited other Southern Pennsylvania District churches to join Gettysburg members daily at noon in a concentrated time of prayer for divine guidance for President Carter and the Ayatollah Khomeini, safe release of the hostages and healing of the wounds, and that the message of "Peace on earth" may be heard. . . . The *Root River* church (Preston, Minn.) has a ministry available to patients and families visiting the Mayo Clinic in Rochester, Minn. Pastor Jim Tomlonson and members of the congregation try to provide prayer and support for such persons. Call the church at (507) 765-4772 or Tomlonson at 765-4741. . . . Baltimore's *Woodberry* church has created a heating assistance team which will help pay oil heating bills of persons located near the church when the name is submitted by a church member. . . . The *Mid-Atlantic* and *Southern Pennsylvania* districts are joining forces for the third year in a row to can beef and broth to feed hungry people in the US and overseas. The districts plan to raise $60,000 this year to process 80 cows the week of April 14-18. Last year, more than 10,000 cans of beef chunks and 3,000 cans of beef broth were processed. . . . The *Atlantic Northeast District Board* is hoping for 100 percent attendance of the district's congregations at Annual Conference in Pittsburgh. The board therefore has encouraged larger congregations to "adopt" smaller ones which may not have the financial means to send a delegate and help with the cost.

BEGINNINGS ... A cornerstone laying ceremony is scheduled for Sunday, April 27, at *The Brethren Home*, New Oxford, Pa., where a 120-bed nursing extension to the present facilities is under construction. Rain date is May 4. . . . As part of its new emphasis on church extension, the *Virlina District* has purchased a 3.7 acre site in Blacksburg, Va. Plans are to have a fulltime pastor in the area no later than Jan. 1, 1981.

MILESTONES ... The *Northern Indiana District* will celebrate the 150th anniversary of the organization of the Church of the Brethren in the area with a district family worship celebration on April 13 at the *Goshen City* church. . . . The *West Goshen* church, the original meeting place of Northern Indiana Brethren, is celebrating its 150th anniversary with a whole year full of activities including the district celebration, a homecoming service July 20, an old-fashioned communion Oct. 4 and a service of rededication Oct. 5. . . . Celebrating its 75th anniversary May 18 is the *Pasadena* (Calif.) church.

CHOIRS ... The *Salamonie* church choir (Warren, Ind.) was treated to a special meal as a "thank you" from a congregational group. . . . The *Southern Ohio District* choir will present Haydn's "Imperial Mass" April 27--the group's seventh performance of a major choral work in as many years.

outlook

Church leaders pledge help in energy crisis

Religious leaders from more than 40 US organizations have pledged their efforts to help solve the nation's energy crisis. The leaders were meeting in Washington, D.C., under the banner "Religion and Energy in the 1980s."

The goal of the consultation was to encourage the religious community to give the energy crisis the kind of priority it has previously given only a handful of issues, including civil rights and international human rights. Planners believe that the religious community can have an impact by raising the issue to that level of priority.

Attending the consultation for the Church of the Brethren was Donald L. Stern, General Board staff for stewardship of creation/stewardship education. He reports that the day-long meeting was thought-provoking. He was especially impressed with the need for the church to keep before its people the human dimensions of the energy crisis—the poor, for instance, who must choose between food and heat for their homes.

Greeting the participants at a White House breakfast was President Carter. He found it appropriate for religious leaders to be addressing the issue of energy.

At the meeting's end the 130 Jewish, Protestant, Roman Catholic and Orthodox participants mandated the consultation steering committee to develop a concrete proposal for cooperative action.

The consultation was sponsored by the National Council of Churches, the US Catholic Conference, the Synagogue Council of America, the Interfaith Energy Coalition and the Sunday School Board of the Southern Baptist Convention.

AI surveys world use of capital punishment

Amnesty International (AI) has released a major report on the death penalty around the world as part of its worldwide campaign for the "immediate and total" abolition of capital punishment.

The 206-page report, *The Death Penalty*, gives a country-by-country survey of capital punishment legislation and methods used for execution in 134 nations.

According to AI's calculations, at least 7,600 persons are known to have been sentenced to death throughout the world during the past 10 years; more than 5,000 have been executed; and over 500,000 have been victims of political murders, "in many instances committed with either the connivance or the approval of governments." according to the report.

The report says that Austria, the Federal Republic of Germany, Iceland, Portugal and Sweden were among the 18 countries that had abolished the death penalty completely by the end of 1977.
—Religious News Service

Supreme Court rebuffs pacifist tax resistance

The US Supreme Court has voted to let stand decisions that deny pacifists the option of refusing to pay that portion of their tax which supports the Pentagon. Unanimously and without comment, the justices let stand rulings by the US Tax Court and the Fourth US Circuit Court of Appeals denying such tax relief to three pacifists.

The three, Howard L. and Barbara B. Lull and Peter W. Herby, had refused to pay the portion of their 1974 and 1975 income taxes which they estimated would go for military expenditures. Without identifying their denominational affiliation, the three argued they are Christian pacifists who believe that a Christian cannot kill another person for any reason nor pay for killing "in the form of taxes for war."

The three also argued that the Ninth Amendment to the Constitution protected them from the obligation to pay the taxes in question. That amendment states that the enumeration of "certain rights" does not exclude other rights "retained by the people."

The government argued that neither the First Amendment guarantee of freedom of religion nor the Ninth Amendment cover the pacifists' claims.

In another tax resistance case, Mennonite Bruce Chrisman of Ava, Ill., was sentenced to one year in Mennonite Voluntary Service as penalty for failing to file an income tax return in 1975. The unusual sentence was ordered by Judge J. Waldo Ackerman of the US District Court in Springfield, Ill. Chrisman was convicted in December 1979. He believes conscientious objectors should be exempt on First Amendment grounds from paying that portion of federal income tax that supports the military.

Consultation examines 'electronic church'

When 200 mainline Christian communications specialists got together in February for a consultation on the "electronic church," they were told their problems with the fundamentalist, conservative television preachers are more a rehash of the age-old conflict between liberal Christian theology and fundamentalism than any new phenomenon.

The difference, they are warned, is that the medium of television—so well suited to and used by the conservative evangelists—has suddenly tipped the scales.

The task now is to decide how to respond to the television onslaught, according to most of the participants at the event, which was sponsored by the National Council of Churches, the United States Catholic Conference, the World Association for Christian Communication, UNDA-USA and New York University.

Whether the mainline Christians should fight fire with fire and embrace television themselves was a matter of great debate. One speaker urged the participants to "meet the competition head on" by buying air time for their own religious shows.

But some participants expressed fear that television would force mainline Christians to embrace the very characteristics that bother them about the tv evangelists: simplicity, commercialism and a personalized theology that ignores the social context in which individuals live.

Several speakers questioned another charge leveled against television religion, that it would—and already does—pull people away from local congregations.

Psychologist Robert Liebert, for example, argued that "there is little reason to believe that the electronics are actually pulling people away from churches they would otherwise be attending. Rather, people have left the traditional denominations and their traditional services and then found satisfaction or identity with electronic church offerings."

In the end, the consultation participants were left with their questions. While urged by a number of electronic church critics to join the fray despite its pitfalls, they were warned by one television preacher to concentrate instead on their congregations.

"Television ministries are no substitute for the genuine community and care provided by vital local churches," said Robert Schuler, whose "Hour of Power" is seen on 148 stations across the country.

"Mainline Protestantism is losing ground because it is failing to meet the deepest psychological needs of its members," he charged. "The answer is a more dynamic, effective local church."—David Osborne

Three LIFE Labs set for summer of 1980

In response to the enthusiastic evaluation of participants in the 1979 LIFE Lab experience, the Parish Ministries Commission has scheduled three more LIFE Labs for the summer of 1980.

Living in Faith Experiences (LIFE) Labs offer opportunity for growing in faith and in relationships. Although these labs are a creation of the Church of the Brethren, they are similar to the Leadership Training Institutes sponsored by Faith at Work. Through the labs, persons explore at depth issues of faith, spiritual growth and personal relationships.

The labs are a new concept but have their roots in the Group Life Labs of the 1950s and Mission Twelve of the 60s. Like their forerunners, the labs offer opportunity for leadership development for teachers, pastors and others.

Two basic level labs (for people not before involved in this kind of experience) will be offered. One will be July 6-11 at Manchester College, North Manchester, Ind. The second will be July 20-25 at Bridgewater College, Bridgewater, Va. LIFE Lab II, a second level lab, is offered Aug. 3-8 at Juniata College, Huntingdon, Pa. Participation in this lab is open only to persons who have completed LIFE Lab I, Faith at Work LTI I or an equivalent experience.

Cost for any of the three labs is $125 with a $25 non-refundable deposit due at the time of registration. Brochures and registration forms were mailed to pastors in the March *Source* packet. More information and brochures are available from PMC, 1451 Dundee Avenue, Elgin, IL 60120.

Director of the three labs is Jay E. Gibble, associate executive of the Atlantic Northeast District. His work on this project is being jointly supported by the district and the General Board.

Registering their opposition

by Steve Simmons

Believing "that all war is sin," the Church of the Brethren has waged war against war since its founding in 1708. Throughout the church's history, Annual Conferences and Brethren youth have struggled with "obeying God rather than men" (Acts 5:29).

"When we claim to be Christians, we must be peacemakers wherever we are," says Chuck Boyer, church peace consultant. "We have to struggle with the ideal of the basic worth of all humans. The struggling – that we should all do, not just those faced with the draft – is good for all of us," says Boyer. Struggling has helped many Brethren youth articulate their values – resulting in their own statements against war.

A look at the responses excerpted here reveals the great influence of the church in the motivation and strength of its youth. In questions on whether to fight, bases for claims, influences and life-styles, all list the guidance of the church. In describing specific actions, for example, a vast majority list the peace witness at Rocky Flats nuclear weapons plant, part of last year's National Youth Conference, as a key event.

The President's registration plans call for 19-20-year-olds to file the postal form this year, 18- and 19-year-olds next year and 18-year-olds every following year. Boyer encourages all youth between 18 and 26 to obtain and fill out the church's peace packet. "We still encourage 'older' youth to register their opposition," says Boyer. In the event of major mobilization they may be required to register and face conscription."

With mobilization, the administration plans to reinstitute the lottery system. Men and women would be inducted in order of their random numbers; opportunity to claim conscientious objection will not come until this time. According to Boyer, the time for an appeal will be a mere 10 to 14 days. "Many youth can get trapped in the panic of trying to put an appeal together," he says, "under the pressure, many are caught."

Provisions call for restructuring local draft boards, training members for possible mobilization. No changes have been proposed in the classification system, or the governing regulations. If the draft resumes, the church will have to consider having Brethren Volunteer Service again designated as an alternative. The President appointed a study team to examine four systems of national service and though the report recommends not having national compulsory service at this time, it did recommend further study.

There will be a penalty for non-registration but according to a White House spokesman, the maximum – five years in prison and $10,000 fine – would not be imposed. However, the Justice Department has given no indication of how it will prosecute offenders.

The slowness of Congress' response to registration is a sign we aren't that desperate, says Boyer. Boyer sees two factors holding up registration. The women's issue could go from Congress to the Supreme Court with continuing opposition from Phyllis Schafley and fundamentalist religious bodies. The other factor is that "many Americans and legislators simply don't see the need" for peacetime registration over post-mobilization registration. "A lot of Americans," says Boyer, "don't believe we need more people in uniform and it should be relatively easy to get the additional 200,000 more the armed forces claim they need." How quickly the draft is resumed depends on the answers to "Are we in need of sending combat troops (heavy ground fighting) and how strong is the opposition against conscription?" says Boyer.

Boyer is encouraged that this time around, people are asking the right questions – "they aren't as gullible as they used to be." One reason may be sheer expense. The President has asked for $45 million to begin registration and draft preparations.

"When we become peacemakers we are forced to wrestle with the question of what happens if we give up power," says Boyer. "How do we answer the question: 'I want to be a peacemaker and worker for disarmament, but what happens if the Russians (or Chinese or Moslems) read US peacemaking as weakness and choose to expand their regimes at our expense?' Someone like us needs to take the lead by lifting up the example of self-sacrificing love. I think it's worth the risk." ☐

Mark Button – In a considerate manner, I present my attitudes and feelings about war in such a way that my friends have an understanding of my position. A few of them scoff, but many seem interested and discuss with me their feelings about war, security, and our nation. It is as if I have provoked them with a thought they had never considered for themselves. I have stated I would not be in the military never fearing that people wouldn't understand. Therefore, I am committed to my position. I feel comfortable knowing what my goals are. However, a few of my friends haven't decided upon their direction after high school and are easily influenced by the attractive offers made by army recruiters. I have talked with them trying to help them find their true ambitions and desires for the future and discouraged them from entering the military. It has caused some of them to think twice. I feel good when I have been able to help others by displaying the way I feel.

Mark Button is a freshman at Iowa State University, Ames, Iowa.

Katherine Kline – Claiming classification as a conscientious objector is not my attempt to take the easy way out. Due to my values I do not feel that I could take another's life in any way and still be able to live as a Christian by those same values. I love my country as much as any other American citizen, but loyalty to one's country does not mean killing for one's country. I would rather serve my fellow man in a peaceful and constructive manner as opposed to a violent and destructive one.

Kathy Kline is in Brethren Volunteer Service at The Solid Rock, Brigham City, Utah.

Stephen Oltman – The armed forces contribute to the climate of strife and conflict in the world. I don't want to be a part of such a system. I was influenced by my parents and my church – I was taught, both at home and in Sunday school, that war is wrong and that fighting does not solve problems. When I was eight years old I talked about driving a truck for Brethren Service, a job which was done at that time by conscientious objectors. One of the Brethren stories which influenced me as a

For Brethren youth today—facing registration and the impending draft—being peacemakers is more than a simple church teaching.

child was a story about John Kline, a preacher who refused to take sides during the Civil War. He was a martyr for peace.

I resisted the opportunity to sign up for ROTC in high school, and I have refused to talk to recruiters. I am disturbed to realize how much money the United States government spends to entice young people into the armed forces by mail, telephone contacts, or visits to schools.

Steve Oltman is a first year student at Brown Institute of Broadcasting, Minneapolis, Minn.

Gail Heisel—Participation in war would be tearing down individuals, communities, and nations. I believe that it is my Christian duty to minister to human needs regardless of race, creed or nationality, and to attempt to reconcile conflicting persons and groups.

I could not live with myself if I knew that I was in any way involved in a process which was bringing pain and suffering to other human beings. From the time I was small, I was taught the evils of war and that my life should be one of service and caring for others. I have come to value these beliefs deeply. I ask that I be given complete consideration in receiving the legal status of Conscientious Objector.

Gail Heisel is a sophomore, behavior science major at the University of La Verne, La Verne, Calif.

Melvin Fike—I do not go hunting because I cannot bring it upon myself to kill even a wild animal. I do not own a gun and I am not even sure if I could fire one.

I am a New Testament Christian. I believe that all life is sacred, and that we are to obey the commandment which states, "Thou shalt not kill." I could not participate in the act of killing another human being, nor could I assist another person and allow them to do the killing. I believe we are to pray for our enemies, love them, and give them our aid. If we can help them instead of hurt them, we will gain them as brethren instead of killing them as enemies. I do not believe that war and killing is the answer, but that love is the force that conquers all.

Melvin Fike is a first year student at Bethany Theological Seminary, Oak Brook, Ill.

Myrna Frantz—My own family heritage contains stories of a relative who did not have money to hire a substitute during the Civil War. Although serving in the army only as a cook, he risked death to leave the army. My great-great-great-grandfather from Virginia was tried for treason for giving physical aid to a union soldier during the Civil War. My great-grandfather helped by going abroad after World War II and helped to care for a shipload of cattle for a relief project.

The church has provided many opportunities for its youth to learn about peace and study their response to the military draft. I have attended retreats at camp led by a Brethren Volunteer Peace team, attended seminars at national church youth conferences led by special speakers, and attended several church conferences.

Myrna Frantz is a freshman at Manchester College, North Manchester, Ind.

Allen Weldy—My commitment against war has matured the last few years at Manchester College. I have learned and debated with others about the evils of war and the pains that result from it. The longer I live, the stronger I feel that I cannot cooperate with the war machine our country owns. Mine is an exciting commitment yet the repercussions of it are serious. I am willing to face the consequences.

We have a military to be sure we maintain our wealthy life-style. We in turn do not trust others, because we have so much to lose. If we lived in harmony with other nations we would have much less. If we did not worry about our status it would be easier for us to relate to others with a spirit of love and trust.

Alan Weldy is a senior, secondary education major at Manchester college, currently doing his student teaching.

Barbara Ann Lahman—In the United States it is our belief that killing is wrong in society, so therefore I believe I would be inconsistent to say it would be acceptable to kill in the event of war. I am a member of the Church of the Brethren and therefore many of my beliefs on this issue have evolved because of my religious background. I believe that no government has the authority to abrogate my right of conscience.

I have chosen to attend a private college affiliated with the Church of the Brethren so that I may be allowed to live with people with my same beliefs. I am a supporter of Brethren Volunteer Service, and plan on giving some of my time to this organization in future years. I have done much volunteer church camp counselor work. I am a supporter of the World Peace Tax Fund, and have written my Congressmen and others in support of the WPTF Bill. The adoption by our church of a refugee family from Vietnam has also given me much insight into the problems war can cause.

Barbara Lahman is a third grade teacher at Mount Morris Elementary School, Mount Morris, Ill.

Ralph V. Miner—I believe in Eirene. Eirene is a Greek word that means peace of mind and harmonious relationships established between persons or groups of persons. My Brethren heritage of love and non-violence is a basic reason for my pacifism.

I have had few opportunities to be involved in demonstrations because the nation is presently in peacetime. However, I participated in a nonviolent vigil at Rocky Flats, Colo. in August 1978. I am going to abstain from the armed services and ROTC though they could help me get a college education. I will forego all well paying jobs if they are connected with a war effort. I do not hunt because I do not want to learn how to use a gun that can end a sacred gift from God, human life. I have spent over 375 hours since 1975 working at a recycling center to help preserve God's world that a war would destroy.

Ralph Miner is a senior at Larkin High School, Elgin, Ill.

Tom Martin—The armed forces have ideals contrary to what I believe. The basic one being that killing other human beings is justified by the purpose of protecting or sustaining a state. To give any support to an organization with ideals so contrary to my beliefs would violate and contradict my conscience.

Through the years of my growth and maturing I've come to find that the teachings in the Bible are in reality, absolutely true.

Tom Martin is a sophomore, philosophy and religion major at Bridgewater College, Bridgewater, Va.

EDU-COACH: A journey that paid off

by Shirley J. Heckman

"The local church is surely held in
high esteem,
With Elgin and your district makes a
mighty team . . . "

These words of the Edu-Coach song were sung by 2,008 people from 391 congregations gathered in 65 church buildings across the country. Mary Cline Detrick introduced the song to the groups with which she met as "number one on the Brethren hit parade." And it was, but it may never be sung again.

A special report in the August 1979 MESSENGER announced, "The Edu-Coach is coming!" Now we can report that the Edu-Coach has come and gone. We can tell you now what happened during its brief, exciting life.

How many? How far? How much? We thought that one-third of the congregations would participate, about 325. Counting the few congregations of other denominations that had people, 391 congregations participated. We thought 1,500 people would participate—just over 2,000 did.

More than one stop was made in every district, except Idaho and Atlantic Northeast, where the Edu-Coach was incorporated into district-wide happenings. At four of the other 63 stops, only one congregation participated. At Wabash (South/Central Indiana), 20 congregations were involved. At Gettysburg (Southern Pennsylvania) and Williamson Road (Virlina), 16 congregations participated.

Offerings and district contributions amounted to $1,686. The Brethren Press contributed $455 to cover costs, half of the income from book sales of just over $6,500. These total $2,100. So the amount from the General Board budget for the costs above was $6,400—or just less than $100 for each stop.

Was it worth it? How do you measure value? Some quotes from the evaluation forms:

"This is the type of thing that Elgin should be doing more of. It revives the old circuit-rider idea that we've had in the past, but with a wealth of resources and information that more people should see."

"Time was too short. Come again and stay longer."

"One thing I learned was that the staff at Elgin is studying the related scriptures for the Goals for the 80s. A good idea for our boards and committees locally."

"I thought it was just going to be about Sunday school materials. It was much broader than that, and I'm glad."

"Good attempts were made at giving honest answers to questions asked and concerns expressed."

"Being new in the denomination, I received a feel for several phases of Brethren work."

"Elgin is really concerned and wants to be of help to the small churches strung out across the country. Coming closer to the people helps overcome the feeling that Elgin is big and unreachable."

"I received new insights into our mission work and the directions in which we are moving. This seems to me to be in the right direction in the age in which we are living."

"I thought you'd be stressing exclusive use of Brethren material. I'm glad we didn't get scolded this time."

"The Brotherhood staff is really trying to listen to our concerns, and I'm beginning to realize what an enormous task it is to reshape these concerns into program."

Did the Edu-Coach meet its goals? Several goals were listed in MESSENGER's August 1979 report. Not all of them were accomplished. In the beginning of the planning, the focus for Edu-Coach was on congregational education. During the process, the scope was broadened to include all denominational program.

The accomplished goals were

—to hear from people in congregations about what emphases they want to see in denominational programs.

—to provide an introduction to a variety of resources, services and programs.

—to share information about up to three kinds of programs at each stop.

Let's look at each of these.

Emphases in denominational programs. At each stop, a time of worship utilized the Goals for the 80s as an affirmation of faith. Immediately following, the group was reminded that decisions were being made about the programs that would be recommended to carry out the goals. Then, in small groups, they were asked to list their responses to such questions as

—What is the church doing that you like? What should be continued?

—What do you not like? What should the denomination stop doing?

—What new programs or emphases should the denomination start to carry out goals we have adopted?

Responses from the small groups were listed on newsprint. An audio-tape recording was made of this part of the experience as a check for understanding what was being said. The lists from the newsprint for each stop were typed. Copies of the lists from each district have been given to the district executive.

Items from the lists were put together into categories. The lists under each category were given in mid-January to the staff doing planning in that category. For instance, 75 items about evangelism and 16 about Annual Conference were given

Above: *Elmer and Hazel Weaver of Wolcottville, Ind., and Sebring, Fla., bought the mini-home to be used as the Edu-Coach. They recruited two other couples to drive and sell books: Mary and Olin Brougher volunteered 27 days; Ruth and Bob Tully gave 16 days; and the Weavers worked 27. The Coach was driven 19,171 miles. Total cost, including gas, oil, insurance and three leaders not on the general staff, was about $8,500.* **Below:** *Clyde Weaver leads part of the "Edu-Coach experience" at the Nampa, Idaho, church. Of the staff taking part, five were World Ministries Commission staff, six were from the General Services Commission and 10 were from Parish Ministries. Two staff members were at all but five stops.*

Left: *The General Offices send-off for the Edu-Coach last September 4. Many staff who shared in this service later joined the traveling "caravan to Brethren congregations" to interpret and answer questions about the respective programs.*

to Matt Meyer; the 51 about home and family were given to Ralph and Mary Cline Detrick; those concerned with peace, mission, justice and refugees were given to the World Ministries Commission staff. All of the staff were given the affirmations, concerns and suggestions which seem to relate to all program—life-style, being Brethren, personal growth, theology, discipleship, diversity, unity. The whole set of items provided a picture of what some Brethren want to have happen.

A variety of resources. A person from each congregation participating in the Edu-Coach was given a packet of free materials. Some pieces in the envelope focused on the mission of the church, such as "Ekklesiyar Yan'uwa a Nijeriya," and "SHARE 1979." Others told of opportunities for growth and service, such as BVS and the Brethren colleges. Some were information sheets and order blanks for materials for church school classes and adult study on stewardship. Samples of MESSENGER and *A Guide for Biblical Studies* were included. One piece described reasons for using the denominationally recommended material for church school classes for children.

A table of free handouts described programs such as marriage enrichment and camping possibilities.

In the Edu-Coach and on tables at each stop, books and other materials were displayed for sale. More than $6,500 worth of materials were purchased from The Brethren Press. Among the best-sellers were *A Raspberry Seed Under God's Denture* by Earle Fike, Anna Mow's books and Andy Murray's records.

At Cedar Creek (Northern Ind.) the Edu-Coach was open on Sunday morning. The church school classes were brought out to visit it. One of the teachers bought books for the children to use. Later one of the children in that same class came back out with money collected from the class members to buy the teacher a book. That's what Edu-Coach was all about, Brethren getting together, visiting, sharing and passing along ideas and materials. The Edu-Coach has come and gone but its journey was significant. ☐

Shirley J. Heckman is Parish Ministries staff for education.

A living monitor

Read Luke 24:13-53.

Soon after moving to our first pastorate, I noticed an unfamiliar piece of equipment in homes. Small radio-like receivers were blurting out messages. Known as monitors, these instruments were used by volunteer firefighters to receive calls from central alarm. Upon receiving a coded call in either day or night, firefighters would rush to the scene for their company. While visiting in a home with a monitor, I noticed that there was always a message blurting out to one company or another. Somehow the steady hum and sound of voices gave a feeling of a presence, a living reality that meant one was never alone. Someone was on watch.

This is the Easter season, a time when we know crucifixion and resurrection. But beyond the historical realities, Easter is a powerful and dynamic reality of our faith today. Our Savior is a living presence who is with us each moment and in each of life's circumstances. Our faith is not in some obscure doctrine, nor is it just in some principles we must obey. Easter is about a presence, a Christ who is among us and with us. His presence is in our midst at school, by kitchen sink, in office hall. He is in Europe, China and in my local community. His everliving presence is here! That is the discovery of the Easter faith. Hallelujah!

The Bible story of the two disciples on the road to Emmaus demonstrates the impact of the discovery of Christ as a living and present reality. The disciples are walking the road back home, discouraged and despondent. The tragedy of the cross has robbed them of all hope that the Messiah had come. Suffering is not part of their understanding of Christ's mission. Not only are they not expecting the teacher when he appears to them, but their understanding of God does not include him as an ever-present living reality, especially in physical form. Oh, those reports by the women. An empty tomb. How absurd! Life without his presence is robbed of all hope. Actually we can all know the bitter road to Emmaus because we can all experience dreams that are dashed.

To close out the 1970s, *The Washington Post* devoted its December 30, 1979 issue to summing up the decade. Rather than on the front page or in the trends in living section, it was in the business and finance section that I found the most provocative articles. The big headlines read: "The US Cornucopia Had a Limit After All." In one article the 70s were termed the "Me Decade," when as Americans we earned more, spent more and saved less. The article questioned whether what we aspired to was worth the way of life it took to get there. The lack of hope was stated in these closing sentences: "As the sobering 70s ended, the party was over for a generation drunk on the almighty dollar and American invincibility. The Me Decade, still incredulous that the music had stopped, staggered into the dawn of the 80s." Like the travelers on the road to Emmaus, we have felt emptiness because we looked for redemption in the wrong way.

The road to Emmaus becomes personal then. Perhaps it is because of a job, perhaps because of an impossible breakdown in our family, that we become discouraged. Death is a particular time of feeling loneliness. At such a time when we feel our own finitude the regrets of life come rushing in. We need redemption just as the disciples on the road did. But, like them we often miss his presence. Our misconceptions of God, our patterns of life, and our nose-down-to-the-road attitudes going back home, all keep us from knowing him. Is not often our discovery of faith a healing of our misconceptions of who God is and what he calls for?

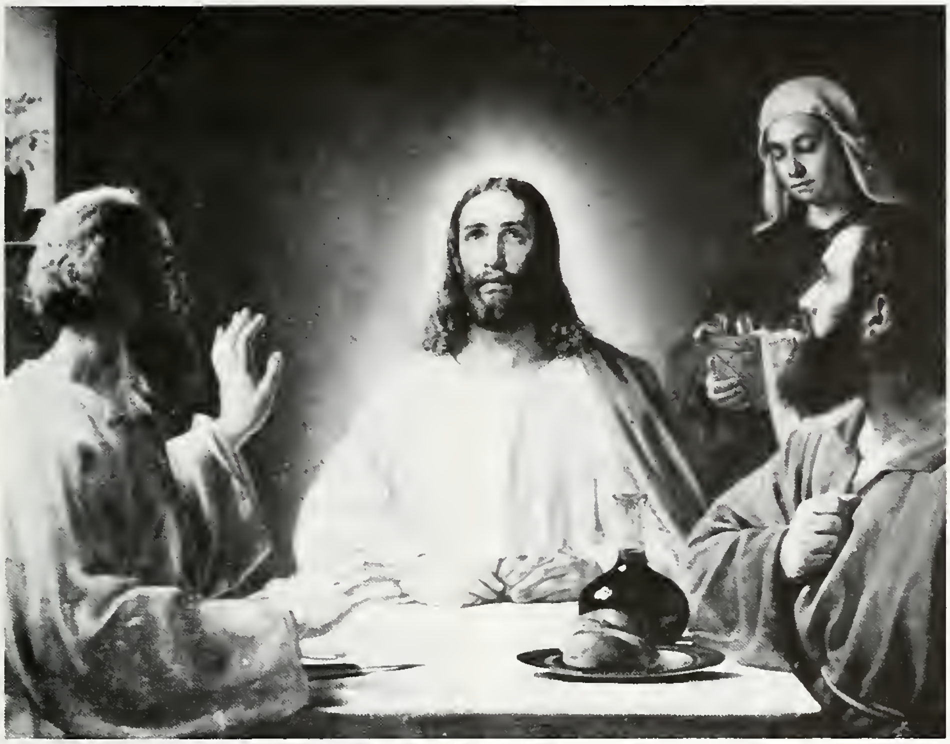
The story of the disciples on the road to Emmaus has a dramatic reversal. After the disciples relate their story of dashed dreams to the stranger, they extend hospitality to him. On sitting down together, Jesus changes social custom by becoming host instead of guest, and he breaks bread for them. Their eyes are suddenly opened, opened up thoroughly as the Greek implies. In the symbol of sacrifice, the memory of suffering, Jesus lifts to their consciousness who he is. He actually had told them of his need to suffer as he was walking with them; now he enacts its drama in symbol. Redemption occurs through suffering. Suddenly they understand this and therefore know their companion's identity.

In the same way the living presence walks with us today. We see him clearly when we see his sacrifice anew. The risen Lord meets us at street corner, at subway exit, when we are going home disillusioned. When life is broken, the living presence is there to break bread, revealing that his love can redeem us. As we look for him we can sometimes see his cross asking us to forgive. We can see his writing in the sand as we would be quick to condemn. And we can feel his presence down in the hold as our ship is rocking. The broken bread can reveal a redeemer at work. We see his action in the symbols of his love. Like the living monitor there is a feeling of his care and vigilance that watches over us.

A pastor told me of an experience of Christ's living presence that helped a patient. He was helping a lonely woman who was near death. Hour by hour he sat by her bedside to be a friend. He was there as she struggled to gain courage for the inevitable. After she had gained some

He is alive and at watch.

for our lives



"Christ in Emmaus," by Jorgen Roed

assurance, he asked her in the theme of the folk hymn, "Can you now take your hand out of mine and place it in the hand of the man from Galilee?" And she replied, "Yes, I can." Such a confession of faith. To know the living presence and be able to trust your life with him is the most solid stance for life.

Then comes the conclusion of the Emmaus story. The disciples turn around and hurry back to Jerusalem. The presence had such a claim on their lives that they go back to be hurled into the thick of danger. Now even their old experiences hold new meaning as they relate how their hearts burned as they were on the road with the stranger. Sadness is turned into profound joy. As they meet and encounter him again later, they still can hardly believe it. It is too good to be true.

Life in his presence is so totally different. We begin to reflect on life and see where Christ is present and calling us to his way. Getting back to the monitor image, I understand that the monitor is removed from a volunteer firefighter's home unless a certain number of calls are answered. A firefighter becomes so used to the code that it can even be heard during sleep. So the firefighter awakes and goes to the fire. It entails danger and sacrifice, but the firefighter's response is vital to the real purpose of the monitor.

So the Christian life often calls us to turn around. We find an awesome joy in embracing the presence that leads us back into the thick of life. There we are called to live and sacrifice for our faith.

I will never forget one such experience. It was the time just after the shooting of Martin Luther King, and it was communion time at the First Church of the Brethren in Chicago. Our family didn't go to worship in the morning because of the danger, but by evening the small church fellowship decided to go ahead and have love feast and communion. Seeing the National Guard all over the bridges of the expressway and hearing the children call "Whitey, Whitey" as we left our car, we descended the steps not to know if that car would still be in one piece when we returned. As I knelt to wash the feet of a black man I had to confess again the prejudice in my own heart. We felt the presence of the living Christ that evening, binding together the hearts of a small group of people who overcame hatred when all the world outside was torn apart. We knew again the power of his healing love.

We can meet his presence again and again as we live the Christian faith in our hearts. Often in sacrificial love we feel his presence and go to live in his way. The living presence will become ever more real to us as we give our lives to him. A living monitor, a full silence, calls us to action. His presence becomes a reality as we engage in redemptive actions and carry a redemptive spirit. Then our hearts will also burn, because life will speak to us of the living presence who walked the dusty roads of Palestine. He still comes up beside us in the most downhearted times. There he is, ready to reveal himself and to call us back where his love can be known in a joyful but humbling realism. He is alive. He is ever at watch. He is a living monitor for our lives. ☐

David S. Young is pastor of the Everett (Pa.) congregation.

/by David S. Young

Brethren heritage in stained glass

Painesville's window adds more than light and color, focusing on those aspects of faith and heritage that make worship meaningful.

by Lois Vidaver

The window behind the communion table at the Church of the Brethren in Painesville, Ohio, is the dominating feature in the two-year-old sanctuary. The rich blues and yellows add light and color to the rust-colored bricks and polished woods of the walls and pulpit.

But the symbols in the window add more than color. They offer food for thought for the worshipers readying themselves for the service. They find themselves leaving the world outside the brick church at 90 Buckeye Road, and focusing instead on the aspects of their faith that make worship meaningful: The cross, the cup, the Bible, and above all, the hand of God present in all things.

What one doesn't see, at least in literal terms, is the devotion and talent that designed and constructed the window. A dozen volunteers gave hundreds of hours of their time and creativity to the project.

Arthur Hess, pastor of the church since 1955, conceived the idea. The window, dedicated last June, is a memorial to his and his wife Doris' parents.

Hess prepared a list of symbols he wanted to see in the window, and presented them in rough form to Robert Wolf, an art teacher at Mentor's Ridge Junior High School in Painesville. Wolf, who attends First Baptist Church of Painesville, has known the Hess family over the years as both friend and neighbor.

"I had never done anything like it before," said Wolf. "I was not prepared for the tall, skinny shape I would have to work within." The window is four feet wide and 21 feet high.

Design began in the summer of 1977. Since then Wolf has spent over 100 hours on the window.

Given the size and symbols, Wolf began looking at the architect's drawings. Realizing the window would be surrounded by the warm colors of brick, he decided to use the contrasting cool hues of brilliant blue and amber. The red he chose as the unifying color seems to flow right from the carpet into the window.

A large cross is set in front of the window, and to set off its shape, Wolf designed a gold panel behind it. The gold color also symbolized the riches of the kingdom of God. The red circle on the cross itself reminds the viewer of eternity experienced through the blood of Christ on the cross. The hand of God, at the uppermost portion of the window, is multicolored, just as the races of humanity are.

All of the colors, then, were chosen for a specific reason. But the key to holding the window together artistically and symbolically, Wolf believes, is the rays. Going the full length of the window, they unify the various symbols and make them a whole.

Some plans had to be changed along the way. Designs had to be reworked as the nature of the glass became more apparent. As the window grew from bottom to top, for instance, the red rays got shorter, and had to be lined up carefully from panel to panel, even taking the width of the frame into consideration. If at any point the rays did not coincide, the whole design would be thrown off.

The two artists—designer and glass worker—worked together closely. Both learned more about the other's specialty.

John Adams, a 17-year member of the Church of the Brethren, constructed the window from Wolf's design. He had said to his pastor, while the new building was being built, "If you folks want a window

(Continued on page 18)

Symbols

The symbols in the stained glass window behind the communion table tell a story. "The whole idea of the window, starting from the top and going down to the bottom sections," states Pastor Hess, "is that the worshiper comes to commune with God the Father, Spirit and Son, by first hearing God's word and participating in communion, and then leaving to serve God."

There are eight sections to the window, most of them containing two symbols, some three. The uppermost one shows the hand of God in many colors, representing the multi-racial nature of humanity. Rays emanating from the hand and extending the whole length of the window, represent the hand of God in and among all things.

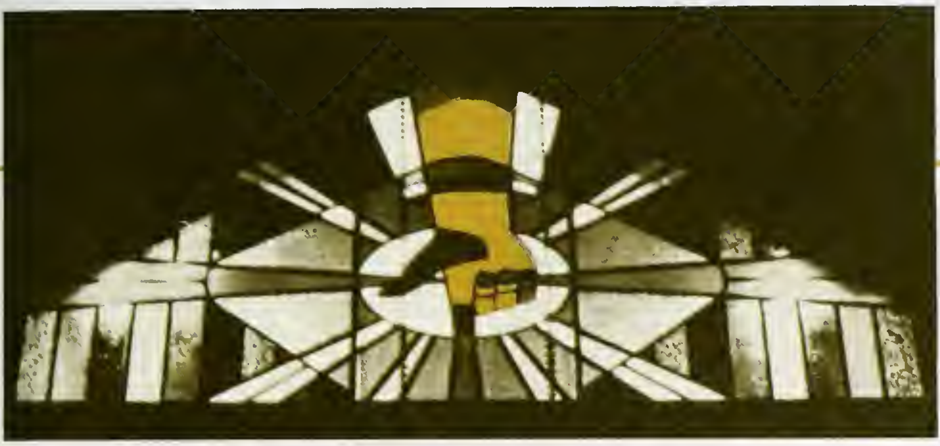
In the section below, God the Son is symbolized by the Greek letters for Christ. A fish completes a cross shape and was an early Christian symbol. The letters of the Greek word *Ichthus* (fish) form the initial letters for "Jesus Christ, Son of God, Savior." It embodies the idea of Christ exhorting his followers to be "fishers of men."

The second symbol in the section shows the dove, portraying the Holy Spirit. Spurts of flame around the dove remind the viewer of Pentecost, and the dove itself, the peace that descended upon all at Jesus' baptism.

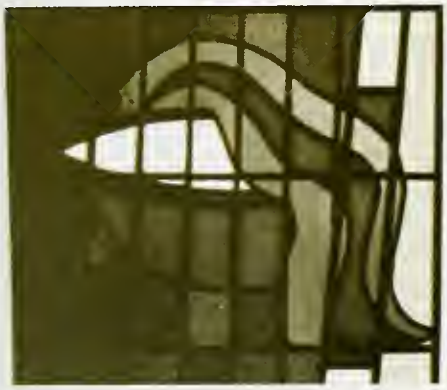
The next section shows the lamp, bringing to mind Psalm 119:105, "Thy word is a lamp to my feet and a light to my path." The symbol next to it is an open Bible.

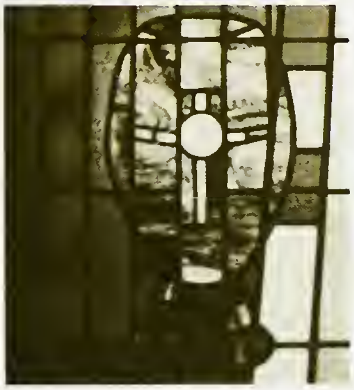
The next four panels have to do with communion; the grapes and cup represent the last supper when Christ said, as he broke the bread and raised the cup, "Do this in remembrance of me." (1 Cor. 11:24).

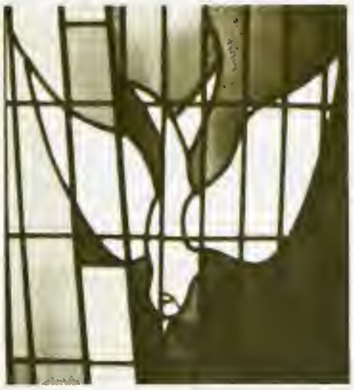
The two symbols below show a basin

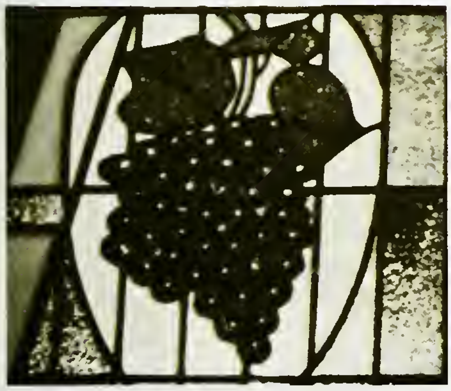


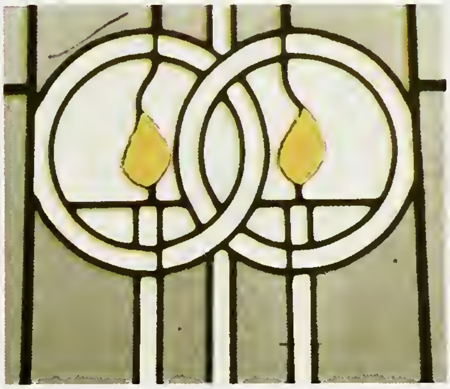
tell the story of God's presence



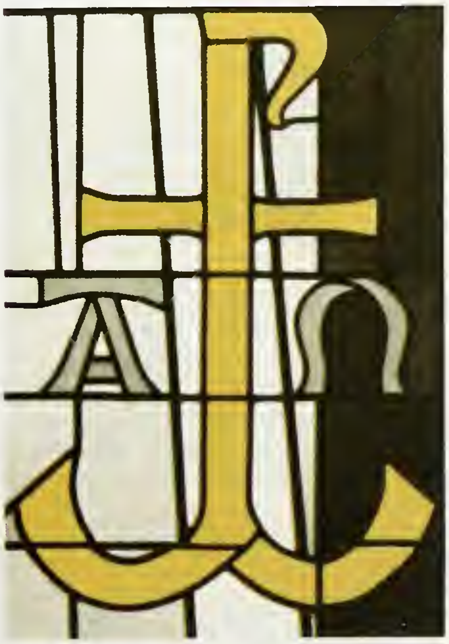








Top: *The hand of God, present in all.*
Above left: *The basin and towel.*
Above: *The Brethren Service Cup (left); the dove and olive branch (right).*
Far left: *Grapes suggest Christ's blood.*
Left: *Candles and rings represent the sacredness of marriage vows.*
Below: *Christ the anchor of our hope.*

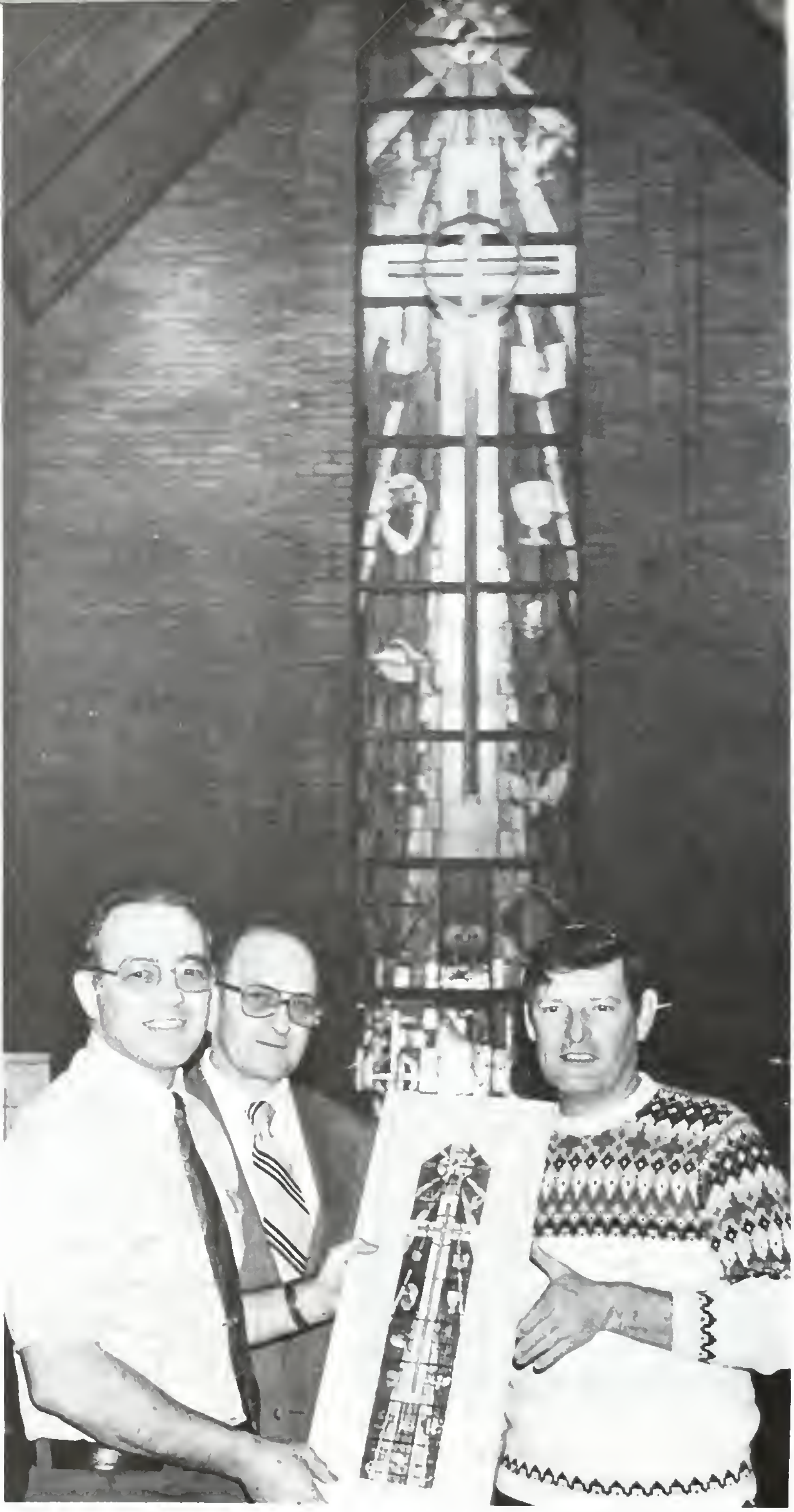


with a towel draped over it, reminding one of Jesus washing the feet of his disciples. Brethren wash each other's feet at communion and love feast, following Christ's instruction, "You also ought to wash one another's feet." A sheaf of wheat, represents the bread Jesus fed to his disciples while going through a field.

The next two symbols are unique to the Church of the Brethren. The service cup during World War II was given to church families to take home. During their mealtimes, they were asked to put coins in the cup toward the aid of war-torn families. The dove with the olive branch in its mouth represents the historic peace stance of the Church of the Brethren.

The next symbols stress the importance of the Trinity (three overlapping circles) and prayer life (folded hands) in a marriage relationship. Between these is a symbol of candles within two overlapping circles, behind which is a cross. The symbol is on a plaque given to every couple married in the church.

The bottom section depicts the discipleship of Christ. Alpha and Omega symbolize that he is present in the beginning and the ending, and the anchor brings his words alive again, "Lo, I am with you always, to the close of the age" (Matt. 28:20). ☐



Art teacher Robert Wolf (left) designed Painesville's window, incorporating ideas and symbols conceived by Pastor Arthur Hess (center). John Adams (right) constructed the 21-foot window, following an 18-inch scale model.

in the new sanctuary, I'll build it for you."

Hess came to Adams during the summer of 1977 and asked him to do just that.

When he saw the design, Adams, too, began having doubts. "I didn't expect anything so complex," he relates. "To tell the truth, I wasn't sure I could do it. After I had one section done, though, I knew I could."

Adams made two copies of the design. One he used as a pattern to cut the glass with, the other became the layout sheet as he formed the lead around the cut pieces. Adams worked over 400 hours on the project during the two-year period. He did most of the work in the church basement on nights and weekends when he was not working at his job as a repairman for welding tools.

There were some delays, too. The stained glass factory shuts down during the hot summer months to clean kilns. Because stained glass companies run the same color at the same time, there was a four-month delay for amber. It was a nerve-wracking time for all involved.

"But the most difficult part of the window," says Adams, "was not the waiting, but doing certain parts of the symbols—the grapes and the hands, for instance." The grapes are actually nuggets, flat on one side and rounded on the other. "It was hard to form the lead around them. In the process of building the window, I had to do some circles and thin long cuts, such as in the hands, more than once."

Adams sees the whole experience as a positive one. "I see that it was an opportunity for me, that I was at the right place at the right time, that all the work I put into it is in appreciation for all the good things I have in life—my family, my work. It's also something I can share with my friends and church people, and—this is kind of hard to put into words—but the window is something to leave behind, a kind of legacy."

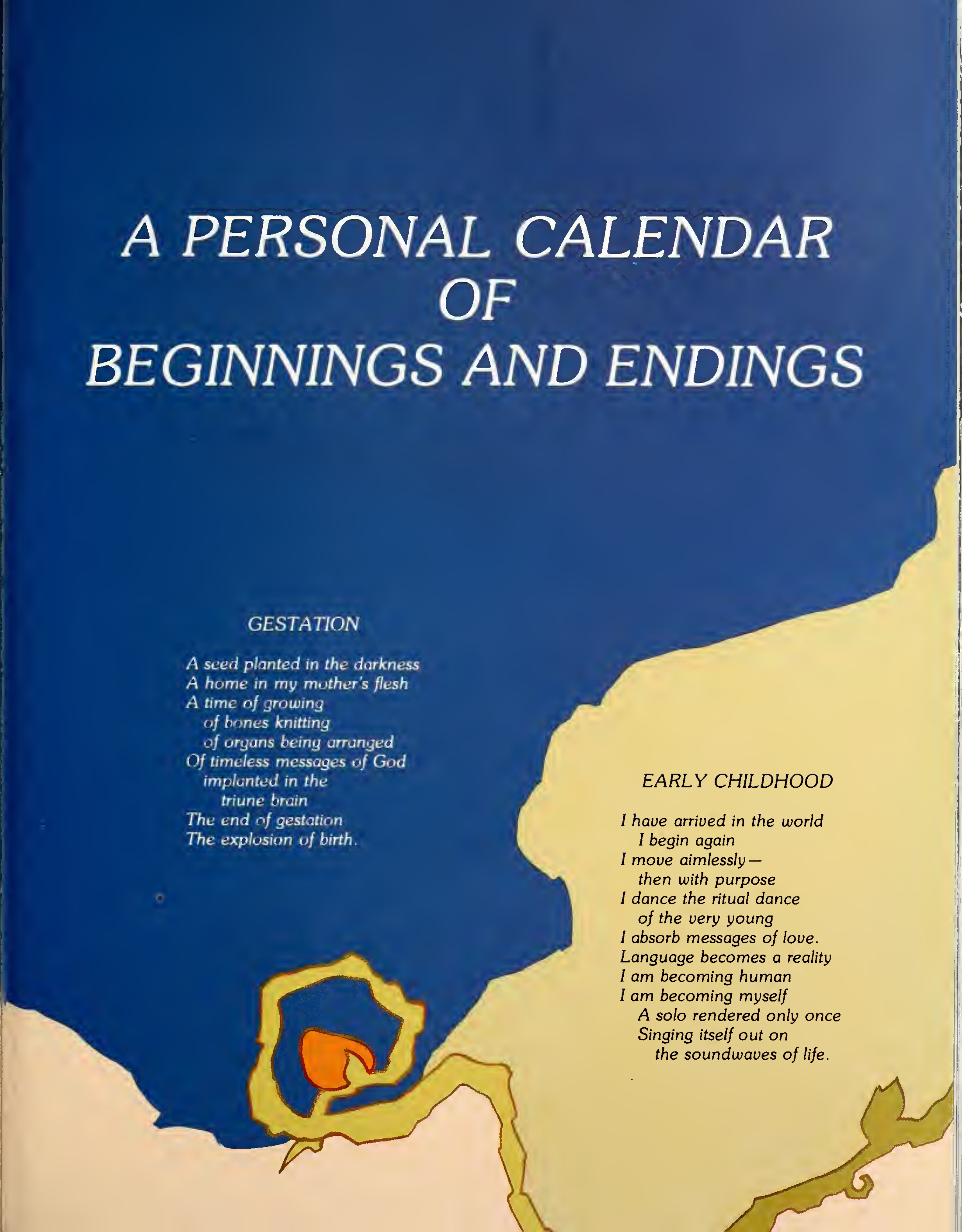
Mr. and Mrs. Alden Burkholder, members of the church, also helped directly in the window project. They made all the frames for the window panels, and painstakingly treated the lead with an "aging" chemical, giving the lead an antique look.

And the window would not be in place without the hours volunteered by the men of the church who carefully lifted it and set it into position, section by section.

Painesville's window is a legacy from all of those—members and friends—who put so much into it and have given it as a gift to the worshipers in that Church of the Brethren sanctuary. ☐

Lois Vidaver is a religion staff reporter for The Telegraph, *Painesville, Ohio.*

A PERSONAL CALENDAR
OF
BEGINNINGS AND ENDINGS



GESTATION

A seed planted in the darkness
A home in my mother's flesh
A time of growing
of bones knitting
of organs being arranged
Of timeless messages of God
implanted in the
triune brain
The end of gestation
The explosion of birth.

EARLY CHILDHOOD

I have arrived in the world
I begin again
I move aimlessly—
then with purpose
I dance the ritual dance
of the very young
I absorb messages of love.
Language becomes a reality
I am becoming human
I am becoming myself
A solo rendered only once
Singing itself out on
the soundwaves of life.

CHILDHOOD

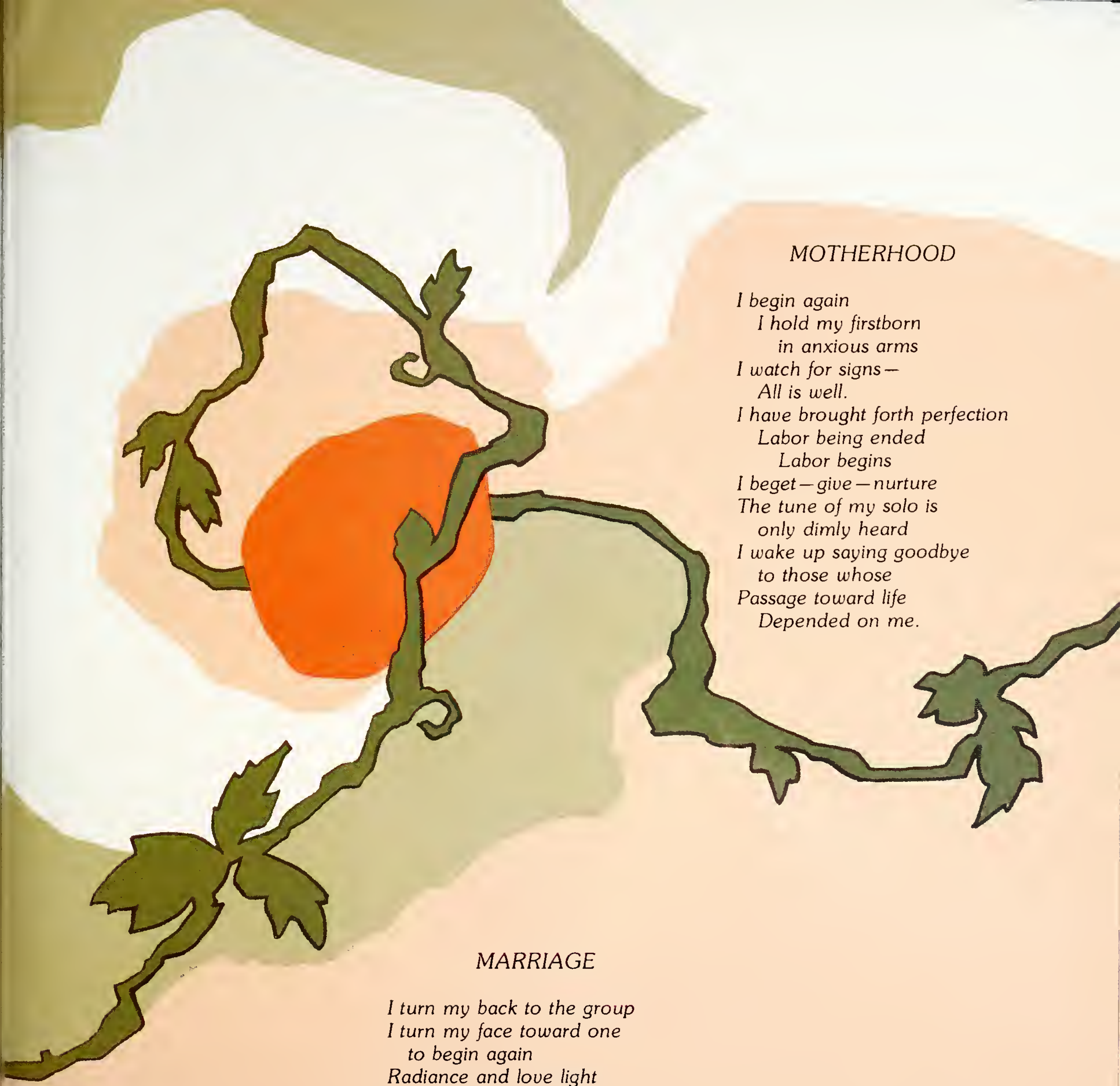
I go to school
to begin again
Beginnings are hard
Faces are strange
Where is the soft voice
of love that sang my solo?
I adjust to people who
don't love me extravagantly
I receive the key
to the language I already love
I move in straight lines
when I want to sway to the
undulations of life
Light is invading my brain
I eat of the tree of knowledge
and move East of Eden.

ADOLESCENCE

Something is happening
My body is changing
It is I beginning again
Shucking an old skin
Metamorphasis that brings wings
I fly away from that
which has held me
The charmed circle I have known
Says goodbye
Home is ending.

COLLEGE

I am beginning again
Now I dance the learning
dance in earnest
More light—more knowledge
More growth of synapsis
I am in the process of higher education
It ends with
ancient rituals called commencement
To commence
An academic resurrection
New life here and now!

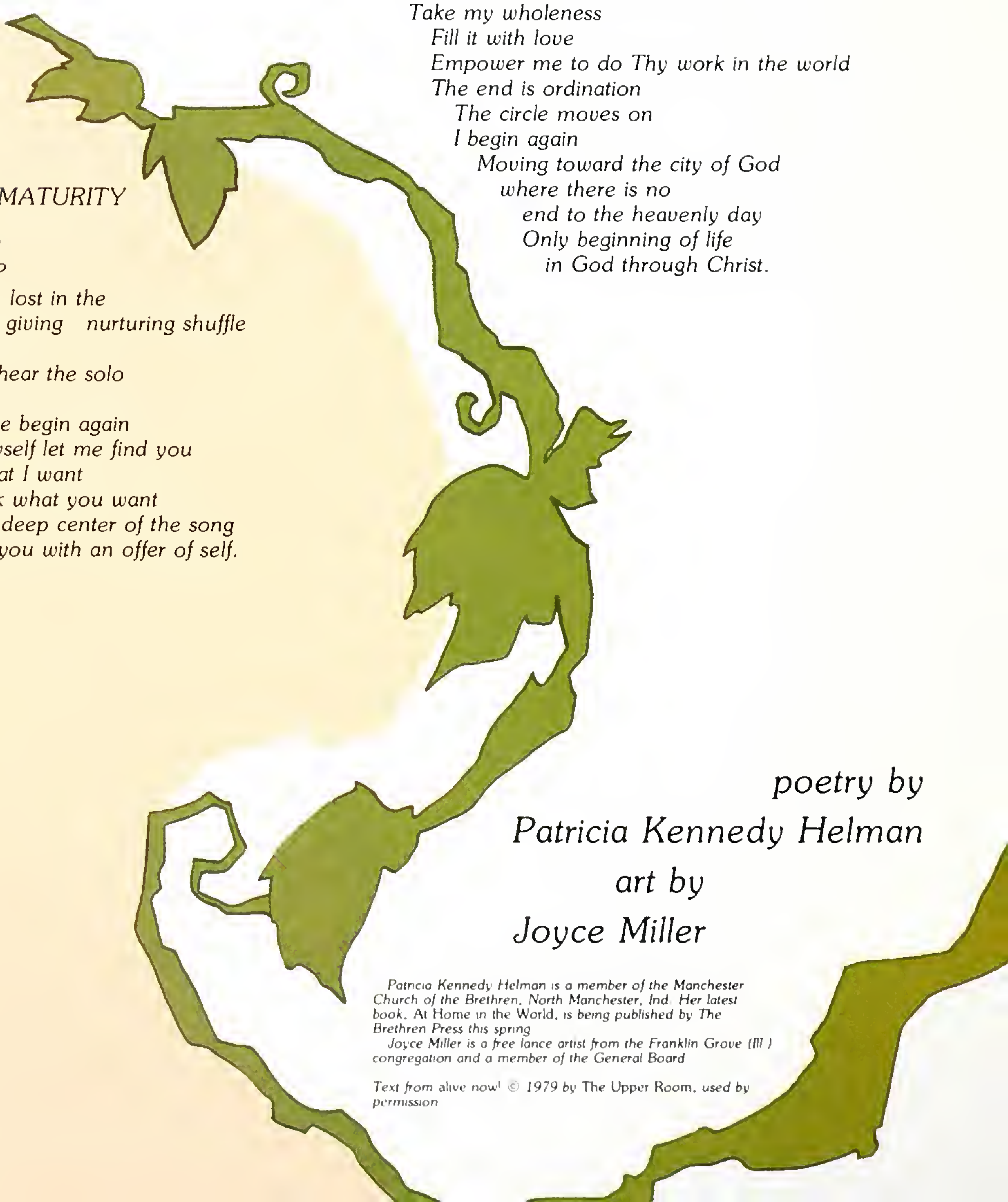


MOTHERHOOD

I begin again
I hold my firstborn
in anxious arms
I watch for signs—
All is well.
I have brought forth perfection
Labor being ended
Labor begins
I beget—give—nurture
The tune of my solo is
only dimly heard
I wake up saying goodbye
to those whose
Passage toward life
Depended on me.

MARRIAGE

I turn my back to the group
I turn my face toward one
to begin again
Radiance and love light
up the wedding
Two become the mystical one
Yet the solo persists
I grow in the light of togetherness
I understand mutuality
A seed is planted in darkness
I make a home in myself
to complete the cycle
But I am not complete.



MINISTRY

I begin again
I come to you as a broken vessel
Knowing you can make whole
Take my wholeness
Fill it with love
Empower me to do Thy work in the world
The end is ordination
The circle moves on
I begin again
Moving toward the city of God
where there is no
end to the heavenly day
Only beginning of life
in God through Christ.

MATURITY

Where am I?
Who am I?
I have gotten lost in the
begetting giving nurturing shuffle
I begin again
I strain to hear the solo
that is I
God, help me begin again
In finding myself let me find you
In asking what I want
Let me ask what you want
In the deep, deep center of the song
I come to you with an offer of self.

poetry by
Patricia Kennedy Helman
art by
Joyce Miller

Patricia Kennedy Helman is a member of the Manchester Church of the Brethren, North Manchester, Ind. Her latest book, At Home in the World, is being published by The Brethren Press this spring

Joyce Miller is a free lance artist from the Franklin Grove (Ill.) congregation and a member of the General Board

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Chemistry
Class
1906
1907

BRIDGEWATER and the Brethren: A college and church share Brethren values

by Dean G. Kinley

Amid a great deal of skepticism and opposition from within the Church of the Brethren, Elder Daniel Christian Flory opened the Spring Creek Normal and Collegiate Institute in Virginia in 1880.

Although Flory was considered one of the best-educated Brethren leaders in Virginia—he was an alumnus of the University of Virginia and a former teacher at Pennsylvania's Huntingdon Normal School (now Juniata College)—he was, in the words of one of his sons, believed to be a young "crank" by many church leaders who "would not become a party to a project which was contrary to the belief of the church."

Despite the absence of open support, however, the 26-year-old Flory succeeded in establishing Spring Creek, the parent school of Bridgewater, which is the second oldest Church of the Brethren college (Juniata was established in 1876).

Today, as Bridgewater celebrates its 100th anniversary, it is clear that many of D.C. Flory's controversial theories and positions in the latter part of the 19th century have become primary reasons for Bridgewater's continuing, and prospering, existence.

"Liberal education ties into Brethren philosophy as closely as anything can," notes Wayne Judd, pastor of the Bridgewater Church of the Brethren and a 1964 graduate of Bridgewater. Bridgewater's liberal arts program helps students with "seeing life in its broadest terms," Judd observes. "The college is concerned with opening and expanding young people's minds. This fits in well with Brethren beliefs."

Other Bridgewater alumni who have assumed leadership positions within the church share Judd's opinion.

Andy Murray, a classmate of Judd's and now campus minister at Juniata, believes that Bridgewater's liberal arts program can lead students to have their opinions and beliefs "greatly strengthened" to the point that they "can articulate their thoughts in a way they never could before." Murray also notes that any liberal arts program "worth its salt" requires students to raise questions concerning their earlier teachings as well as about the material and issues being presented to them in college.

Guy West, a retired minister who now lives in Bridgewater, and his wife, Naomi Miller West, who has been active in church committee work and programs, feel that the strongest aspect of Bridgewater's liberal arts curriculum and environment is its emphasis on the "whole spectrum of life." Naomi West, who grew up in the Bridgewater area, says it would be "extremely difficult" for her to "imagine what this community would be like" without the presence of the college and the influence of its faculty, staff and students. Guy West is pleased that the "college challenges the student to rethink ideas" and is "glad that we have so many Bridgewater alumni working in the fields of politics, science, law and education."

Development of the whole person also is a primary concern of Earle W. Fike Jr., a 1951 graduate of Bridgewater and pastor of the Elizabethtown (Pa.) Church of the Brethren. Fike, who served for nine years as executive for the Parish Ministries Commission of the Church of the Brethren General Board and is a former member of the Higher Education Committee of the church, says, "The New Testament works hard to integrate spirit and body, faith and life. Liberal arts education encourages excellence in a certain field without inhibiting growth of the whole person." He adds, "A church-related liberal arts college such as Bridgewater does provide for growth in body and spirit and the development of the whole person."

Although the Wests graduated from Bridgewater in the latter half of the 1920s and lived away from the Bridgewater community until they returned in 1974, they feel that Bridgewater has adapted well to changes in the church as well as in society.

"Higher education had to win its way in the Church of the Brethren," Guy West observes. In earlier days, he continues, church leaders were opposed to the introduction of worldly matters. "They feared it would lead the church astray." Over the years, Bridgewater College "has reached out and broadened its base," says West. "I think Bridgewater College has gone far beyond what the founders anticipated."

Even though Bridgewater has extended its relationship beyond the Church of the Brethren, Mary Cline Detrick, a 1961

Founded on Brethren ideals

On Founders Day, April 11, 1980, Bridgewater College begins a year-long celebration marking the school's 100th anniversary. On that day, Virginia Governor John N. Dalton visits the Shenandoah Valley campus to speak to students at an afternoon convocation program and to alumni, parents and friends of the college during the evening Founders Day Dinner. Throughout the following 12 months, various events and occasions will be held on campus and in the communities of many alumni to help commemorate the college's centennial.

Bridgewater was established in 1880 as Spring Creek Normal and Collegiate Institute by Daniel Christian Flory, an alumnus of the University of Virginia and a young progressive leader in the Church of the Brethren. Nine years later, the school was named Bridgewater College and chartered by the Commonwealth of Virginia to grant undergraduate degrees. Bridgewater conferred its first Bachelor of Arts degree on June 1, 1891, thereby becoming the first of the existing Brethren colleges to grant Bachelor of Arts degrees.

In the 1920s, during the presidency of Paul H. Bowman, Daleville (Va.) College was consolidated with Bridgewater and the school became a member of the Southern Association of Colleges and Schools. In the 1930s, Blue Ridge College in New Windsor, Md., was closed, and a portion of that institution's assets was transferred to Bridgewater as a scholarship fund for qualified Brethren youth from Maryland.

From 1949 until 1964, under President Warren D. Bowman, the college's capital investments were quadrupled with the addition of Bowman Hall, a classroom and laboratory facility; Alexander Mack Memorial Library; two residence halls; 18 faculty houses; and modernization and renovation of the heating plant. The Crusade for Excellence, which raised $790,000, also was conducted during Bowman's tenure.

In 1964, Wayne F. Geisert became president of Bridgewater. During his 16 years as president, Geisert has led the 90th Anniversary development campaign, which raised over $1.5 million, and the First Century Completion Fund, a program designed to bring together $8 million by the end of the centennial year. Nearly $5.5 million had been contributed or pledged to the program as of January 1980. Since Geisert has been president, the

Right: *Thighs appear to be the most vulnerable body parts of the 1900 Bridgewater football team.*

Below: *Family-style meals were served in the dining hall until 1959.*

graduate, says she appreciates the fact that the "college works to include church leaders" in its ongoing programs. Detrick shares with her husband, Ralph, the position of staff for life cycle ministries and person awareness at the Church of the Brethren general offices in Elgin, Ill. She has "positive feelings about the relationship between Bridgewater and the Church of the Brethren." She adds, "The inclusion of church leaders in college programs (such as convocation speakers, Spiritual Life Institute participants or guests in the classroom) says something basically positive about the church-college relationship."

Robert W. Neff, general secretary of the Church of the Brethren General Board and a former Bible teacher at Bridgewater, is one of the many church leaders who has participated in campus programs. Last spring, Neff delivered the commencement address to the graduating seniors, and earlier in the winter he spoke on a number of topics to those persons attending the 84th Spiritual Life Institute. Neff says the "essence" of Bridgewater's liberal arts program is "the commitment made by persons who teach there. Bridgewater brings committed persons in contact with college age adults, and that is a fundamental contribution of church-related schools."

Wayne F. Geisert became Bridgewater's president in 1964. Churchman as well as educator, Geisert has served the Church of the Brethren as moderator and is currently a member of the General Board.

Those sentiments are echoed by Andy Murray, who adds, "it is vitally important for people in a college institution to maintain leadership positions in the church."

Wayne Judd also feels that a great benefit of the association between the Church of the Brethren and Bridgewater College is the resulting leadership. "The college has helped shape many leaders," he observes. "And, likewise, the church has had a hand in shaping persons who have come to the college."

A person actively involved in both the church and the college is Wayne F. Geisert, president of Bridgewater College since 1964. Geisert has long been a member of the Church of the Brethren General Board and served as moderator

Kline Campus Center, Moomaw Hall (a home economics facility), and Dillon Hall (a residence) have been built. Construction of Heritage Hall (a men's residence) was begun under Warren Bowman and completed after Geisert became president. Jopson Field and Rebecca, Cole and Yount Halls have undergone extensive renovation, and work has begun on a new swimming pool and classroom addition to the Alumni Gymnasium. The pool is expected to be dedicated next fall. A new dormitory, Wakeman Hall, also is under construction and is expected to be completed by December.

Although Bridgewater has grown and expanded both physically and educationally during the past 100 years, the college adheres to the principles and philosophy of its founder through broad-based education and a distinguished liberal arts environment. Bridgewater has been true to the Jeffersonian and Brethren ideals of the founders by encouraging freedom of thought, by pioneering in co-education and integration, by growing and developing to meet the changing needs of the passing years, by insisting on high scholastic standards and by educating good and useful citizens. — D.G.K.

Student Weldon T. Myers poses in a dorm room dominated by books, back in the "earlies." Note the kerosene lamp.

Above: *Students relax in the snack shop of Kline Campus Center, hub of student activities at the college.*

Left: *Old and new are side by side, as swimming pool facilities rise just beyond Yount Hall, one of B.C.'s oldest landmarks.*

Below: *The old became new when Cole Hall Auditorium's tall Doric columns were replaced by a glass facade linking it to the neighboring Kline Campus Center.*

of the denomination's Annual Conference in 1974. Currently, he is serving as chairman of the General Services Commission, and in that role he chairs the Pension Board as well as its administrative committee.

Geisert views his service as both an educator and churchman as a "personally enriching experience." He feels that it may benefit both education and the church to have people in such dual roles, and he states that the church has not forced its doctrines on students, faculty, or staff of the college. "The church is interested in its schools, as it should be. We are proud of the Christian orientation of our programs and of the Brethren influence reflected in them," Geisert observes.

Although Bridgewater's liberal arts atmosphere provides a built-in forum for questioning and exploration of ideas, both Naomi West and Mary Cline Detrick believe the college should more actively promote student awareness and participation in current issues.

Naomi West would like to see Bridgewater students more interested and involved in matters such as the hunger problem in Southeast Asia and international problems stemming from unrest in the Middle East. "Regardless of one's heritage," she observes, "I would like to feel that human beings are interested in other human beings and their plight." She believes that "any education ought to develop the total being, the total personality," and that involvement in such issues would help today's young people move in that direction.

Detrick, who was appointed last year by President Carter to serve on a 40-member national advisory committee to plan the 1980 White House Conference on Families, feels that Bridgewater should present "male and female liberation issues" so that students will get "actively involved" and determine their own positions on these matters. During the 1980s, she notes, "I would like to see an emphasis at Bridgewater on two or three sides of some of today's prominent issues. Then let the students draw their own conclusions."

Throughout the recently ended decade, Geisert notes, Bridgewater focused considerable attention on international concerns through a series of public presentations and the encouragement of student involvement in campus service organizations such as Circle K, SIRCh (Students Interested in Relating to the Church) and various other ecumenical groups. During the current academic year, campus programs have included a film and lecture on the Ku Klux Klan; presentations on marriage, divorce and alcoholism; a panel discussion on the crisis in Iran; and an address by ABC newsman and former United Nations Ambassador John Scali.

Geisert, whose special academic field is international economics, says he "felt reassured by the alertness of students to international affairs from hearing their perceptive questioning of Scali. The students indicated absolute fascination with Scali and his views in their conversations with him following his remarks," Geisert recalls.

Although Murray, too, encourages the presentation of major issues and the resulting give-and-take among students and members of the faculty and staff, he cautions against the college itself taking official stands on such matters. "I don't know that a college can take a stand on any issue," he observes. "I don't know that that is appropriate."

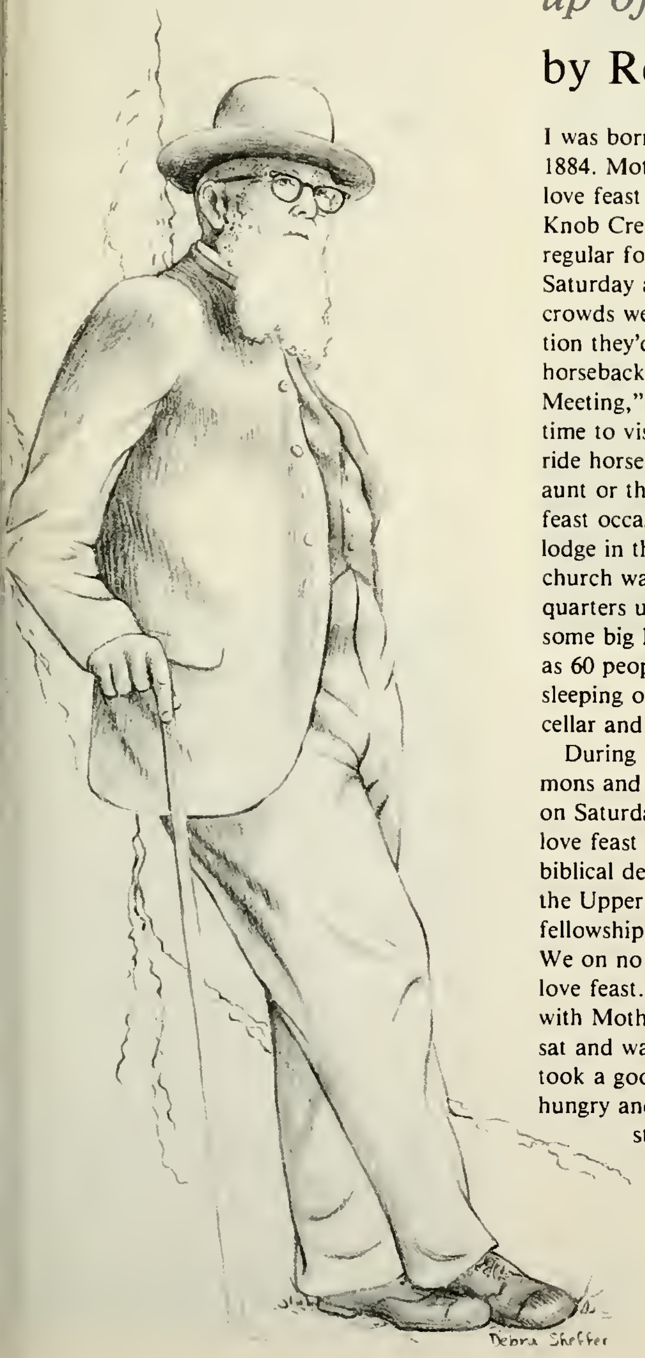
President Geisert feels that the church and the college are both strengthened by their mutual relationship and their ability to operate and grow without either dictat-

(Continued on page 31)

Love feast at Knob Creek

"All my life I've heard people say there is no aroma so savory and delicious as what comes up off the beef cooked for the love feast."

by Reuel B. Pritchett with Dale Aukerman



I was born on Easter Sunday, April 13, 1884. Mother and Father carried me to love feast that fall. Love feast at the old Knob Creek Church of the Brethren was regular for 100 years, the first Friday, Saturday and Sunday in October. The crowds were immense. From every direction they'd come in hacks, in buggies, on horseback and on foot. "The Big Meeting," as they called it, was a great time to visit. They'd come long distances, ride horseback 30 miles, to see an uncle or aunt or their kinpeople on a Dunker love feast occasion. Lots of people would lodge in the community. The Knob Creek church was provided with sleeping quarters up in the attic. And there was some big homes around, where as many as 60 people might stay at one house, sleeping on straw ticks and beds in attic, cellar and all over.

During the meeting there would be sermons and exhortations and singing; and on Saturday night would be observed the love feast proper, to reproduce the biblical description of what was done in the Upper Room: the footwashing, the fellowship meal, the bread and the cup. We on no occasion ever missed going to love feast. In my earliest boyhood I sat with Mother at the communion table. I sat and watched them wash feet. That took a good while, and I was always hungry and anxious for them to start eating.

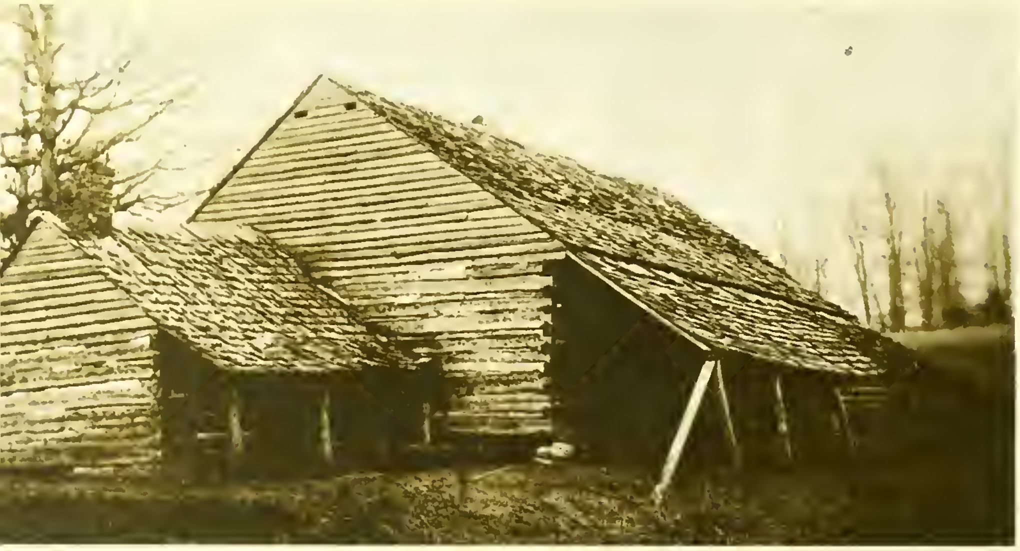
All through my life I've heard talk about how there is no aroma so savory and delicious as what comes up off of the beef that is cooked for the love feast meal. We would be sitting there around the table observing the Lord's Supper with a crowded house of spectators, standing jammed right up till there was hardly room to have the service, and them under the pressure of that beef aroma. It tantalized them; they was longing to have a sandwich or just a taste of it. When the service was over, those old deacons and deaconesses would make sandwiches and hand them toward the spectators, four or five people grabbing at the same sandwich.

Aunt Magdalene Sherfy was a great church worker, a sister to my mother's mother and a famous midwife. Her husband was dead, and she had lost six or seven children in a row with scarlatina, though two girls lived through. She always said there was a peculiar aroma, a sacred aroma, a well-pleasing aroma that went up from the beef at love feast into the nostrils of the Lord. And she proved it by two places in the old Bible about God smelling the sacrifices. Well, the best soup I ever did eat I've eaten at the love feast — and I've tasted some that wasn't so good. But those old sisters back in my boyhood days, they knew how to make it.

We children could eat the beef and soup at the meal, but of course we couldn't have the communion bread and the cup in the service. Afterwards, though, an old elder might break off for us pieces of that wonderful-tasting, unleavened bread and tell us something about its significance.

I traveled a long distance one time as a boy and forded two rivers to attend a love feast at the Pleasant Hill church. A man from way beyond there rode in on horseback. He must have heard a lot of wild stories about the love feast, so he journeyed over to see what the Brethren was up to. The Pleasant Hill church had two long tables that run the entire length of the building, one on the right-hand side for the sisters and one on the left-hand side for the brothers. In the old churches they had it that way.

This unknown man, he had a mustache. No Brethren wore a mustache. But nobody knew the stranger, and they thought he might possibly be Brethren. The house and all around outside was crowded with members and spectators. The singing started and all of the people began to go in. The stranger saw the crowd moving down, down, down. And he went right along with the crowd; he didn't know what he was getting into. They slipped in around the tables, and he did too. There he was, and either direction he'd have to walk over 10 or 15 people's feet to get out to the spectators from the row of brothers he was in.



Built in 1834, Knob Creek was a chinked, daubed and shingled log meetinghouse.

They had the examination service. And here they come washing feet. He maybe didn't belong to any church, I don't know. But somebody washed his feet, and to keep in the tune of things he washed the next fellow's feet. They passed around the salutation: Here come a man a-kissing him, and he kissed the next man. Then they had the supper with the broth and all, and after that the communion bread and cup. I studied the visitor with lively interest and wondered what in the world he figured he had got into.

There was a custom common with the church to perform what was known as "the visit." It was carried out by the deacons in August and September before the annual love feast in October. The Knob Creek church covered a lot of territory. The deacons would meet together and divide up into couples. One couple would take upper Knob Creek; one couple would take lower Knob Creek; another would take Boones Creek; a couple would take Johnson City and Brush Creek. They went from house to house wherever there was a member living; and at meal time they was always invited to take dinner wherever they were.

After the deacons had a few exchanges of friendship, the visit was performed. "Are you still in the faith of the church as was expressed in your baptism?"

And their answer should be, "Yes."

"Are you willing to spend and be spent for the cause of the kingdom?"

And, hopefully, their answer would be, "Yes." If there was any "no" answer, then the complaint, whatever it was, should be written down and carried back to the elders body. And even if they answered only "Yes," they were asked, "Do you have any requests or petitions you would like to send to the council?" If they had one, it was submitted in writing or else written down carefully by a visiting council, and the queries and petitions and complaints were read and dealt with.

The love feast of any Brethren church in those days was the central meeting place for all the country. If there were 100 Dunkers, there'd be hundreds of spectators. The house'd be full, the yard'd be full, the roads'd be full in ever direction. People would come early to get in the house, and many never got in. Of course lots of people came that didn't care anything about the church. They went to see the crowd and meet relatives and be with the girls and have a good time. There were hundreds of folks did that.

Merchants would come out to the church, and on the hitch lot they would stretch a tent and have what was dubbed as a candy shack. They'd put up some tables and be selling candy, chewing gum, apples, cheese, crackers, cakes, tobacco, cigars, makings for cigarettes. There'd be a wash tub of lemonade: "Two glasses for five cents . . . ." Later, as times progressed, red lemonade was offered. A boy could walk his girl to a candy shack, treat her to a glass of lemonade, a stick of striped candy or a slab of chewing gum, and he'd be in high society with her for that occasion at least. And any person that could raise as much as five cents could purchase three old Virginia Cheroots. I've seen them cut in halves and six persons walk around puffing tobacco smoke, contaminating the fresh country air where the gospel was being preached.

That all got to be a nuisance, and there was a law passed in our county that no candy shack could be any closer than a mile of any gathering. So the businessmen would measure the distance from the church door on out the road and right where the mile terminated, they'd stretch their tents. Even then there was considerable traffic and a padded path from the candy shack to the church, droves going and coming.

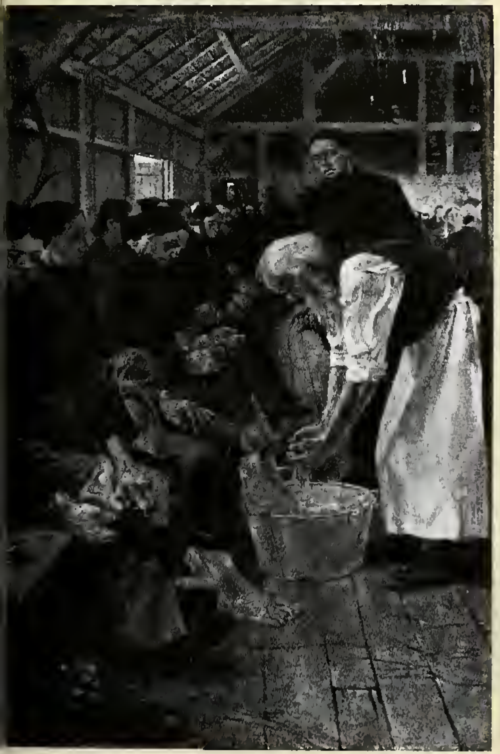
Out in Kaintucky and the mountains of southwest Virginia they would have a horse traders' lot whenever there was a Baptist 'sociation meeting. The delegates of 20 Primitive Baptist churches might be there and maybe 25 horse swappers. We never had that in Tennessee. But on some occasions it was necessary to have the high sheriff of the county out to keep order at the Brethren love feast.

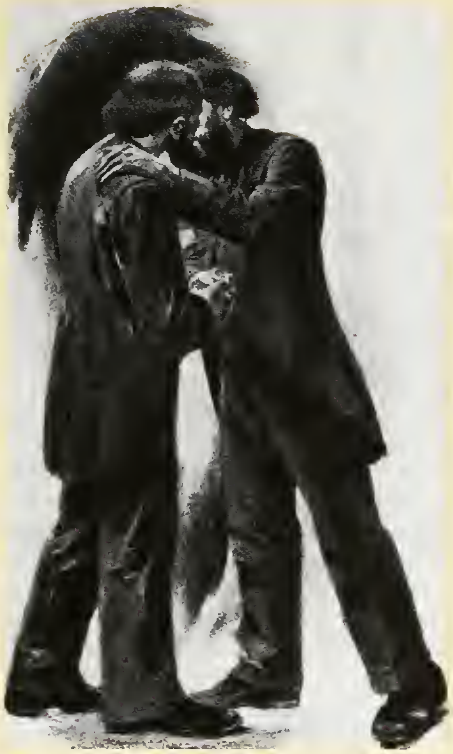
In 1834 the Knob Creek Brethren built a log church-house chinked and daubed on a corner of Joseph Bowman's farm. That's the church-house I grew up in. Knob Creek was the oldest Brethren congregation in Tennessee, the mother church of the district. A brother would emigrate to Knob Creek, write back to Virginia or Pennsylvania that he had found the garden spot of the world, a few more'd come down, and purty soon a lively church was going. The Knob Creek Brethren were sturdy folk, still close to their German origins.

The Knob Creek church was the hub of the whole country religiously. It was the center; all the other churches and denominations regulated their preaching hour and Sunday by what we had done. We had the ups on it; the first Sunday in the month was the Brethren's day. Back then we had preaching only once a month, and the other churches too. We had good crowds, the largest of anybody in the country. People who wasn't Brethren or maybe didn't belong to any church would often refer to Knob Creek as their church and attend meeting there. On love feast occasions everybody in the whole community, Brethren and non-Brethren alike, made preparations for feeding and lodging the big crowd. There would be a couple of beefs killed and everybody spoke for 20 pounds or so.

Knob Creek was a log church, chinked and daubed, sealed inside. The logs showed on the outside. The ceiling wasn't very high. For heat they had two long box stoves with pipes that elbowed together into a big drum and then funneled on up the chimley. There was a sideroom built on that had a chimley and a fireplace where they hung the pots and boiled the morsels of meat and prepared the love feast. Just back of the church was Knob Creek, which they dammed up for every baptizing occasion.

"Here they come, a-washing feet. Somebody washed his feet, and to keep in the tune of things, he washed the next fellow's."





The holy salutation: "Here come a man a-kissing him, and he kissed the next man."

Next to the wall on one side they had a long table that ran lengthways of the church. Behind the table was a bench known as "the preachers' bench" and right in front of it was "the deacons' bench." The deacons set only on the one side of the church. We were really divided: Facing toward the preacher the men all sat on the right-hand side and the women on the life-hand side. Up forward on the men's side was the "amen corner," in spite of the fact that you can't pull an "amen" out of a Dunker with a corkscrew.

It was considered bad etiquette if a young man brought a young lady in and sat with her on either side—unless they were strangers. Couples from the church separated; she departed over to the women's half and he over to the men's half and fell in with the boys. I remember once seeing the old elder come in the door, stomp his cane on the floor, and exclaim, "Boys, get on your side! Girls, get on yours!" They promptly moved.

Invariably two or three men would preach. They'd be at it for an hour and a half or more. One would open the service and one would preach and one would close. The first brother would line a hymn and read some scripture and preach down through it; that-a-way he got his say in. He'd set down, and the next brother would really take a text and preach. Then he'd set down, and the third brother would close the service; he'd preach a while.

But there was no advance decision about who was a-gonna preach. With the home preachers, of which there was three or four lived at Knob Creek, it was sort of a gentlemen's understanding that they take it in turns. But our church being the center of the brotherhood of Tennessee, we'd have visiting preachers from a distance, often two or three or four of them. And then the weighty question arose, who's a-gonna preach? Of course our brethren would "prefer one another": extend the privilege to the visiting preachers. But there'd be an argument between the several of them. I've seen them elbow each other, talk about it, pass the word along, line another hymn and sing it while they were deciding. And when one did rise, he might have to throw in a lot of adjectives and other material to give his mind a chance to think.

In those days I heard a number of great preachers—H. C. Early, Andrew Hutchinson, S. J. Smith, George C. Bowman—and many another. When I was 8-years-old, H. C. Early preached a revival at Knob Creek. I had a little day book and I set down the scriptures he preached on and some of his subjects. But it went along until C. H. Diehl, a Tennessean, a good man but not a big preacher was holding a revival. On the night of January 5, I was strangely moved. He preached a powerful sermon, I thought; it went through me. They sung that hymn,

"I will arise and go to Jesus,
He will embrace me in His arms,
In the arms of my dear Savior,
Though there are ten thousand foes."

It's a masterpiece. It raised me. I walked down the aisle and gave an old saint my hand, and six others with me did the same. That was in the old log church on Knob Creek, back in 1900. ☐

Excerpted from On the Ground Floor of Heaven, *by Reuel B. Pritchett with Dale Aukerman. Published by The Brethren Press, 1980.*

Reuel B. Pritchett (1884-1974) was a Church of the Brethren minister, elder, farmer, antiquary and founder of the Pritchett Museum at Bridgewater College. Dale Aukerman is a member of the World Ministries Commission of the General Board.

SUNDAY SCHOOL

During 1980 many churches around the country are celebrating the 200th anniversary of the founding of the Sunday school movement. Congregations in your community may be planning for community-wide activities in which you might participate. Check with your ministers' association or council of churches for information.

Your district may also have celebration plans. In Atlantic Northeast District, the nurture commission is using this occasion as the basis for an evaluation by congregations of their educational ministries. A four-session guide is being prepared to be used during the month of September. If you are interested in seeing what they are doing, check with Charlotte Garman, Atlantic Northeast District curriculum consultant, 1434 Hollywood Drive, Lancaster, PA 17601.

Check the March-April-May 1980 issue of *A Guide for Biblical Studies* for the article, "Guess Who's Having a Birthday?" The article tells of some of the Brethren developments about Sunday school and invites the readers to reflect on their own learning experiences.

Brethren Press Packet

A packet of resources is available for $2, plus postage and handling from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Included in the packet are:

—Celebration Poster 11 × 17.

—A Church Bulletin with the anniversary symbol on the cover and a message "Our 200 Year Old School" on the back.

—An article giving some history of the Sunday school movement.

—Two dramas—"The Ragged Regiment" in which Robert Raikes and Hannah More talk with six young men who want to start a Sunday school in their congregation. (The play needs seven men, three women and a group of children to sing a song.)

—"The Sunday School: Two Hundred Years of Caring" is in four short acts. Either play could be read or acted out.

—A sheet of unusual bits of information which could be used in church bulletins, newsletters, moments of sharing in the congregation.

—A sample news release with helpful hints about preparing the release so it will be acceptable to your local newspaper.

—Suggestions for worship including calls to worship, scripture passages, prayers, hymns, litany and benediction. The suggestions focus on the theme, "Let's Reaffirm the Christian Faith."

—A guide for congregations with suggestions for activities centering on the Sunday school.

Two Other Resources

"Robert Raikes Tries Sunday Schools" is a cassette recording of a dramatic incident in the life of Robert Raikes, founder of the Sunday school movement. It is set in 1780. A seven-page guide gives help for using the cassette. Available for $3.50 plus $1 handling charge if check accompanies order, from the National Council of Churches, 475 Riverside Drive, Room 708, New York, NY 10027.

"New Horizons for the Church School" is a filmstrip with cassette and study guide. It is a dramatized meeting of a Christian education committee meeting, discussing the history, as well as the future of their Sunday school. Available from American Baptist films, Valley Forge, PA 19481 or Box 23204, Oakland, CA 94623. Price is $10.—Shirley J. Heckman

Shirley J. Heckman is Parish Ministries staff for education.

200th
ANNIVERSARY
OF THE
SUNDAY SCHOOL
1780
1980
Let's Celebrate
"The Ragged Regiment"
"Robert Raikes, You Can Try!"
The Sunday School, Two Hundred Years of Caring
Our 200 Year Old School
The World Sunday School Movement
1780
1980

BRIDGEWATER/from page 26

ing policies for the other. "Some students would say that our standards and moral expectations are closely related to our Brethren roots," he observes. "The church gets the credit or blame depending on how the student looks at it." He continues, "In actuality, the church is generous in refraining from trying to dictate policies. Our standards and moral expectations are what we, as educators, believe in and deem appropriate. I think that our moral stance generally attracts students and faculty. This is a subtle matter, but it is clear that our standards and expectations are closely related to the fact that we genuinely care about our students. We, like the church, must continue to care for our people even when they fall short of our moral expectations."

As Bridgewater begins its second century, as well as a new decade, Detrick feels that one of the major questions facing both the church and the college is "Who keeps us on the cutting edge? That is a question I guess the church, the college and the community will have to struggle with through this decade."

Andy Murray has "generally good" feelings as Bridgewater moves into its second 100 years. As a student, he recalls, "I had a chance to grow. I felt good about the Bridgewater community." As he looks ahead, he believes it is "crucial" for Church of the Brethren members and leaders to continue to play a vital role in college life, and vice versa.

In a similar vein, Guy West feels that the centennial should serve "to keep alive in the public's eye the Brethren-relatedness" of Bridgewater. "Both Naomi and I feel grateful for Bridgewater's influence on us and are happy to be alumni. We hope for it a bright future."

Wayne Judd believes that Bridgewater's centennial celebration should "serve as a challenge for us" to discover some strong Brethren values inherent in both the church and the college. "We should try to point to places where these values are being observed today, instead of just talking about their being honored."

He concludes, "Let that act as a challenge for all of us associated with Bridgewater to take these principles even more seriously in the future." ☐

Dean G. Kinley is director of public information for Bridgewater College.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• It is a time of the greening of the land, of the thriving of young things newly come to life, of the bursting forth of glorious color that causes us to marvel and wonder about the mysteries of life and death. And while the renascence of life goes on all about us, for the Christian it is a Glory Hallelujah time: "He is not here; for he has risen, as he said. Come, see the place where he lay" (Matt. 28:6).

Thomas Caserta says, "It is only when we see the cross as the ultimate and categorical 'yes' to life in union with God's will that it can give us the essential core of redemption: possibility. The cross as moment of salvation is the possibility to encounter the life of Jesus and 'go and do likewise.' It is the possibility to live life with wide horizons and expansive hearts."

So we accept the possibility of not being among the company of the "Divine Inert" and moving into the company of those who recognize the great mystery of our lives as an absolute gift.

Fueled by that recognition we will bind up the wounded; feed the hungry; heal the sick; free the captive; visit the lonely; and love our enemies all in the name of Jesus Christ who died that we might live to some purpose other than self. Glory Hallelujah!

• If the Pilgrim could have had some small part in the drama of Easter, I would have chosen to be one of those who met Christ on the road to Emmaus. Luckily, Christ meets us on many roads, and when we sense that he fulfills his promise to be present to us, our hearts do burn within us even as did the hearts of those long ago pilgrims.

• The Easter lamb is one of the significant symbols of Christ as the suffering servant. In early times it was considered good luck to meet a lamb during Holy Week. It was also believed that the devil, who could assume the shape of any other animal, was unable to become a lamb, because its sacredness had more force than the devil's power.

• There do not seem to be enough Brethren in America to make our name a household word. What we could not do for ourselves, authors Bob Woodward and Scott Armstrong are doing for us with their best seller about the Supreme Court justices, *The Brethren*. The irony is that the authentic Brethren tradition has been one of distance between themselves and the courts—even—especially the highest court of the land.

• For many families Easter is a great gathering-together time. In that spirit Pilgrim offers another grandmother story. For some reason—lodged deep in his 4-year-old brain and accessible only to him—my grandson calls me "Packy." He was telling me goodbye after a recent family gathering, and thanking me for hospitality in his best 4-year-old manner. "Hamilton," I said, "I want you to promise me one thing." **Hamilton:** "What, Packy?" **Packy:** "I want you to promise me you'll always go to Sunday school and church because I want you to learn to love God very much." **Hamilton:** "But, Packy, I already love God a googolplex, and that's the biggest number there is!"

And it is! Pilgrim looked it up, and it is 10 to the power of a googol (1 followed by 100 zeros) power. It's magnitude defies description. So much for uninvited admonitions to 4-year-olds.

• STOP SIGNS: On a Methodist bulletinboard: Holy services will be held at 10 a.m. Easter Sunday, and all the rest of the Sundays of the year.

• Some favorite books of some favorite sisters and brothers: Lyle C. Albright—*Surprised by Joy*, by C.S. Lewis; *The Pusher and the Puller*, by J. Edward Carrouthers; *The Unconscious God*, by Viktor E. Frankl. Lauree Hersch Meyer—*Tales of the Hassidim*, by Martin Buber; *The Irrational Season*, by Madelein L'Engle; *The Mind of the Maker*, by Dorothy Sayers.

See you on the journey.—P.K.H.

Television and minorities

by Brenda Grayson

"Television and Minorities" is excerpted from the Television Awareness Training Viewer's Guide, *a concise gathering of ideas on what tv is and what it does to us. Besides minorities, the book covers television violence, stereotyping, advertising, news, sports, theology, soaps, game shows, children and sexuality.*

Television Awareness Training (T-A-T) seeks to meet society and church needs for better, more creative consumption of television by individuals and families.

Leadership training events are scheduled regionally for persons who want to become accredited T-A-T leaders (there are currently 21 trained Brethren, six accredited), or who are interested in a significant skill-and-awareness-building experience around television's effects on values.

Upcoming leadership training workshops are scheduled for Atlanta, Ga., May 9-11, Philadelphia, Pa., Oct. 17-19 and Nashville, Tenn (TBA). Any district or local church leader could benefit from the opportunity. The 450 leaders in 40 states are available to speak in local churches and meetings. For a list of state leaders or information on T-A-T, write Shirley Struchen, Media Action Research Center, Inc., Suite 1370, 475 Riverside Dr., New York, NY 10017, (212) 865-6690.

Church of the Brethren consultant for media education and advocacy Stewart M. Hoover, is a co-founder of T-A-T, a national trainer and a creator of the viewer's guide.

* * *

In the mid-60s, long before the creation of "family viewing" hours, a television phenomenon existed that brought my entire family happily together in front of our small screen. The big event was the appearance of a black person on a television program. Whether as a walk-on character in a commercial, a bit-part in a drama, or a two-minute act in a variety-entertainment show, "one of us" on the tube was a rare enough occasion to warrant the cessation of all household operations. Mother, father, auntie and kids would snuggle together, side-by-side in front of the tv, each intently absorbing this major affirmation that blacks were indeed a real people who used American products, and existed in other parts of the world. Unlike the network family viewing hours, which are regularly scheduled each evening, our family viewing sessions were impromptu and infrequent. In 1962 only three black faces appeared once every five hours in one television sample.

The same sentiment must have prevailed in other minority households with television sets because blacks were not the only "invisible" people of American tv society. Native Americans, Asian Americans and people of Hispanic origin appeared less often than blacks on television programs. Together, minority groups constituted less than three percent of all characters in televised dramas and comedies in 1974. When ethnic minorities were portrayed, they tended to be cast in exaggerated and stereotyped roles, more as white producers perceived them than as they perceived themselves.

Blacks were typically cast as amusement objects or buffoons (Amos 'n' Andy, Farina, Stymie and Buckwheat in *Our Gang*), household servants (Beulah, or Rochester on *The Jack Benny Show*), or singers and dancers on variety shows. Native Americans were depicted as bloodthirsty marauders in old Hollywood westerns that were often historically inaccurate and lacked understanding of Native American culture. The televised image of the Asian American was that of a passive human being with slanted eyes, bowed head and hands held together in the "ah-so" position. Most likely to work as waiters, laundrymen, gardeners or household servants, the Asian male appeared unattractive and sexless. Asian women were portrayed as docile, submissive housekeeper types (*Courtship of Eddie's Father*), or as exotic, sexy background figures patterned after the geisha girl image. The popular image of Mexican Americans as crime-oriented "banditos" was crystalized in the form of one infamous cartoon advertising campaign character, "The Frito Bandito," potbellied and sporting a wide sombrero. Along with non-white ethnic minorities, old people and people with disabilities, two large minority groups in America, also suffered symptoms of invisibility and gross misrepresentation in American tv society.

More than any other mass medium, television has contributed to the misunderstanding and stereotyping of minorities in America. The average American will spend 3,000 days, almost nine years, simply watching television. During that time, many viewers, particularly children, will receive their initial exposure to the life-styles and cultures of ethnic and other minority groups. Television's greatest influence lies in its ability to shape attitudes and beliefs about people through representation of characters in seemingly real-life situations.

As children, long before we could read or write, we watched television. Today, by the time a child graduates from high school, he will have spent more hours in front of a television set than in a classroom. The cumulative effect of viewing exaggerated and stereotyped portrayals of minorities, with little or no redeeming counterimages on tv may create negative impressions and social behavior expectations that persist through adulthood.

Currently, blacks are the most visible non-white minority in television society. A closer inspection of the portrayal of blacks reveals trends that are currently being tried with other minority portrayals.

Broadcasters continue to present blacks in a restricted range of roles and formats on television, with most blacks appearing in situation comedies. One of the hottest trends today is the distortion and satirization of black family life in weekly situation comedies. On *The Jeffersons, Good Times, Sanford & Son* and *What's Happening*, series that deal explicitly with black family life, major characters appear as reincarnations of black buffoons of the 50s, caricatures of blacks as perceived by white producers and writers.

An older, sophisticated viewer might question this world in which black females and males are constantly shown expressing hostility toward one another, but to the young, unsophisticated viewer, this is life as it is in "the real world." Studies have suggested that young children see a series of separate and fragmentary incidents rather than the story of a television film. Thus, while the overall theme and story line of a program might be of social significance and redeeming moral value,

Reducing the impact

Parents interested in reducing the impact of television portrayals of minorities on their youngsters might begin with these steps:

1) Institute a program of selective viewing excluding those programs that portray minorities in distorted and stereotyped roles.

2) Look for programs that portray ethnic and other minorities in positive, realistic and sensitive manners (e.g. specials, miniseries, afterschool specials).

3) View these programs with youngsters, discussing their relevance to real life people and situations familiar to the youngster.

4) Provide reading materials, projects trips to films, museums, that might be related to the subject matter of the program, providing exposure beyond fictionalized tv presentations.

5) Get children into reality situations with minority persons, elderly people and others.

young viewers may be tuning in only to the seemingly comic aspects of these abusive verbal attacks. Moreover, as many parents can attest, young children are excellent mimics of what they see on the television screen. Such examples are hardly inspiring. For black children, the total effect of these negative images accumulating day after day is teaching self-hate and resulting in destructive self images. For white viewers, such depictions reinforce common misconceptions about how blacks behave.

As a single parent with a son, I have found one trend particularly disturbing: the absence of strong, intelligent black father figures on television. Viewers are constantly exposed to a picture of the black family in which the father is either dead or has deserted. Why are there no strong, intelligent father figures on black programs? Are networks being consciously racist in their presentation of blacks and other non-white minorities? Or are they being consciously business-minded, assuming that serious and realistic portrayals of minorities in dramatic roles will not sell?

Two other large minority groups are gathering forces to join in the revolt of television's invisible people, the aged and the handicapped. Various programs have dealt with some of the problems of the aged, such as forced retirement and loneliness: *Barney Miller, Fish* and *The Waltons.* While these programs and others reveal the pain and loneliness of growing old, few have provided images of aging as an exciting and eventual stage of life.

On commercial television, the typical script about a disabled person often begins with a tragic individual, unable to cope, with adjustment problems related to the disability. The image of disabled people might be changed by portraying them in normal roles and ordinary settings—out of doctors' offices and hospitals, away from clinical interactions, and as equals to their peers, rather than as objects of pity.

The success of televisied docudramas, miniseries and specials providing thoughtful and sensitive portrayals of minorities is promising. Success breeds imitation in the broadcast industry, so viewers can look for more to come. For instance, NBC will introduce a serious dramatic series, *Harris & Co.,* featuring Bernie Casey as a black single parent. ABC-TV is currently developing a Roots-type miniseries based upon the past of the America Indian. The program will cover two families of Indians living between the late 1700s and 1830. The 1979 presentation of *The Silent Victory, The Story of Kitty O'Neill* on CBS, in which the central character is a deaf woman, is another indication that networks are moving in the right direction in the portrayal of the disabled. CBS also recently aired *No Other Love,* the story of a love relationship between retarded young adults.

While broadcasters continue their search for program formulas that will attract mass audiences without reinforcing negative stereotypes of minorities, viewers and public groups remain disturbed by current television fare portraying minorities. The recurrent question arising in classrooms, living rooms and meeting halls remains, "What can we do in the meantime?"

As parent of a five-year-old, I have been grappling with this question since the day my son discovered Barbarino and Boom-Boom Washington on *Welcome Back, Kotter* almost two years ago. At that time, he developed a mysterious limping walk, with hunched shoulders and head thrust forward, which he described as "walking cool, like Barbarino, Ma!" Two weeks later, his nursery school teacher informed me that my son was no longer answering to his given name. Apparently he had changed his name to Boom-Boom Washington overnight, and forgotten to tell me.

Naturally, this condition provoked a bit of concern on my part, so I instituted a new game in our household called "Mommy's TV Control Game." For him it was a space-fantasy game in which Mommy pretended to be a robot who consulted the space center about what he could see on television.

On my level, "Mommy's TV Control Game" involved conversations with grandparents, babysitters and others entrusted with the care and supervision of my son, regarding what television programs were suitable for him.

"Mommy's TV Control Game" also involved supervision of what my son viewed at home. At first, there were tantrums and tears, but he has become conditioned to the fact that when "Mommy's TV Control" dictates that kids' tv time is over, then its time to do something else. I find it helpful to have something else planned for the child to do immediately after the viewing time in order to distract him. At bedtime we follow tv with a bedtime story. On Saturday mornings, it's light chores or outside playtime.

Selective and controlled viewing, however, are not enough to subvert some of the more deadly messages about minorities being conveyed on television. Parent-child discussion has proven most effective for me. Despite limitations in his ability to understand certain television content due to his age, talking to my son about minority characters and situations on tv helps him to understand what is happening, and helps me to understand what he is seeing. More than anything else, "Mommy's TV Control Game" involves communication with my child, talk and more talk, knowing what he's feeling and thinking while he's watching, indicating related situations with minorities in real life, and pointing out the non-stereotyped examples of minorities on tv where they occur.

Teaching critical viewing skills is an ongoing process that must start at an early age and increase in sophistication as the child's developmental capacities increase. ☐

Brenda Grayson is a freelance writer and lecturer on children's television. She has collaborated on the production of children's programs at WBX-TV in Boston and NBC in New York.

On sexism, peacemaking, fundamentals

Vernard Eller

Messenger slams General Board

I am concerned that the January MESSENGER editorial regarding Ruby Rhoades' appointment as executive of the World Ministries Commission may not have been fair to the officers of the General Board or the church at large. The point of the editorial, as I understood it, was to deplore the fact that we are not yet to the point that we elect or appoint people to high office without even considering their gender, but that women can achieve such position only by means of legislative mandate. The editorial included a sentence implying rather strongly that it is only because of such a mandate that Ruby Rhoades got where she is; and it quoted her saying explicitly that.

To be sure, there *was* that mandate, but I think a good argument could be made that Ruby Rhoades would be where she is whether that mandate had been in the picture or not. I was on the General Board that *approved* the appointment of Ruby Rhoades, although not on the Executive Committee that selected her name for nomination. Yet from what I know, she was at least as well qualified as (I am ready to say, *better* qualified than) any other person who applied for or had been thought of regarding that position. In short, the "smart money" (if Brethren were betters) would all have been on Ruby Rhoades even if there had been no mandate. And on the other hand, the editor has not shown—regarding recent appointments of executives for other of the commissions—that there were applications from or suggestions of women who were better qualified than, or even equally qualified to, the men who did receive those appointments.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

If we look away for the moment from the commission *executives* to the commission chairmen ("chairpersons" for those who don't care what happens to the English language), we may get a truer picture of the situation. When I came on the Board a few years ago, the chairmen of all three commissions were women (and had gotten that way without the help of mandates). In that case, I do not recall seeing any argument that such a situation was so exceptional and so unlike the Brethren that it demanded cover portraits for MESSENGER even though the editor would have preferred otherwise. (And, Brother Editor, if, at this point, your inclination is to argue the difference as being that *staff* positions are the significant ones but that *Board* positions are not, I would suggest that you reconsider that idea before you next have to face your employers of the General Board).

But as I set out to tell, in the latest reorganization of the Board, that earlier situation changed, and only one of the three chairmen is now a woman. (I would have to check it out, but I have some recollection that the Executive Committee gained a woman.) But in any case, my point is that neither the MESSENGER editor nor anyone else is interpreting this situation as evidence that the women's cause has lost ground, that the inherent sexism of the Board is reasserting itself, or anything of the sort. Of course not; this back and forth sort of change is rather evidence that the Board is operating just as the editor hoped it would, namely, choosing the best qualified leadership without regard to the gender of the individuals involved. Yet this is the same Board that the editor, in effect, accuses of being unwilling to do the right thing until forced to it by a legislative mandate.

All the Ruby Rhoades material of the fore part of that MESSENGER was very positive, celebrating the "rightness" of her appointment. Great! Then, on the last page, came the editorial—the stinger in the end—turning the whole sequence *negative:* The true significance of Rhoades' appointment is that the church is *sexist,* recognizing women only when forced to. The Board is put into a "no win" situation: If it had appointed a man, it would have been accused of being sexist; it appoints a woman and gets accused anyway. I greatly deplore the editor twisting the "Rhoades celebration" into a weapon for scoring points off the General Board in the feminist controversy. ☐

Vernard Eller is professor of religion at the University of La Verne, La Verne, Calif., and a member of the General Board of the Church of the Brethren.

Ken Brown

Saying it all in an hour

I faced 25 scrubbed young Sunday faces, an unusually healthy Brethren youth group. The topic was "peacemaking."

Biblical bases came first: The Great Commandment, the social dimension everywhere present in the Scriptures, Jesus' own teaching and witness of the cross. Then I moved quickly to question whether any Christian could justify building and threatening the use of nuclear weapons to kill millions of people.

The group was at first shy, reticent. Slowly, several young men began to respond. "The Russians are ruthless. Their plan is to take over the world."

"How are we to deal with ruthlessness?" I asked.

"Our duty is to hold them off with nuclear weapons while we win allies throughout the world so that we can defeat atheism and spread the word of Christ."

I grappled for a one-liner but failed, stumbling through a comment that we can't really defeat the Russians by becoming like them; that what we need is a moral jujitsu that returns evil with good. An explosion of voices followed.

unity

"But what if the Russians invade us?"

I resorted to Gandhi. Nobody can govern us unless we allow it. The power to govern comes from the acquiescence and cooperation of the people. The Shah of Iran had the most modern military weapons in the world, but they were useless when the people withdrew their support and stayed home from banks and oil fields.

"But if someone holds a gun to the head of your child, you are going to obey them." Is that worse, I asked, than missiles aimed at all our children? In ten years and 1.8 trillion more dollars, the arms race will give us even less security than we have now. The Department of Defense cannot defend us.

One I didn't expect: "Our government has top-drawer secret weapons, weapons that can destroy Russian missiles before they hit us." And yet again, "Are we to just let them run over us and do nothing? What else can we do but fight?"

I asked whether they knew about Martin Luther King and how he had fought for civil rights in the 60s. No. They didn't know much about Martin Luther King. They though he had gotten the law on his side and used it. But they were not sure.

The hour flew. Communication faltered. How does one counter a lifetime of cold war rhetoric, suspicion, fear and *Reader's Digest* Christianity? How in so little time does one describe a different way of fighting: Danish and Norwegian resistance against Hitler, prison strikes in Soviet labor camps, Chinese boycotts against American goods, Berlin wives demonstrating against Hitler to save their Jewish husbands, general strikes against the Czar, the Shah or a dictator in Bolivia?

How, in a Sunday hour, can we counter two-valued thinking: That either we fight evil with evil and the sword with sword; or just lie down as cowards and let evil run rampant as it wishes, where it wishes, to destroy whomever it wishes?

How does one say in 60 brief minutes that God sent his Son to show us another way that doesn't multiply evil but challenges it with the strong resistance of suffering love—a way that isn't much understood but nevertheless is God's directive to us though we yet barely comprehend? How do we make the point that whereas our calculations are short-term, God is farsighted?

How does one engrave upon young hearts Martin Luther King's teaching that an eye for an eye leaves everyone blind . . . and add that a missile for a missile will leave everyone dead? How does one say it all—world views challenged and reconstructed—in only an hour? ☐

Ken Brown teaches at Manchester College, North Manchester, Ind.

Sarah Alexander-Mack

Returning to the fundamentals

A religious sect called Brethren today took control of the government in the Eastern State.—News item.

After waiting several weeks I finally was granted an interview with the spiritual leader of the Brethren at his retreat center atop Mount Morris in the Eastern State.

"God be praised, Elder Brubaker," I said in greeting the leader, not sure of the proper salutation.

"*The* Elder," he corrected me. "*The* Elder Brubaker. Elder is a title, not my given name."

"But wasn't the title of Elder removed from your religious movement some years ago?"

"Indeed, they tried," he said sternly, "but that was one of the first reforms that our new government made in coming to power. The moderns tried to stamp out the office, but now the people have spoken. Power to the plain people!"

"The remarkable thing about your ascendancy in the Eastern State was the

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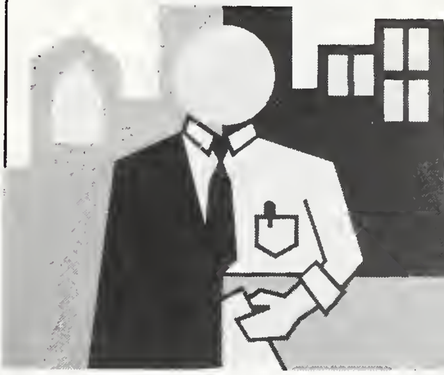

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TRAVEL—Grand Tour of Europe, including Oberammergau Passion Play, Schwarzenau and Kassel. June 16-July 7, 1980. Write Dr. J. Kenneth Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—15-day Alpine countries and Oberammergau Passion Play July 15, 1980. Inquire immediately for Passion Play reservations. Write for brochure: Rev. Richard C. Wenger, 314 E. Washington St., Huntington, IN 46750. (219) 356-7983 collect.

TRAVEL—Travel with a purpose. Join Wendell and Joan Bohrer and Anna Mow in the following travel opportunity (Flight into Egypt Tour). 14-day Israel, Egypt—Nile Cruise, August 6, 1981 ($1799). Write for information to Pastor Wendell Bohrer, 96 Penrod St., Johnstown, PA 15902.

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FOR SALE—Genealogy—"A History of the Markey Family, 1750-1979." 200 pictures, 252 pages. Traces lineage of Jacob Markey, son of David and Sarah Markey, original Brethren settlers Bethel Township, Berks Co., Pa. Call or write Iva Markey Kehr, R. 8, Box 467, York, PA 17403. (717) 741-1419.

FOR SALE—Read and distribute an interview in which Billy Graham tells why he is against the arms race. Single copies, 25¢; 10-99 20¢ each; 100 or more, 15¢ each; postage incl.; send payment with order to Fellowship of Reconciliation, Box 271, Nyack, NY 10960.

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

prayer calendar

Anna Mow warned that one of the greatest dangers to the church is doing the right thing for the wrong reason. Prayer is one way we bring ourselves back to the reasons behind the work of the church. We become, again, co-workers in the work of God. "With God we shall do valiantly" (Ps. 60:12).

April Prayer Calendar

April 6-12: Praise God for the work of the Stover Kulps, the Albert Helsers and others who over the years have gone to Nigeria to establish Christ's Church.

Pray for the Majalisa (Annual Conference) meeting of the Church of the Brethren in Nigeria, April 9-12.

Thank God for the Christian service given by Grayce Brumbaugh during her 42 years in Nigeria, serving chiefly in the field of medicine, and of Mary Dadisman, during her 38 years as nurse and educator in Nigeria. Remember these servants of Christ as they enter their period of retirement (See December 1979 MESSENGER page 9).

April 13-19: Uphold in prayer Laura Sewell, WMC worker in Bulsar, India.

Pray for Larry and Donna Elliott, and the work with the Nigerian church.

Support the persons beginning a year of Brethren Volunteer Service who start their orientation this week.

Pray for the work of the Midwest Peace Caravan, with headquarters at the Reba Place Fellowship in Evanston, Ill., which is now in its second year of activity (See December 1979 MESSENGER, page 8).

April 20-26: Give prayer support to the meetings of the Goals and Budget Committee and the Executive Committee of the General Board, April 20-22, at Elgin.

April 27-May 3: Give prayer support to BVSer Ruby Stickel, serving with the Irish Council of Churches, Belfast, Northern Ireland.

Pray for these BVSers: Donald Horn, with Neighbor to Neighbor, Inc., Fort Collins, Col.; Julie Anderson, with Peace Caravan, Evanston, Ill.; Randy and Sandra Hosler, with Disaster Program—Church of the Brethren, New Windsor, Md.

lack of violence and bloodletting that accompanies most revolutionary movements. How do you account for that?

"Ah, nonviolence has shown the way. Our placard-carrying, sit-ins, silent vigils and civil disobedience during the 60s and 70s have borne fruit," he said passively. "Guns and violence will be a thing of the past in the new order."

"How can you be sure of that?"

"We have the sure-fire solution," he said, disarmingly. "We'll remove the right index finger of each newborn child."

He must have seen me gulp, but went on: "After all, people don't want to shoot guns, their trigger fingers do."

Wanting to change the subject, I quickly asked: "But what of the people within the Eastern State today? Do all of them agree with your policies?"

"Ah, we will pray for them all, but those who fail to see the light will come before the Revolutionary Church Council for discipline. After all, we do not believe in force in religion—but politics is another matter."

"Yes, I know how church politics can be," I volunteered. "Your followers have said you will make sweeping social reforms. Is that correct?"

"Yes, yes," he replied, fingering his white beard. "The evil of the old order was in its unequal sharing of the Almighty's blessings. The virtue of our equalitarian order will be the equal sharing of all miseries. That is true justice."

"What other social changes do you foresee?"

"The dress of our women today is scandalous. Prayer coverings will be made long enough to cover the ankle." He waved his finger at me. "We will return to the simple life. Our motto is 'Black bumpers are beautiful.' "

"Most original," I tried to say, sincerely.

"Moderns have had their way long enough. We shall return to the fundamentals. And I don't mean the three R's."

"I'm sure," I muttered. "And what changes will you bring to the church?"

"We propose returning brotherhood to the Board, the Bible to the seminary and the gospel to the MESSENGER," he mused.

"I can see that you plan a new progressive era for us all," I observed, getting up to leave.

As I got into my buggy, the Elder Brubaker called after me: "May the spirit of Alexander Mack be with you." ☐

Sarah Alexander-Mack is the nom de plume of a Brethren contributor whose name, upon request, is withheld.

Dan Deal

Unity is easier said than done

In numerous MESSENGER articles and editorials, much emphasis is placed on unity among Brethren. Without doubt this ideal is to be desired. However, the ideal is easier to state than the reality is to achieve.

A few examples will illustrate the difficulties: There are at least three divisions of Brethren thought and practice—the mainstream, "Elgin" group; the Brethren Revival Fellowship; and the Holy Spirit movement. These are all functioning within the Church of the Brethren head, with some playing second fiddle or sitting in the gallery. There are some Brethren farmers in the West producing grapes and lettuce, while some of their church contributions are being used to help pay for boycotts. Brethren farmers in Indiana and Ohio watch their tomato crops rot while other Brethren raise money to help the strikers. We Brethren are proud to be known as one of the Historic Peace Churches. However, recent tendencies seem to indicate that many Brethren feel that peace can be bought by human skill and proper organization, like a world government. On the other hand, some Brethren believe, as the Bible teaches, that peace can only be enjoyed when our spirit is in accord with the will of God.

Brethren in positions of leadership need to pay careful attention how the decisions they make affect all segments of Brethren, using the Word of God as their authority, I praise God that we have an exceedingly wise and loving Judge, our Lord and Savior, Jesus Christ.

When the Lord Jesus Christ comes with his holy angels (Mark 8:35-38) the Breth-

Herald Press Herald Press Herald Press

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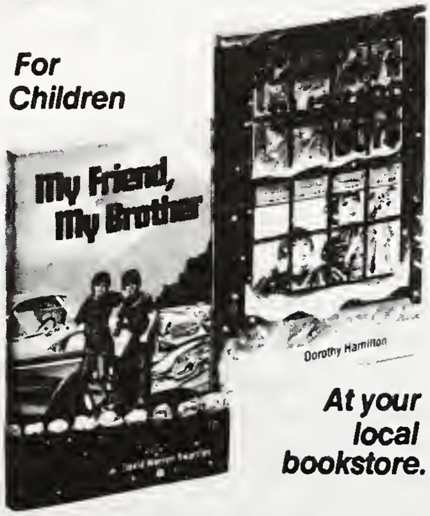

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Studies in I Timothy	(Martin)
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Studies in II Timothy	(Martin)
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Week 3 (Aug. 11—Aug. 15)

Studies in Titus and Philemon	(Martin)
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ren may say, "Just look what we have done. Yes, Lord, we Brethren have a fine program for disaster relief. If people suffer disaster, we are there. We don't tell them about you, Jesus, unless they ask us. We feel it is unkind to preach to them, that is, to bring your message of salvation, while they are so down and out. We are slowing down a bit on missions, and a few of our US churches have closed, but nationals have taken over the missions, and some of the closed churches have sold for a handsome price. You remember, of course, that we are one of the Historic Peace Churches, and we work hard at the preservation of the human race. We used to be a very conservative denomination but we are much more broadminded now. Some of our people believe all of the Bible, some believe part of it, and some believe very little of it, and some are very busy fighting for their rights, such as feminists and homosexuals, but we all get along just fine. Yes, Lord, we think you will be really proud of our record."

Then the Lord may say, "What are these thousands of women's voices I hear as they cry to me through the bars of your mental hospitals? They seem to be saying that they are not to blame. They say that their pastors and family doctors advised them to give their unborn babies to the baby butchers. They say they were told it was their right to have their babies killed, and that people would starve if something wasn't done. Did you think that I could not provide? The blood of millions of babies cries out to me from the garbage cans and the incinerators. They say they didn't have a chance. What did you say about the preservation of the race?"

To the Laodicean church our Lord Jesus Christ said, "I know your works; you are neither cold nor hot. Would that you were cold or hot! So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth" (Rev. 3:15-16). I pray that this will not be said of the Brethren, but that we will grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ, and thus become one as Jesus and the Father are one, as Jesus prayed in John 17. ☐

Dan Deal is a deacon in the Onekama (Mich.) congregation. He is a retired grain elevator owner and a subsistence farmer.

turning points

Licensing/ Ordination

Bowser, John William, licensed Dec. 30, 1979, Plum Creek, Western Pennsylvania

Fether, Eric J., licensed Jan. 13, 1980, Maitland, Middle Pennsylvania

Fry, Dorotha Louise, licensed June 3, 1979, Defiance, Northern Ohio

Henckel, Elmer, licensed Dec. 23, 1979, Canaan, Western Pennsylvania

Keplinger, Roger Paul, licensed Dec. 30, 1979, Salem, Shenandoah

Martin, LeRoy E. Jr., licensed Sept. 9, 1979, Mechanic Grove, Atlantic Northeast

Meyers, Patrick H., licensed Dec. 9, 1979, Pleasant View, Southern Pennsylvania

Peacock, Martin, licensed Dec. 30, 1979, Beech Grove, South/Central Indiana

hanaman, Frederick L. Jr., licensed, Dec. 9, 1979, Pleasant View, Southern Pennsylvania

mith, Edwith W., licensed Dec. 16, 1979, Good Shepherd, Florida/Puerto Rico

Young, Julian Theodore, licensed May 27, 1979, Black River, Northern Ohio

Pastoral Placements

Clevenger, Tom, from secular, to Price's Creek, Southern Ohio

Cox, Alvin S., from Circleville, Southern Ohio, to English Prairie, Northern Indiana

Dixon, Steve, from other denomination, to White Cottage, Southern Ohio

Dubble, Curtis W., from York, First, Southern Pennsylvania, to Lampeter Fellowship, Atlantic Northeast

Ensign, C. David, from other denomination, to Empire, Pacific Southwest

Good, Monroe C., from Baltimore, Dundalk, Mid-Atlantic, to District Executive, Middle Pennsylvania

Judd, Gary A., from student (continues), to Pleasant View, Shenandoah, interim part-time

Lutz, Howard, from Community Mission, Shenandoah, to Oak Hill, Shenandoah, part-time

Miller, Lawrence, from Mount Olivet, Shenandoah, to Bridgewater, second staff, Shenandoah

Mulligan, Glenn, from secular, to Cedar Lake, Northern Indiana

Patterson, Allan L., from serving another denomination, to Harmony, Mid-Atlantic, part-time

Peacock, Martin L., from ORU Seminary, to Eaton, Associate Pastor, Southern Ohio

Remnant, Don, from secular, to York, First, Youth Director, Southern Pennsylvania

Walker, Obed, from other denomination, to Bethel, Western Plains

Wenger, Ammon P., from retirement, to South Bend City, Northern Indiana, interim

Williams, Glenn, from other denomination, to Adrian, Mich., Northern Ohio, interim part-time

Wedding Anniversaries

Alexander, Mr. and Mrs. John, Middleton, Ind., 58

Eby, Mr. and Mrs. Mose, Englewood, Ohio, 69

Fike, Mr. and Mrs. Henry, Morgantown, W. Va., 65

Flora, Mr. and Mrs. John H., Flora, Ind., 72

Frederick, Mr. and Mrs. Harve, Nappanee, Ind., 65

Hollar, Mr. and Mrs. Joseph, Harrisonburg, Va., 60

Jordan, Mr. and Mrs. Charles, Flora, Ind., 70

Keltner, Mr. and Mrs. Guy, Mount Morris, Ill., 63

Kessler, Mr. and Mrs. Orvie, Astoria, Ill., 50

Lewis, Mr. and Mrs. Brazil, Friedens, Pa., 60

Lewis, Mr. and Mrs. Virgil, Lacey, Wash., 50

Musselman, Mr. and Mrs. Herman, Roann, Ind., 50

Petry, Mr. and Mrs. Wilmer, Sebring, Fla., 50

Pfoutz, Mr. and Mrs. Thurston, Harrisonburg, Va., 50

Tracy, Mr. and Mrs. Don, Continental, Ohio, 50

VanDevander, Mr. and Mrs. French, Morgantown, W. Va., 50

Walker, Mr. and Mrs. Horace, Hanover, Pa., 58

Deaths

Porter, Nettie, 57, Danville, Va., Oct. 14, 1979

Rinehart, Betty Kerfoot, 51, Smithsburg, Md., Dec. 20, 1979

Simmons, Lee, 51, Middletown, Ind., Dec. 14, 1979

Smith, Icadore, 63, Harrisonburg, Va., Dec. 1, 1979

Snyder, Russell, 81, Duncansville, Pa., Nov. 8, 1979

Sponaugle, Homer H., 57, Brownsville, Md., Aug. 9, 1979

Winey, Mabel A., 91, McAlisterville, Pa., Aug. 9. 1979

Wolf, Kathryn, 91, Palmyra, Pa., Nov. 18, 1979

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Paul Hostetler is information director for Messiah College, Grantham, Pennsylvania. **$2.25** plus 85¢ p&h

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In the manner and dialect peculiar to the Tennessee community in which he grew up, the late Reuel B. Pritchett, Church of the Brethren minister, farmer and elder statesman, reminisces about his youth and adult years. The style is conversational and spiced with a homespun humor.

The reader will delight in the charm and warmth of the philosophy and experiences of this patriarch of church and community. **$2.25** plus 85¢ p&h

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A touch of macho madness

I flipped a coin this month to determine whether to write about war or politics. Both are currently in the news, both are insults to intelligent beings, both are dangerous old dinosaurs lumbering destructively across the present plains of civilization when they ought to have sunk and disappeared in the murky swamps of the past.

Norman Cousins said it last fall in *Saturday Review,* when most of us (MESSENGER excepted—Steve Simmons was then preparing his December report, "Do You Feel a Draft?") were still unconcerned: "The drumroll has started again for a military draft. What is in the offing is legislation that not only requires registration for selective service in peacetime, but sets no limitation on its duration and places it under the control of the military." That drumroll is intensifying in tempo.

As repugnant as the idea of war preparation is, disgusting in equal measure are the efforts of government to persuade us to swallow it as not only a necessary palliative, but one having no dangerous side effects.

President Carter assured 300 college student leaders in February that his plans for draft legislation were merely "symbolic," and he saw "no prospect under current circumstances for a draft." Registration was seen as just a harmless—but helpful—"insurance policy" . . . to let the Russians know we mean business. Unfortunately, our business is war.

And war is wrong. And a peacetime draft is a significant stride toward war.

Don't allow yourself to be sucked in by all the government's side-stepping and other fancy footwork to show how unrelated draft registration is to war. If you accept the idea of a draft you are on your way to accepting the inevitability of the war to follow. The camel only wanted its *nose* inside the tent to begin with, remember.

What good is a military draft, even if one accepted the rightness of war? Is a beefed-up army going to "save us from the Commies"? Nuclear warheads need only 24 minutes to travel between Moscow and Washington. It's our 30,000 warheads against their 20,000. What are all those soldiers for . . . a cheerleading squad against the rockets' red glare and the bombs bursting in air?

Richard T. McSorley, director of the Center for Peace Studies, Georgetown University, says, "Registration and conscription indoctrinate young people with the military spirit and military ideology. People so indoctrinated are likely to support US intervention by force in the internal affairs of other nations and in the struggle between countries where our economic interests are involved. Training large numbers of people in the use of arms and in violence as a means of settling disputes undermines our established methods of political change and prepares people for violent solutions to personal and social problems."

Do not allow those who use the complexities of foreign policy, or the arguments that grow out of hysterical fear of communism, to obscure the simple mandates of the New Testament that is our "creed": Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To one who strikes you on the cheek, offer the other also.

All people—American and Russian, Christian and Moslem, believers and atheists . . . are children of God . . . and should live accordingly.

The musical group, "The Village People," has a number that ought to be the marching song of the new army we are preparing to build. Called "Macho Man," it sums up the mentality of a government in 1980 that postures and blusters and flexes its muscles and shows us the hair on its chest, and somehow deludes *itself*—and the majority of its constituency—into believing it is relevant to the dangerous times in which we live.

Did you wonder recently why we were subjected, two Sundays in a row, to a tv revival of Bob Hope's wartime entertaining of the troops—a tv scheduling that had to be done months in advance, and a show that had no redeeming qualities even the first time around? Don't kid yourself. This nation is psyching us up for a war, and none of the transparent, specious arguments to the contrary disguise the macho madness into which we are being led.

Resist draft registration. The camel really wants *all the way* into the tent.—K.T.

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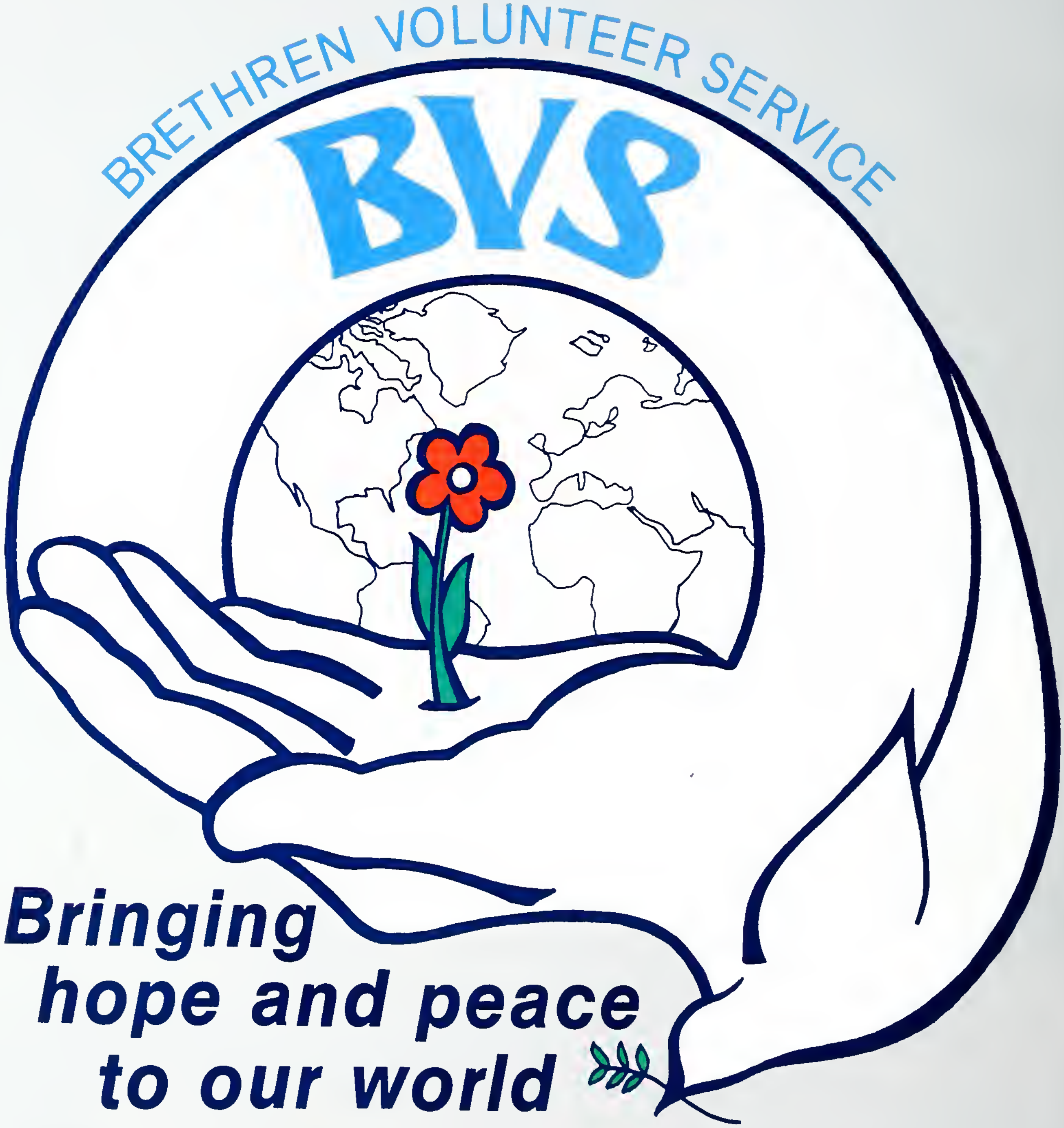
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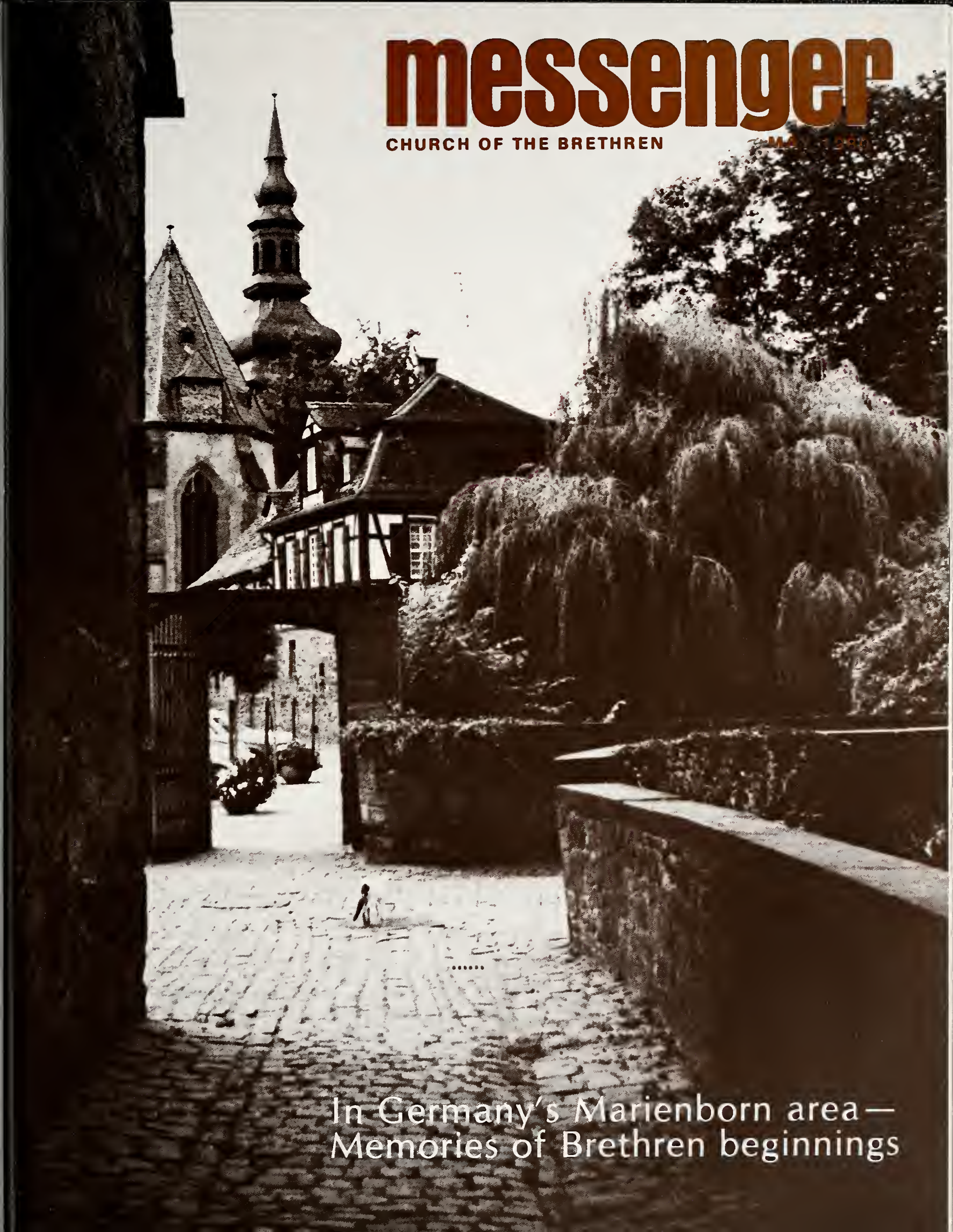

In Germany's Marienborn area—
Memories of Brethren beginnings

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10 **For Hispanic Presence: The Kairos Moment.** The first consultation on the church's Hispanic presence is a start in acquainting the church at large with people different, yet one in the spirit of God. Special report by Harriet Z. Blake.

12 **In Marienborn, Memories Linger.** In the region of Germany, around Büdingen, Düdelsheim and Ronneburg lies a little-known treasure trove of Brethren history. Author Ken Morse and photographer Wilbur Brumbaugh lead our tour.

15 **I Always Liked Boats Anyway.** From time to time, we all, like Noah, perform acts that evidence our faith. It is not so much that we are faithful as that God has "cultivated our potential." Inspiration by Nancy Werking Poling.

16 **When You Visit the Sick.** Instead of burdening sick friends with our own problems or making them feel worse with ill-chosen comments and questions, we need to practice the real art of visitation. Ruth Davidhizar presents some guidelines.

18 **The Glory to Conceal.** God knows we value what is hidden and that we learn from the seeking. We seek and, having found, rejoice and understand—God rejoices with us. Bible study by Ton van den Doel.

22 **Bruce Larson: Personal Relationship is Central.** Larson has popularized the idea that authentic Christian life is found in relationships of mutual caring and helping. Five of his most recent books are reviewed by Fred W. Swartz.

In Touch profiles Karen MacHarg, Bryan, Ohio; Mark Porter, Fort Wayne, Ind.; and Raymond Flory, McPherson, Kan. (2) . . . **Outlook** reports on disaster program. India church. Middle East peace. Misión Mutua. AC election procedures. Love Canal advocacy. Selective Service chief. Healing arts conference. WCC speaks on peace. Ecumenical Brethren. Bethany Hospital. Shareholder campaign. Worldwide women's conference (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Resources**, "Leadership Training," by Jay Gibble (20) . . . **Pilgrim's Pen** (21) . . . **People & Parish**, "Apple Festival Time at Lick Creek," by Jeanne Jacoby Smith (24) . . . **Turning Points** (27) . . . **Prayer Calendar** (28) . . . **Editorial** (32)

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letters

FINDING OUT HOW BRETHREN RESPOND

Our Younger Youth Class at the Bethel Church of the Brethren has been studying about poverty, disasters and world hunger, and what our responsibilities are regarding these issues.

Reading the February MESSENGER, it is gratifying to see how well our church responds to the needs of the world. These impressions are helping us young people realize what our responsibilities will be as adults.

We have also discovered that our local church has always been ready and willing to do its part when these needs arise. Many of our members have worked on disaster teams, and many special offerings have been taken to meet other needs.

Younger Youth Class
SHERRIE THOMPSON, DAVID SWITZER,
KEVIN BARB, HOBART HARNEY
Broadway, Va.

AN ATTITUDE OF CONCERN

I appreciate Howard Royer's succinct reporting of China in the February MESSENGER.

The juxtaposing of photographs and text is most helpful in conveying an attitude of concern. In China the people apparently are quite aware of the *taidu* (attitude) of the observer.

FRANKLIN J. WOO
Director, NCC China Program
New York, N.Y.

GOD'S OTHER CHARACTERISTICS

Not being able to read for about a year because of cataracts, I have recently had surgery on one eye and am catching up on past issues of MESSENGER. "What Do Brethren Believe About the Bible?" (October 1979) was especially interesting and helps me understand why many groups are placing emphasis on Bible study.

I would like to see studies made on some of the scriptures that constitute problems for our faith: How to worship a God who is not only loving and patient, but who is also: 1) *angry* (Num. 25:1-5, Jer. 25:34-38); 2) *jealous* (Deut. 6:13-15, Nahum 1:1-3a); 3) *one who hates* (Hos. 9:15, Mal. 1:1-5); 4) *capricious* (Rom. 9:14-18, 13: 1, 2).

If the Bible has given us a correct view of the personality of God, then in all fairness we ought to bring out these characteristics in our worship through hymns, poems, responses, prayers and scripture readings.

JOHN A. McCORMICK
Elkhart, Ind.

TO LIVE IN THE 80s

We all want to live through the 80s. To do so we must quickly learn to live on less so others may also live.

Many old ideas and orders offer no security. War, nuclear bombs, killing, revenge, even "protecting our national interests" bring no security now.

The leading powers must rise to meet the needs of the "huddled masses" who have not yet been sold on communism or capitalism. The US now has a historic chance to aid the building of a new world to stop aggression.

To this end we must halt building new weapons and nuclear bombs. Overkill will solve no problem. Military intervention is not today's answer.

We need to encourage developing nations to take a greater role in the 80s. To meet their needs for survival can create unfathomable business for the rest of the world.

Our world's resources are ending. These and human resources must be shared or we will all suffer dire results. Human rights top the list of needs. All else is lesser. Only legitimate governments, even with all their faults, are the answer for the long view. Repressive juntas have failed on all points of human rights.

Drafting dollars and profits, not lives, is the answer to fighting inflation and economic crises n an affluent society. Military preparedness and promises have given no security when human rights are ignored.

United together we can build a better world with the resources and know-how available.

George Weybright
Syracuse, Ind.

THE OPPORTUNITY TO DECIDE

"My grandson grew up in the Church of the Brethren and enlisted in the air force without even hearing that he was a member of an historic peace church."

These words were spoken by a woman who was disturbed by the President's draft registration move. The only thing that will prevent the draft is an outcry against it by the public.

We too readily assume that the official position of the church regarding peace and war, works its way out to the local church and is considered by youth.

We were surprised when a high percentage of our youth took active military service in World War II. If there is a draft it is likely that the same thing will be true. Conscientious objection to war does not come about because of Annual Conference action. It is a most personal thing and only results when individuals consider all the implications of war and have a conviction not to participate. The church owes them the opportunity to make that decision.

There have been all too many who have taken refuge behind the official position of the church when they have been confronted by the draft. That is a discredit back to the church and the individual.

The process of education should have been continuous.

Chauncey Shamberger
Fruitland, Idaho

STRAYING FROM SERVANTHOOD

Vernard Eller's article on "The Church Faithful" (February 1980) makes us stop to consider the "Great Things Syndrome," a kind of compulsiveness about our achievements which perverts the church's mission. In setting up certain kinds of *effectiveness* as household idols, we lose the vision of what it means to be *faithful.* Often our satisfaction with our accomplishments is accompanied by a spiritualization of Christian obedience. Instead of faithfulness, the church satisfies itself with disembodied "faith."

Several years ago, a friend, Bonnie Kline Smeltzer, re-introduced me to a passage from the first letter of John on the nature of faithfulness: "Beloved, let us love one another; for love is of God and he who loves is born of God and knows God. He who does not love does not know God; for God is love" (4:7,8).

I John goes on to say: "We love, because he first loved us" (4:19). It is this love which undergirds us and makes faithfulness possible and necessary. Faith—our knowledge of having already overcome the world—enables us to look beyond effectiveness to faithfulness. We are not servants assigned this or that task to accomplish. We are persons who, through love, are to choose the life of servanthood.

As we meditate on the meaning of "The Church Faithful," we become aware of a danger equal to—if not greater than—that of idolizing our accomplishments: That is, our tendency, as members and as a body, to stray from our appointed servant role. "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren" (1 John 3:16).

Ken Smith-Shuman
Wilmington, Del.

A MAGAZINE BY PRISONERS

Knowing many Brethren are interested in the issue of prison reform, I recommend this magazine, *The Crack in the Wall,* published by Logos International Fellowship, 201 Church Street, Plainfield, NJ 07060.

Each issue has testimonials, sermons, poems and cartoons. It is primarily written by prisoners for prisoners.

O. E. Gibson
Westmont, Ill.

EXPECTING A KNOCK ON THE DOOR

As an active member of the D.A.V., V.F.W., American Legion and the M.O.O.C., I find the March editorial disgusting. It seems to me that you have forgotten the whole meaning of Memorial Day and flying the flag. A visit to one of our veterans' hospitals or to a national cemetery makes me proud to fly the flag. If it wasn't for these fine men who gave that something extra in a time when our country needed them, maybe none of us would have these fine houses to fly flags in front of.

I not only speak for myself, but for the rest of my family when I say remove our name from the mailing list of Messenger. If we want this kind of propaganda we'll move to a communist country. As to the ending of your editorial, yes, the American way of life *is* superior. In many foreign countries, your editorial would have brought a knock on your door in the middle of the night by the dreaded secret police. I dare you to print this letter.

Paul J. Boyd
Defiance, Ohio

page one

Readers who flip open their May Messenger at random may be startled to see unfamiliar Spanish jump out at them. A top item on the list of priorities drawn up at the March Hispanic consultation (see Special Report, page 8) was raising the awareness of Brethren about Hispanic persons, culture and issues. We decided that we could best "raise awareness" by printing our report in Spanish.

In future issues we plan to continue consciousness raising about the growing Brethren Hispanic family. As our report points out, at least five Brethren congregations are carrying out all or part of their ministry in Spanish. Hispanics will soon be the largest minority group in the US. In Elgin, Ill., that isn't hard to believe—Messenger's hometown has over 10,000 Spanish-speaking residents.

How long has it been since Messenger was printed in any language other than English? Actually, the magazine has always been in English, even though founder Henry Kurtz was more at home in his native German. But in 1875, L.A. Plate of Lancaster, Pa., began a German language magazine, *Der Brüderbote* (in English, "The Brethren's Messenger"). In 1876 a few issues were in both English and German. Then the English version was replaced by *The Brethren at Work.* In 1883 *The Brethren at Work* joined *Primitive Christian* to become *The Gospel Messenger.* So much for Messenger in "other" tongues. But who knows, in another hundred years, such a historical review as this may be in Spanish (translated and in large type for the few remaining Brethren who haven't switched to the majority language).

Our cover story on the Brethren in Marienborn concludes a series of historical articles with which we have marked the 300th anniversary of the birth of Brethren forerunner Alexander Mack. The series includes four armchair travelogs by former editor Ken Morse (see "A Stroll Through Schwarzenau," March 1978; "In Heart and Conscience Free," May 1979; and "Walking the Streets He Knew," July 1979) and Bill Willoughby's "Laying the Foundation in Schwarzenau" (July 1979).—The Editors

in touch

Karen MacHarg: Running the good race

Many Christians are running the good race with the ancient author of Hebrews (12:1-2). But few run it as ardently as Karen MacHarg of Bryan, Ohio. As the 1977 Hour-run National Champion for the Amateur Athletic Union of the USA, Karen has won many trophies and awards, placing in the top three in every major meet in which she has run.

"Runners are special people," Karen explains. "They are often more disciplined than the average person because they have to set priorities." Discipline for Karen means running cross-country 11 to 15 miles a day. "Running is 90 percent mental. If you are properly trained and are in good physical condition, you simply have to build concentration and determination to win."

Karen has run with the best—Francie Larrieu, Jan Merrill, Peg Neppel, Julie Brown and Olympic gold medal winner Madeline Manning Mims. In 1974 she vied with world cross-country champion Doris Brown and won. Karen has run in the nation's top races for women, including the Drake Relays (Iowa), the Dogwood Relays (Tennessee), Florida Relays, the New York City Mini Marathon, the Dayton River Corridor (Ohio) and the AAU Outdoor Track and Field Nationals (California), where she received national honors in 1974. Besides running in the US Nationals, Karen has competed in National Championships in Canada, Trinidad, Tobago and Venezuela.

Karen and her husband, Phil, responded to the need for Peace Corps volunteers in Ciudad Guayana, Venezuela, in 1970. During their three years there they organized athletic clubs for Latin American public schools and coached state teams at the Universidad de Oriente in Cumuna, Sucre, Venezuela. Karen believes everyone has a talent, and it is the individual's responsibility to find and develop it to its fullest potential. Perhaps this is why Karen enjoys her occupation as a physical therapist for the mentally retarded. "I work with people from three to 20 years old," she explains.

"Many of them can only achieve success on a limited level. Helping them to realize their goals gives them a great sense of accomplishment—more perhaps than the average person."

This past January, Karen and Phil once again received an invitation from Venezuela, this time to serve as consultants for physical development in Caracas.

For all her honors, Karen remains humble and devoted, not only to the church, but to making life rewarding for others. —JEANNE JACOBY SMITH

Jeanne Jacoby Smith is a homemaker and freelance writer from the Lick Creek congregation in Bryan, Ohio, where her husband, Herbert Smith, is pastor.

Mark Porter: Graphi

"A very special feeling about the church" is a statement by Mark Porter of the Beacon Heights congregation in Fort Wayne, Ind., as he tells why he is excited to be graphic designer for Annual Conference.

Mark, who is in his senior year of the graphic design program at the University of Cincinnati, will be creating the environment for conference business and worship in Pittsburgh next month. The stage, the worship center, the symbol treatment will be his handiwork. His responsibilities for visual and sound elements of Conference are not new for this talented 23-year-old. Mark has been surrounded by art forms all his life. His father, Gene Porter, who is an artist and art educator, has probably been most inspirational in Mark's decision to make graphic arts a career.

To be an architect was Mark's original plan. He was excited by three-dimensional forms and did not really get turned on by graphic art until he was looking for a school.

Preparation for his life's work has provided Mark with some interesting experiences. He has worked with a design firm in Indianapolis; the State of Kentucky Division of Water Quality; Goldsmith, Yamasaki, Specht, a large industrial design firm in Chicago; and most recently as in-house artist for Sentry Life Insurance Company and its subsidiaries. In the Kentucky project he created a six-projector, two-screen audio-visual concerning prevention of water pollution.

A specialist in visual communication, Mark is excited about art forms that increase understanding for people. He designs things for people using visuals alone or in combination with verbal presentations involving photography, television, video-tape, film, posters and

esigner for Conference

brochures. He is fascinated when people react to a visual stimulus, when his creations excite them. "It gives me a good feeling," he says. "I'm not sure I'm out to change people's views as much as to make them see, to affect them, make them feel something."

The future holds two options for Mark, one in the graphic design field—creating mostly printed materials for advertising, the other in audio-visuals.

Beyond Annual Conference, Mark would like to be further involved in church-oriented projects such as youth conferences and preparing special audio-visuals, remarking, "I know my career may conflict with it, but I hope not. I really want to continue in some way to serve with my gifts."—Joyce Miller

Joyce Miller is a freelance artist from the Franklin Grove (Ill.) congregation and a member of the General Board.

Raymond Flory: Oral history is important

Raymond Flory, head of McPherson College's department of history and political science, is using a tape recorder to pursue a dream.

Raymond and his wife, Rowena, spent the 1978 spring semester traveling thousands of miles recording recollections of McPherson alumni who graduated before 1920.

"The historian is always deeply concerned that records be preserved and tries to uncover information someone has not kept." The long-time history teacher points out that church records of business sessions are often misplaced, disposed of or lost, and end up recorded only in someone's memory as years go by.

"Even I am amazed," Raymond says with a wry smile, "at what I don't know about my own family. I could have asked my parents, but now, I end up combing *The Gospel Messenger* and other sources for authentic information."

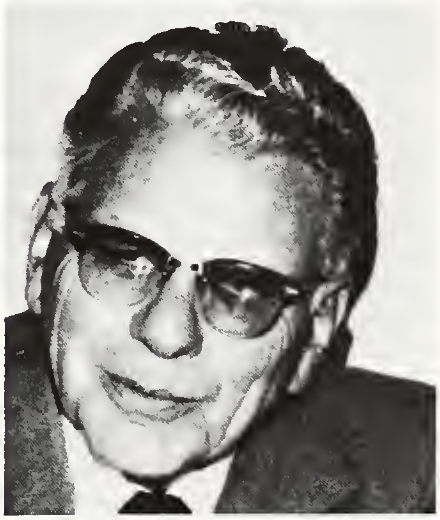
Raymond, a native of Iowa, was licensed into the ministry by the English River congregation. A history professor at McPherson College since 1947, he has also served numerous Kansas pastorates on a part-time basis.

"What wouldn't we give for a tape of Lincoln's Gettysburg Address?" Raymond asks. "Letters opened the door for the historian. For the past 125 years we have had photographs. But it is important to preserve the dynamics of what one says with a tape recording of the voice.

"The bottom line to my oral history project," Raymond says, "is a missionary urge to save information about the early graduates of McPherson College. People should be permitted to say certain things to their grandchildren," he explains. Both he and Rowena feel strongly that there is a great deal of strength in family togetherness.

Raymond now has over 300 cassette tapes, representing interviews with 200 McPherson College alumni, in his oral tape file. He and Rowena enjoy people and find talking to Mac alumni a couple of decades their seniors very enriching.

Because he feels that time is running out for many of his "to be interviewed list," Raymond is contemplating a questionnaire that could be answered on tape and mailed back to him, but that, too, is part of the dream.—Irene S. Reynolds



Irene S. Reynolds is a freelance writer from Lawrence, Kan.

New disaster program ministers to children

In the turmoil of disaster recovery, who cares for the little children? Who pays attention to them while parents try to recover possessions, assess loss, fill out innumerable forms? Who listens to children when they say, in their own ways, "I hurt, too"?

In a brand new program, thought to be the only one of its kind, members of the Church of the Brethren are learning ways to say, "We will care for the children."

Under the leadership of Jan Thompson, domestic disaster network and project development coordinator, and Karen Doudt, an early childhood consultant from North Manchester, Ind., a program has been developed to enable women and men to respond to the needs of little children experiencing a disaster.

At the invitation of the Red Cross, a team of trained disaster child care workers will arrive at the scene of a major disaster within 24 hours and set up a child care center at the Red Cross emergency shelter. "We want to gain space for children to come and to be," explains Doudt. "To move, to jump, to holler—to be who they naturally are."

Later, after the Red Cross shelter closes, the Brethren child care service could move into the community until local residents assumed responsibility for it.

Thompson reports that the Red Cross is excited about the new program and has asked that Brethren personnel do a seminar to familiarize key Red Cross staff with the plan.

The 16 women and two men participating in the first training seminar at the New Windsor Service Center in early March were also excited to be there. Early in the training, the leaders reminded them that they were the guinea pigs who would be the first to test out the ideas on a disaster scene. "We are in uncharted waters," said Thompson.

The field is so new that Doudt, an expert in early childhood who is currently pursuing her doctorate at Ball State University, found herself forced to draw conclusions about children's response to disaster from literature and experience about children's response to other crises such as death, divorce and abuse.

Doudt cautioned the caregivers to be attentive to children's behavior. "Because children don't have language ability, they may start behaving differently. Then adults may punish them. Don't punish," she said, asking the workers to try to understand the need a child might be trying to express through undesirable behavior.

Doudt emphasized that workers going into a disaster scene will need to administer the program but will most especially need to give care to the children. "I see us as the huggers, the holders, the touchers."

The day-and-a-half seminar was packed with helpful suggestions both from Doudt and from other experienced child care workers in the group. At the end of the time, some participants were eager to get started, others wondered about their readiness to undertake a strange, new task but all reconfirmed their interest.

At the seminar's beginning, Doudt noted that it is difficult to motivate the US to care for its young even when people know about problems. "But," she said, "in the Church of the Brethren we're moving beyond awareness—we're going to *do* something."

Persons interested in doing something for children caught in disasters should contact Jan Thompson, Domestic Disaster Network and Project Development Coordinator, PO Box 188, New Windsor, MD 21776. A second training seminar was held March 21-22 at Camp Mack.

The child care seminar followed the annual meeting of district disaster response coordinators at New Windsor. This year's meeting was the first to include representatives from the Brethren Church, headquartered in Ashland, Ohio, which has recently joined the Brethren Disaster Network.

Disaster
by Aleene Evans

Silently,
He stands,
Staring,
Unbelieving,
His home,
security,
Gone
Somewhere—
In that rubble
Are his favorite
Star Wars ships
His Pokey Puppy book,
Sam, his goldfish.
He picks up
a brick,
Drops it,
Whiffs of dust
Whirl around
Another,
And another.
Another,
Tears fill his
eyes,
He pounds
the bricks
With his fists,
They bleed.
He doesn't
notice,
He must break
those bricks,
That took
Everything
He loved,
Toys,
Books,
Sam,
His mother.

Aleene Evans of Manassas, Va., wrote this poem during the child care seminar.

Neff says US position key to Mideast peace

After a three-week fact-finding trip to the Mideast, General Secretary Bob Neff returned to the US firmly convinced that the "key to peace is the will and determination of the United States to see justice done. This must happen," he said, "through confronting Israel to end the military occupation of the West Bank and stop building settlements there."

The religious community, Neff believes, has an important role to play in bringing the US and Israel to that confrontation. "Who will cry for peace, who will speak for peace, who will live with that passion for peace if it is not the church?" said Neff.

Neff made the trip as one member of a 16-person panel commissioned by the National Council of Churches. The panel was formed to respond to the NCC's proposed new Mideast policy statement and will bring a recommendation on that statement to the NCC Governing Board at its meeting this month in Indianapolis. Represented on the trip were NCC staff, including its chief executive officer, Claire Randall, elected officers of the NCC, and several heads of denominations, including Neff.

Members of the NCC panel were itinerated to different countries where they had opportunity to speak with a number of persons involved in the Mideast struggles. Neff visited Lebanon, Jordan, Egypt, Israel and the West Bank. He is deeply disturbed by the 13-year military occupation by Israel of the West Bank and described some of the dehumanizing conditions under which West Bank Palestinians live.

Neff spoke to the General Board staff about his trip only two days after his return. "I came away with great sorrow," he said. "And I came away with little hope." He urged US Christians to "re-order our thinking" to try to understand the religious and political dynamics of the Mideast situation and also expressed grave concern for the survival of Christianity in the Mideast.

India group requesting return to denomination

One query coming before Annual Conference next month is the request of a group from the formerly Brethren church in Bulsar, India, to be reinstated in the Church of the Brethren. The query is brought by the Western Pennsylvania District.

Whether it is appropriate for Annual Conference delegates to discuss and vote on the internal matters of another denomination in another country is the key issue raised by the query, in the viewpoint of Roger Ingold, General Board Africa/Asia representative. "I believe this is a problem for the Church of North India, not for the US church," he says. "It is colonial and paternalistic on our part to presume that we should try to resolve the break that is there."

In 1968, the First and Second Districts of the Church of the Brethren in India voted to join the Church of North India (CNI), a union of six Protestant denominations. By affiliating with the Church of North India, the former Brethren churches in India severed their organic ties to the Church of the Brethren and became part of another Protestant church while still enjoying friendly relationships with the Church of the Brethren.

The move was important to the Indian Brethren. Writing in MESSENGER in 1969, Elder I. L. Christachari wrote: "Christians are only two percent among the vast population of India. If we remain alone, we will not be able to stand against circumstances. But, united, we will be able to stand and boldly face the consequences of being faithful to Christ and his mission."

The decision for union was acceptable to the General Board and to the Annual Conference as being in line with the 1955 Annual Conference policy on overseas mission. That policy suggested that the time might come when indigenous churches abroad would "no longer be tied to us administratively but will affiliate with the total Protestant church in their home lands."

The current break exists between the Church of North India and several dissident groups from formerly Brethren congregations. One group left the Bulsar church toward the end of 1978 and began worshiping as a Church of the Brethren. In Vyara, six formerly Brethren congregations later severed ties with CNI and also declared themselves Brethren. Both groups are reportedly receiving financial support from individuals in the US, a situation which General Board staff believes lessens the hope of reconciliation.

The dissident group cites more than a dozen reasons for its dissatisfaction with the united church. Complaints deal with such issues as the numbers of formerly Brethren persons appointed to leadership positions, changes in Brethren worship practices, a perception of less democracy in church government and less evangelistic spirit among leadership. Further, the group claims officials of CNI have not been open to trying to resolve the issues.

Ingold reports, however, that at a meeting in India in January 1979, he heard the Bishop of Gujarat (the diocese where both dissident groups are located) say he had visited people on both sides of the dispute in an attempt at reconciliation.

Also, Ingold and Ken McDowell, former World Ministries Commission executive, were in India in 1978 and spent time with members of the dissident group in Bulsar. "We encouraged reconciliation," said McDowell, "but they were not open to it."

To get a better picture of the situation, Ingold and Ruby Rhoades, executive of WMC, are visiting in India this month with CNI officials and with church members in the dissident group and with members of the Church of North India. They intend to bring a first-hand report on the situation to Annual Conference.

Women's status subject of world conference

An international conference will convene in July in Copenhagen, Denmark, to chart the progress made by the world's women since 1975, International Women's Year.

The meeting, called the 1980 World Conference of the United Nations Decade for Women: Equality, Development and Peace, will take stock of what has been achieved in the first five years of the United Nations Decade for Women, 1976-1985, by reviewing progress made, and obstacles encountered in carrying out the World Plan of Action adopted by the World Conference of the International Women's Year held in Mexico City in 1975.

Shareholder campaign addresses apartheid

For the tenth year in a row, American churches have filed a barrage of stockholder resolutions urging major American corporations to withdraw from activities which support South Africa's apartheid policies.

Thirty-two resolutions have been filed with 29 corporations and banks in the campaign, which is being coordinated by the Interfaith Center on Corporate Responsibility, a related movement of the National Council of Churches. Over 40 religious and educational institutions, owning more than $39 million in stock in the companies in question, have joined in the effort.

Already one of the 1980 resolutions, filed with American Express, has resulted in a new investment policy. After a meeting with representatives of ICCR and two filing denominations, American Express has agreed to "prohibit any further loans through its bank to the South African government and its agencies," according to ICCR Director Timothy Smith. Other corporations targeted include Mobil, Exxon, Bank of America, J. P. Morgan, Ford, General Motors, IBM, Texaco, US Steel and Union Carbide.

"During the past decade, we have seen numerous banks restrict South African lending, a variety of corporations commit themselves to no expansion until apartheid ends, and other companies—such as computer firms—refuse sales that would support apartheid," says Smith.

Unless withdrawn after negotiated agreements, all resolutions are coming up for a vote at the corporations' annual stockholder meetings, most of which are in April or May.

The filers include the National Council of Churches, the American Baptist Churches, the American Lutheran Church, the United Presbyterian Church and the Presbyterian Church in the US.

The Church of the Brethren last year filed a resolution on South Africa with the Union Carbide Corporation. General Secretary Bob Neff reports that the Church of the Brethren did not join this year's campaign because of a decision to limit stockholder resolutions to three areas—transnational corporations, infant formula and militarism. The church's stocks will, however, be voted with the ICCR campaign.

WCC: Church response to peace threats needed

Threats to peace, ranging from the obstacles to free and fair elections in Zimbabwe to armed intervention by the USSR in Afghanistan, were the focus of statements by the World Council of Churches' Executive Committee meeting in France in February.

On Zimbabwe, the committee repeated an earlier WCC appeal to the British government to ensure proper conduct of elections and pointed to "disturbing developments . . . during the implementation of the Lancaster House agreement."

The Committee also expressed "serious concern about the military action by the USSR in Afghanistan as constituting the latest, direct, armed intervention in one country by another," in the context of other developments that create a "new situation."

These developments include flouting of international law, the NATO countries' deployment of 500 "theatre nuclear weapons" in Europe, the growing delusion that any nuclear war can be fought and won and the worsening economic relations between developed and developing nations.

Faced with this sharp deterioration in international relations, especially between the USA and the USSR, the Executive Committee called on the ecumenical fellowship to use its bridge-building capability between nations to the utmost.

While the "Rhodesia (Zimbabwe)" and "Threats to Peace" statements provided the most conspicuous result of the executive committee session, the substance of the meeting was devoted to reviewing the ongoing programs of the WCC, carried out on behalf of some 295 member churches.

This work includes preparation for a major world conference on mission and evangelism to be held this month in Melbourne, Australia; a world consultation this June in Amsterdam on the churches' strategy for combating racism in the 1980s; the formulation of guidelines for Moslem-Christian dialog and an extensive study on the "Community of Women and Men in the Church," to be presented at an international consultation in 1981. The WCC's $10 million aid program in Kampuchea was also reviewed and commended. — ECUMENICAL PRESS SERVICE.

Cuban church hosts Misión Mutua committee

Delayed visas, canceled airplane reservations, and inadequate supplies slowed but did not stop the trip of five Church of the Brethren members to Cuba in February. Four members of the provisional committee of Misión Mutua en las Américas and the committee's Brethren Volunteer Service worker secretary finally arrived in Havana late on the night of February 16 to begin a week's visit with members of Iglesia Cristiana Pentecostal de Cuba (the Christian Pentecostal Church of Cuba). The small denomination could become the partner church in the new program of mutual mission between the Church of the Brethren and a Latin American church approved by the General Board in 1978. Six members of the ICP visited the US in June 1979 and the provisional committee had expected to return that visit in December but visas never were issued.

During their week in Cuba, the visitors, Karen Carter, Merle Crouse, Guillermo Encarnación, Sandy Mason and Grady Snyder, were guests in four of the ICP's 60 congregations and of an ecumenical group in an Episcopal church. They met with pastors and members of about 20 ICP congregations and five other denominations. Above, Karen Carter gets instruction in playing percussion instruments from members of the Camaguey church. The churches the committee visited were filled, and described by Crouse as "happy churches." The nation itself is busily involved in becoming self-sufficient and the group saw much work in reforestation, agriculture and construction of housing, schools and factories. The church, the visitors noted, must be a real believers' church since church people are somewhat restricted in their opportunities and activities. The provisional committee, charged with finding a partner church for the Misión Mutua program, will bring a recommendation to the General Board in June about the direction of the program.

Generous giving enables action on new hospital

The Bethany Hospital Foundation has provided the funding necessary to complete the purchase of the former Bethany Seminary campus and related property in Chicago, the projected site of the new Bethany Hospital. Foundation officials report the action was made possible by generous response to the fund-raising effort for the new hospital.

(The Bethany Hospital Foundation, a separate organization from the Bethany Hospital Board, was created to receive, hold and disburse funds donated for the construction of the new hospital from congregations and individuals.)

As of early March, contributions and pledges totaling almost $100,000 had been received from individuals and congregations in the Church of the Brethren, according to Olin J. Mason, director of church relations. Annual Conference has given the hospital permission to seek $2 million for the new construction. Total cost of the hospital is expected to be $20 million.

Other gifts have been received totaling almost $1.5 million. About $800,000 of that was given by members of the board of trustees, physicians and employed staff of the hospital. Other gifts and pledges have been given by Chicago-area corporations. The goal is to reach $5.5 million from all sources by 1983.

Plans call for erecting the main hospital building on the former seminary site. Groundbreaking is expected later this year.

Selective Service chief addresses church group

Speaking at a specially called meeting of the National Interreligious Service Board for Conscientious Objectors (NISBCO), selective service head Bernard Rostker said he expects 40 percent of American youth to register as conscientious objectors to military service.

Rostker and deputy director James Bond spoke to the ecumenical group in Washington about President Carter's call for peacetime registration. The board of directors of NISBCO, representing 11 denominations, was especially interested in provisions for and expectations of COs.

Both Rostker and Bond said they were "committed to the CO status and to creating a system that is fair and equitable," a phrase both used frequently.

The men said they saw no reason why church agencies, such as Brethren Volunteer Service, cannot be designated as alternate service. Being "recognized as a public service agent" is currently the only criterion. But NISBCO staff member Shawn Perry warned against church agencies becoming arms of the selective service.

Bond asked religious representatives present for further dialog. "We need to consult communities of interest," he said. Selective service leaders are working to form a national citizens advisory board for the system and asked for nominations. "We realize such a group may be an anathema to many here," said Bond. "We need assistance in drawing up guidelines for nominating people to the draft boards and in making up lists to draw from," he said.

Bond stated he was not happy with the work some COs did during Vietnam and he plans to utilize more public agencies and the labor department in developing a job bank. He is also working on federal funding packages as allowances for families in which the breadwinner is drafted. They also plan to add new CO categories, such as nuclear objector for those opposed to atomic war.

The Church of the Brethren, NISBCO and other agencies are currently working with youth who will be eligible for registration. Church of the Brethren peace consultant Chuck Boyer encourages interested youth to file evidence of their CO position with his office. For more information, contact him at 1451 Dundee Ave., Elgin, IL 60120.—Steve Simmons.

underlines

BANDAGES FOR NIGERIA ... Church groups looking for service projects might want to help supply bandages to *Nigeria's Rural Health Program* which has a continuing need for them. Bandages can be made by tearing old sheets (white or colored) into strips three or four inches wide, sewing the ends together with a few stitches, and rolling into two-inch rolls. Place the rolls in bread-wrapper sized plastic bags and close with a fastener. Put five or ten of these bags into a heavy plastic garbage bag and place in a mailing container. For mailing, use a strong cardboard box fastened with strong cord (no tape --the boxes must be opened for customs) or a canvas or denim bag closed with a drawstring and secure knot. (Check with the Post Office for current regulations.) Send parcels to Rural Health Program, CBM, Garkida via Yola, Gongola State, Nigeria. On the contents label write, "Rag bandages for health program. Value $1." On the label, where it requests an alternate address, write, "Box 626, CBM, Jos, Nigeria." Persons in Nigeria say that although postage is expensive, it is still far cheaper than the cost of purchasing ready-made bandages.

KEEPING UP WITH THE ENCYCLOPEDIA ... At the end of March, a total of $134,206 had been given or pledged for the *Brethren Encyclopedia*. Planners hope to have the entire $150,000 needed for the project collected or promised by May 25, Pentecost. Contributions may be sent to Brethren Encyclopedia, 6611 Germantown Ave., Philadelphia, PA 19119.

REUNION AT FALFURRIAS ... A reunion is planned in August for all Brethren Volunteer Service workers who worked in *Falfurrias, Texas*. Exact dates will be announced later.

SUMMER VOLUNTEERS NEEDED ... College age volunteers interested in experiencing Christian community as lived by the *Reba Place Fellowship* are invited to apply for positions at Reba Place. Volunteers are needed between June 15 and Aug. 22 with skills in housekeeping, childcare, arts, crafts and recreation leadership, painting and decorating, construction, Spanish, bicycle repair. Volunteers will receive room and board plus a small allowance. Apply to Reba Place Fellowship, 737 Reba Pl., Evanston, IL 60202, or telephone (312) 475-2551. . . . Young adult summer volunteers are also needed by the *Falfurrias* (Texas) *church* to work with congregational and community youth activities. The church is bilingual and bicultural but the volunteers do not necessarily need to know Spanish. The volunteers should be able to play guitar, lead music, help with recreation, lead Bible study. Room and board and a small allowance will be provided. For more information, contact Goby Vargas, 402 W. Allen, Falfurrias, TX 78355.

ON EARTH PEACE AT CONFERENCE ... The *14th On Earth Peace Assembly* will meet Annual Conference Sunday from 7 to 10 a.m. to discuss "The Church of the Brethren in a Turbulent World." The assembly will be held in the William Penn Hotel Grand Ballroom. A continental breakfast will be served. Professional groups will meet for breakfast at 7 a.m. Saturday in ballrooms 3 and 4 of the Hyatt House. Tickets will be available at the Annual Conference ticket sales area.

special report

For Hispanic presence: The kairos mom

By Harriet Z. Blake

Laughing, crying, clapping, for more than an hour 44 Brethren listened to and shared heartfelt words testifying to the importance of the 36 hours we had just spent together. Because this was a meeting of Hispanic, Anglo and black Brethren, some speeches were in Spanish, some in English. All were translated for those dozen or so of us who are not bilingual.

Too soon, it seemed, it was time for the closing prayer and a chorus of "Alleluia," whose words and melody were familiar to us all. As we sang, a few people began clasping hands with their neighbors, forming a circle which eventually included everyone in the room. The individuals had been drawn together in unity in the spirit of Christ.

It was an appropriate ending to the Consultation on the Hispanic Presence in the Life and Ministry of the Church of the Brethren. When the 44 participants had gathered at the New Windsor Service Center Friday night, March 7, for the opening session, it was anybody's guess where we would be by Sunday noon. The warm hugs and handclasps, the promises to "See you again," and prayers of "God bless you," that followed when the fellowship circle broke indicated that the 25 Hispanic Brethren and the 19 non-Hispanic Brethren had come to know and appreciate each other deeply during the weekend.

The weekend was full of opportunities for getting to know each other—informal moments over meals, around the piano, on the volleyball court, at the coffee urn, and structured times during small group meetings, formal presentations and talk-back sessions.

Sharing and presentations centered around the focuses of the conference—How can the Church of the Brethren minister effectively with Hispanic persons and be more sensitive to the concerns of the Hispanic community? And, how can Hispanic persons have an impact on the life and ministry of the church?

Some people might wonder why the Church of the Brethren, a traditionally rural, ethnic German church, should be concerned about ministry with and to Hispanics. General Board staff members Wil Nolen and Merle Crouse, who worked with Brooklyn's Phill Carlos Archbold to organize the consultation, point out that there is "a growing Hispanic family" within the Church of the Brethren and at least five congregations are doing all or part of their ministry in Spanish—Castañer, Puerto Rico; Falfurrias, Texas; Douglas Park, Ill.; Miami (Fla.) Community church and Brooklyn, N.Y.

In addition, Hispanics will soon be the largest minority group in the United States and that fact must have meaning for the church. "The ministry of the church does not happen in a vacuum—it always happens in relationship to the historical events in the nation," said Ruben Armendariz, professor of ministry and director of Hispanic studies at Chicago's McCormick Theological Seminary during his keynote speech Saturday morning.

Participants in the consultation were obviously in agreement that now is the time—"the kairos moment"—for the church to be involved in confronting the very questions posed by the planners.

Answers emerged quickly. During a Saturday morning session, four small groups drew up lists of priorities for the mission of the church in the 1980s with Hispanic persons in the US. The lists ranged from providing written resources about the Church of the Brethren in Spanish to identifying and developing leadership among Hispanics. A priority item on every list was raising the awareness of non-Hispanics about Hispanic persons, culture and issues.

The consultation itself was an education on that point. We non-Hispanics learned many important lessons. One was that while all Hispanics share a common language, their culture, history and even the way they speak the common language differ. Puerto Ricans, Mexican-Americans, Cuban-Americans, Ecuadoreans, Panamanians (all represented at the conference) are different from each other.

But we did more than learn lessons. We also shared gifts with each other—and both groups seemed glad to give and receive.

The Brethren theology of peace and servanthood, our own heritage as an ethnic minority, a respect for persons and their identity, a theology of diversity—these were among the gifts the Anglos offered to the Hispanics.

What gifts did the Hispanics offer? Rene Calderon, a Bethany Seminary student originally from Ecuador, suggested several possibilities—a ministry of presence, help in overcoming stereotypes, new ways of living. "We live life fully—intellectually, materially, emotionally, from the heart," he said. "Most Brethren live from the head." Hispanics could also help Brethren learn new meanings of time. "Life is not a schedule but is to be lived fully in the moment."

It is difficult to judge what the most significant outcome of the consultation will be. For some people, it will have been the opportunity to know better some persons who are different from themselves, yet one in the Spirit of God. For the church as a whole, the formation of an advisory committee of five Hispanics and two non-voting Anglos may prove most significant. Chosen were Juan Cruz of

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Para la presencia Hispana: El momento kairos

Risas, lágrimas, aplausos. Por más que una hora cuarenta y cuatro hermanos escucharon y compartieron palabras de sentimiento profundo, indicando la importancia de las treinta y seis horas que habían participado juntos. Algunos hablaron en español, otros en inglés, desde que era una reunión de una variedad de personas. Había traducción para los que no eran bilingües.

Demasiado pronto parece, llegó el momento de despedida, con la oración de clausura y el coro, "Aleluya," palabras y música que todos conocíamos. Cantando, algunos empezaron a formar una cadena de manos, formando así un círculo que llegó a incluir a todos en la sala. El espíritu de Cristo se manifestaba en la unidad que todos sintieron.

En esta manera apropriada se concluyó la Consulta sobre la Presencia Hispana en la Vida y Ministerio de la Iglesia de los Hermanos. Al iniciarse la primera sesión

moment

Elgin, Ill.; Guillermo Encarnación of Castañer, P.R.; Ismael Figueroa of Lebanon, Pa.; and Tom Perry of San Diego, Calif. An Hispanic woman is yet to be chosen from the Falfurrias, Texas, area. Anglos on the committee are Karen Calderon of Bethany Seminary and the Parish Ministries Commission staff person related to Hispanic ministry. At this time, that is Merle Crouse.

Among the assignments given the committee by the conference was to press for the appointment of an Hispanic General Board staff member to be an advocate for Hispanic concerns in General Board programming. The conference also approved an objective asking for a General Board program related to Hispanic ministry. That request was fed into the Board's objective-setting process the next week.

Introducing Sunday morning's closing session, Tom Perry commented, "This is the beginning of the end." From the back came the cry, "It's the end of the beginning." So be it! Amen! ☐

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en la noche del viernes, 7 de marzo con los 44 personas en el Brethren Service Center en New Windsor, no se podía imaginar que iba a pasar antes de finalizar la reunión el domingo. Los abrazos fuertes, las promesas de "nos veremos," y las despedidas de "Dios le bendiga" que se expresaron al romperse el círculo, mostraron que 25 hermanos hispanos y 19 hermanos no hispanos se habían conocido y habían llegado a apreciarse mutuamente durante el fin de semana.

Había amplia oportunidad de concerse — momentos informales durante las comidas, en la cancha de voleybol, alrededor el piano o la cafetera y, durante los tiempos estructurados para conferencias formales y para diálogo en grupos pequeños y en sesiones plenarias.

Las conferencias y los tiempos de diálogo se enfocaron en los temas de la consulta: ¿Cómo puede la Iglesia de los Hermanos hacer ministerio eficazmente con el pueblo hispano y hacerse sensible a los intereses de la comunidad hispana? y ¿Cómo puede la membresía hispana hacer impacto en la vida y el ministerio de la Iglesia?

Talvez alguien se preguntaría ¿porqué la

Music from both the Hispanic and non-Hispanic traditions enlivened the Consultation on Hispanic Presence. **Top,** *Tom Perry of San Diego plays the piano during an informal late-evening session of Hispanic music. Joining the music making were (from left) Ismael Figueroa, Lebanon, Pa.; Juan Cruz (hidden), Elgin, Ill.; Ofelia Rodriguez, Castañer, P.R.; and Nieves Lopez, Dayton, Ohio.* **Bottom left:** *Guillermo and Gladys Encaración of Castañer provided significant leadership. Guillermo preached (in Spanish) during Sunday worship and Gladys led music throughout the consultation.* **Bottom right:** *Carmen Torres Boaz of San Diego summed up the sentiments of many people during the Sunday morning sharing: "This conference has afforded us the opportunity to come together. You share your heritage with me and I share my heritage with you and that's beautiful. Even in our differences, we're together in our love for each other and our love for our Savior, who died for us all."*

La música tradicional de los hispanos y Norteamericanos animó Consultasobre la Presencia Hispana. **Arriba:** *Tom Perry de San Diego, toca el piano durante una sesión informal de música hispanica. Participando en la musica son (desde izquierda) Ismael Figueroa, Lebanon, Pa.; Juan Cruz (no asoma) Elgin, Ill.; Ofelia Rodriguez, Castañer, P.R.; y Nieves Lopez, Dayton, Ohio.* **Abajo al izquierdo:** *Guillermo y Gladys Encarnación de Castañer provéo un liderazco significante. Guillermo predicó en Espanól durante el culto del Domingo y Gladys dirigió la música durante toda la Consultación.* **Abajo al derecho:** *Carmen Torres Boaz de San Diego resumió los sentimientos de muchos personas duranta el intercambio en el culto; "Esta conferencia nos se ha hecho posible reunirnos. Uds. comparten de su heredad conmigo, y ya comparto de la miá con Uds. y eso es hermoso. Aún en nuestras diferencias, somos unificados en nuestro amor el uno para el otro y en al amor para nuestro Salvador, quien murió por todos."*

Iglesia de los Hermanos, siendo tradicionalmente rural y alemán en su origen, se preocupa del ministerio hispano? Wil Nolen y Merle Crouse, funcionarios de la Junta General quienes trabajaron con Phill Carlos Archbold de Brooklyn en la organización de la consulta, explican que hay un aumento en la familia hispana dentro de la Iglesia y que hay por lo menos cinco congregaciones que ofrecen todo o una parte de su ministerio en español. Son Castañer en Puerto Rico, Falfurrias en Texas, Douglas Park en Chicago, Miami Community en Florida, y Brooklyn en Nueva York.

Además, es evidente que dentro de pocos años los hispanos van a ser el grupo de minoría más grande en los Estados Unidos, un hecho importante para la iglesia. "El ministerio de la iglesia no se lleva a cabo en un vacío, siempre se hace en relación a los acontecimientos históricos del país," dijo Rubén Armendariz, profesor de ministerio y director de estudios hispanos en el Seminario Teológico McCormick en Chicago, durante su conferencia en la mañana del sábado.

En la consulta los participantes se acordaron que ahora es el tiempo llamado, el momento "kairos," cuando la iglesia debe responsabilizarse a confrontar los temas señalados por los organizadores.

Rápidamente se asomaron respuestas. En una sesión del sábado, cuatro grupos de diálogo formaron una lista de prioridades para la misión de la iglesia con hispanos en los Estados Unidos durante la década los 80. Se incluyeron la producción de materiales en español que tratan de la Iglesia de los Hermanos. También había el desarrollo de líderes hispanos y la concientización de los no hispanos acerca del mundo hispano—la cultura, el carácter y los valores, lo que son sus preocupaciones.

La consulta misma tenía un impacto educativo. Para los participantes no hispanos había cosas importantes que reconocer. Por ejemplo, aunque todos los hispanos hablan un idioma, representan una variedad de diferencias en su cultura, historia y aun en su manera de hablar. Los puertorriqueños, méxico-americanos, cubanos, ecuatorianos y panemeños (todos representados en la consulta) son distintos.

Pero aprender cosas nuevas no era todo. También se compartieron dones, y parece que todos, hispanos y no hispanos, gozaron en dar y recibir.

La teología de los Hermanos de paz y servicio, la herencia antigua de ser una minoría étnica, el respeto para personas y su identidad, la teología de diversidad, todos son dones que la iglesia no hispana ofrece al hispano.

Y ¿Qué ofrecen los hispanos? René Calderón, estudiante del Seminario de Betania de origen ecuatoriana, sugerió varias posibilidades: el ministerio de su presencia, ayuda en cambiar imagenes dañinas de otros grupos, conocimiento de valores nuevos para la vida. "Vivimos la plenitud de la vida, intelectualmente, materialmente, con las emociones, con el corazón," dijo. "La mayoría de los Hermanos viven por la cabeza." Del hispano los Hermanos pueden apreciar algo nuevo acerca del valor del tiempo. "La vida no es un horario sino una totalidad que hay que vivir de lleno en cada momento."

Es difícil distinguir lo que será el resultado más significativo de la consulta. Para algunos sería la experiencia de conocer mejor a personas de origen distinta pero de la misma casa en el Espíritu de Dios. Para la Iglesia en general, posiblemente lo más importante será la formación de un comité asesor de cinco hispanos y dos anglos sin voto. Los escogidos para el comité son Juan Cruz de Elgin, Illinois; Guillermo Encarnación de Castañer, Puerto Rico; Ismael Figueroa de Lebanon, Pennsylvania; y Tom Perry de San Diego, California. Una mujer hispana para el comité será nombrada por la iglesia en Falfurrias, Texas. Otros en el comité son Karen Calderón del Seminario Betania y el funcionario de la Comisión para Ministerios Parroquiales que lleva responsabilidad para obra hispana. Actualmente, es Merle Crouse.

El comité se comprometió a trabajar con la Junta General para que un hispano sea empleado para la responsabilidad de asuntos hispanos en el programa de la Junta. También la consulta aprobó un objetivo para la programación de ministerios hispanos por parte de la Junta General. La semana siguiente, el objetivo se encontró en el proceso de la Junta General que está seleccionando sus prioridades para los próximos años.

Al abrir la última sesión de la consulta, la del domingo, Tom Perry dijo, "Este es el principio del fin." Una voz de la sala gritó: "Es el fin del principio." ¡Asi sea! ¡Amen!—*traducido por Merle Crouse*

outlook

New election procedures in effect for 1980 AC

In accordance with new election procedures approved by the 1979 Annual Conference, a biographical ballot twice the usual size is being distributed across the denomination in anticipation of Annual Conference elections.

The past several years, only the Standing Committee delegates have received the ballot which lists four names for each office. Standing Committee has then voted by mail to narrow the field so that the biographical ballot mailed to congregations and published in MESSENGER has been half the size of this year's.

The 1979 Annual Conference action changed that. To enable the church as a whole to know better those persons nominated for office, the full ballot is being distributed and publicized. Standing Committee will eliminate half the nominees during voting at its first session Sunday, June 22. The smaller ballot will then be presented to all Annual Conference delegates for voting later in the week. The Nominating Committee plans to introduce the ballot with slides of each of the nominees.

Another change in the election process (approved by two-thirds of the delegates at the Seattle Annual Conference) is the procedure for nominating persons from the floor. Persons may be nominated by name only, without the addition of biographical information or personal endorsement as has occurred in the past. Printed biographical material will be handed out to delegates about any persons nominated from the floor.

The positions to be filled by Annual Conference are moderator-elect, three General Board district representatives, two General Board at-large representatives, one Annual Conference Central Committee member, one member of the Committee on Interchurch Relations, and two electors of Bethany Theological Seminary, one from among the clergy, one from among the laity.

Nominated for position of moderator elect are **Doris Cline Egge**, 56, Roanoke, Va.; **Earle W. Fike Jr.**, 49, Elizabethtown, Pa.; **Arlene Ringgold May**, 60, Timberville, Va., and **David L. Rogers**, 50, North Manchester, Ind.

Nominated for district representatives to the General Board are **H. Fred Bernhard**, 39, Gettysburg, Ohio (Southern Ohio);

Carmen Torres Boaz, 51, San Diego, Calif. (Pacific Southwest); **Everett M. Fasnacht,** 67, Peace Valley, Mo. (Southern Missouri-Arkansas); **Gary Jones,** 45, Lincoln, Neb. (Western Plains); **Alan Kieffaber,** 40, McPherson, Kan. (Western Plains); **Melanie May,** 25, Timberville, Va. (Shenandoah); **Janet Mitchell,** 28, Fort Wayne, Ind. (Northern Indiana); **Robert G. Statler Mock,** 53, Nampa, Idaho (Idaho-Western Montana); **Dorothy Garst Murray,** 64, Roanoke, Va. (Virlina); **Josephine Spangler Wampler,** 49, Mountain City, Tenn. (Southeastern); **Don Westmoreland,** 47, Eglon, W.Va. (West Marva); **Randall Lee Yoder,** 33, Kokomo, Ind. (South/Central Indiana).

Nominated for at-large representatives to the General Board are **Karen Gorden Calderon,** 33, Oak Brook, Ill.; **Barbara Davis Enberg,** 58, La Verne, Calif.; **Paul E. Grout,** 34, Custer, Mich.; **William A. Hayes,** 52, Baltimore, Md., the only incumbent General Board member on the ballot; **J. Paul Jewell,** 57, Kansas City, Kan.; **W. Hartman Rice,** 58, Columbia City, Ind.; **Byron J. Wampler Jr.,** 57, Jonesboro, Tenn.; **Martha Yamasaki,** 61, Yoncolla, Ore.

Nominated to Annual Conference Central Committee are **Evelyn Barkdoll Frantz,** 52, Harrisburg, Pa.; **Galen A. Heckman,** 40, Richmond, Va.; **Leona Dell Ikenberry,** 53, La Verne, Calif.; **Linda C. Johnson,** 30, Ellicott City, Md.

Nominated to the Committee on Interchurch Relations are **Estella Boggs Horning,** 50, Lombard, Ill.; **John D. Long,** 65, New Holland, Pa.; **Eleanor Garner Rowe,** 47, Ellicott City, Md.; **Jane Copsey Shepard,** 47, Portland, Ore.

Clergy nominated for elector of Bethany Theological Seminary are **Larry C. Graybill,** 32, Pottstown, Pa.; **J.D. Glick,** 38, Troy, Ohio; **Alice Martin-Adkins,** 30, Champaign, Ill.; **Stephen B. Reid,** 27, Atlanta, Ga.

Laypersons nominated for elector of Bethany Theological Seminary are **Louise Baugher Black,** 53, Elizabethtown, Pa.; **Helen Bowman Moore,** 47, Dayton, Va.; **Anne Haynes Price,** 43, Laguna Beach, Calif.; **Esther Fern Rupel,** 55, West Lafayette, Ind.

Three copies of the complete biographical ballot, containing biographical sketches of the nominees, were mailed to each congregation in mid-February. Copies are also available from the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120.

Brethren grant assists Love Canal advocacy

A grant of $4,000 has been made from the Brethren Emergency and Disaster Fund to the Ecumenical Task Force in Niagara Falls, N.Y., which is addressing the disaster of Love Canal. This is the second grant made to the task force. The first, for $1,000, was made last spring.

The Ecumenical Task Force is an association of religious groups in Niagara County and western New York which have joined together to address the Love Canal disaster from a religious and ethical standpoint. Among the task force's roles is advocacy efforts on behalf of the residents of the affected area.

The Love Canal disaster resulted when the Hooker Chemical Company used an old canal in Niagara Falls as a dump for highly toxic chemical wastes. The chemical dump was later covered and sold to the city's board of education. A school was built on the site of the dump and houses soon sprang up in the area.

Much later, residents, particularly children and pregnant women, noted an unusually high number of physical problems that have been traced to exposure to chemicals leaking from the canal.

The state of New York has purchased the homes of several hundred families nearest to the canal to enable them to evacuate the area but the problem continues to affect families in areas where evacuation has not yet been negotiated. The disaster is not only a health disaster but an economic one for the families, whose entire financial assets may be represented by a house now unsalable.

The Ecumenical Task Force is committed to addressing itself not only to the problems of the Love Canal disaster but also to providing an advocacy voice that will contribute to long-range solutions to the chemical waste problem throughout the country.

Healing arts conference scheduled this summer

A two-day conference on The Church and the Healing Arts is scheduled at Pennsylvania's Elizabethtown College, June 30-July 1, sponsored by the Brethren Health Education Foundation.

The primary objectives of the conference are to review trends and developments in the healing arts, to examine the role of the liberal arts college in the healing arts and the curricular needs and developments; and to look at the role of the church in the healing arts, especially addressing religious, ethical and moral issues.

Educators, health professionals in medicine, nursing, and allied health fields, and those interested in religious, ethical, and moral issues in the healing arts can obtain further information regarding registration from Jackie Driver, Healing Arts Conference Co-Director, 1451 Dundee Ave., Elgin, IL 60120.

Ecumenical work engages Brethren across nation

The Committee on Interchurch Relations has recently tried to discover the areas where Brethren other than General Board staff members are having influence through ecumenical involvement.

The list submitted reveals Brethren active in state councils of churches in California, Minnesota, Ohio, Pennsylvania, Virginia and Washington and in many regional and city councils. At least a dozen clergy list involvement in area ministerial associations. Interfaith and interchurch networks and organizations involve a dozen more, often on specific projects such as peace, hunger or media awareness.

The list shows a number of Brethren employed as staff of ecumenical organizations with 10 employed by the Education and Fund-Raising Unit of Church World Service (CROP). At the national offices in Elkhart, Ind., Lila Wright McCray is in program interpretation and community affairs and John Metzler Jr. is in financial management. Employed as directors of CWS/CROP regional offices are Wesley Albin, Eastern Pennsylvania; Elvin D. Frantz, Kansas; Terry Grove, New Jersey; Max Gumm, Iowa; Dennis Metzger, Illinois; Tim Speicher, Metropolitan Washington/Baltimore; Roma Jo Thompson, Mid-Atlantic. Mary Little is secretary in the Mid-Atlantic office.

Other Brethren staffing ecumenical agencies include Myron S. Miller, executive of the Virginia Council of Churches; Harold B. Statler, executive of the Indiana Council of Churches; and Jesse H. Ziegler, executive of the Association of Theological Schools in the United States and Canada.

In Marienborn, memories linger

In a picturesque German setting—medieval towns, fertile farms, ancient castles atop the hills, fairy tale forests—there still lingers in Marienborn the memory of the Brethren and their beginnings.

by Kenneth I. Morse

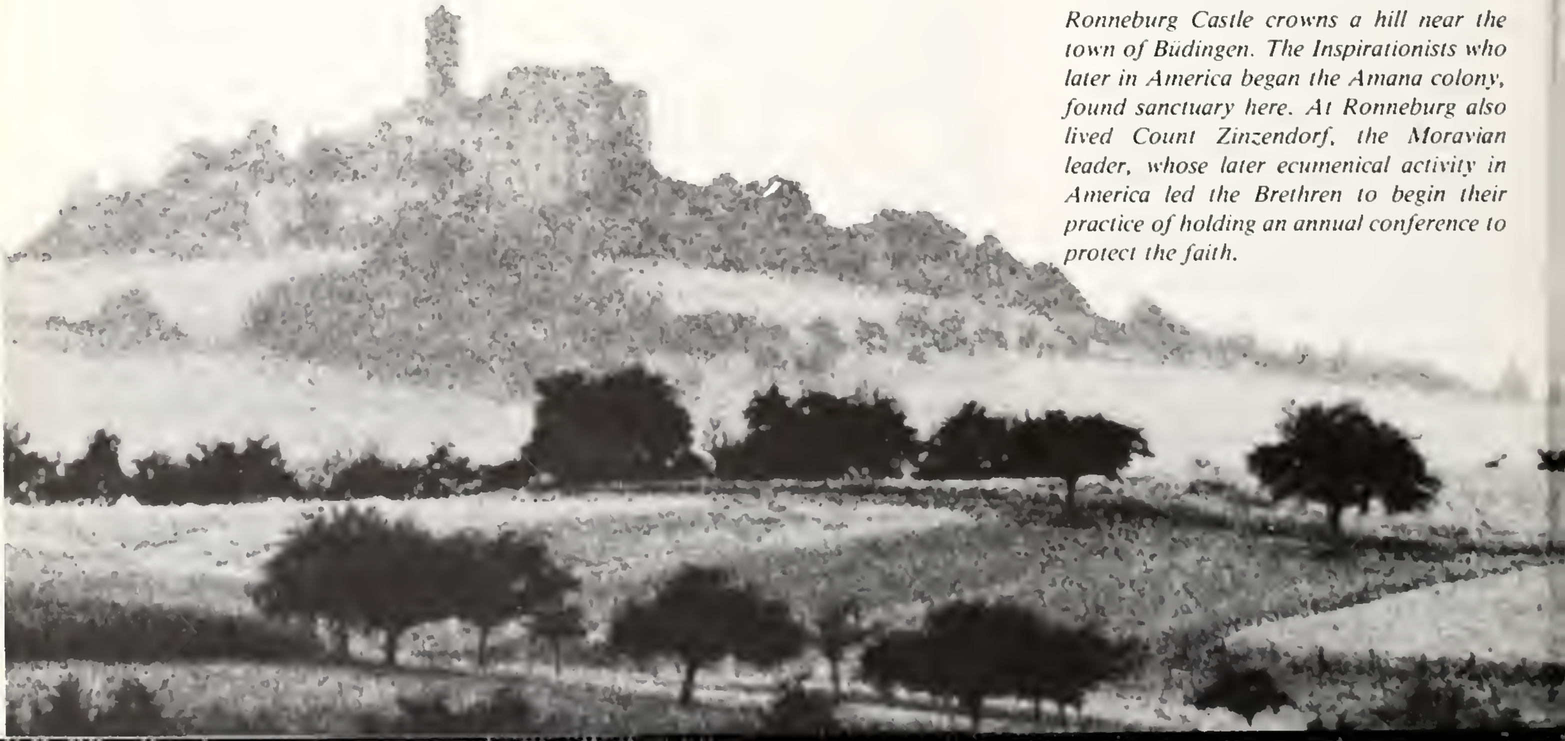
Thousands of American tourists, including several hundred Brethren, will land at Frankfurt's international airport this summer, ready for European tours that feature the Oberammergau Passion Play. Few of the Brethren may be aware that within 30 miles of Frankfurt, an hour's journey by car, in a picturesque rural area filled with beauty and charm, is a medieval town and two castles which were once the setting for important events in Brethren history.

Brethren records refer to this area as "Marienborn," but you may look in vain for that designation. In the 18th century there was a large manor house known as Marienborn, but all that remains today, hardly noted except on local maps, are some buildings used by an agricultural school. The traveler should instead head for Büdingen, a town northeast of Frankfurt, and just a few miles north of Gelnhausen. This small town comes complete with a circular castle surrounded by sandstone walls with crenelated towers. It rests quietly in a valley cradled by forested hills, yet adjacent to rolling fields. It is a good place to begin—and end—your visit to the area where a second fellowship of Brethren gathered just a few years after the church began in 1708 in Schwarzenau.

Brethren and other Pietists came here between 1708 and 1714 looking for religious freedom. They were encouraged by an edict published in 1712 by Count Ernest Casimir of Ysenburg and Büdingen assuring tolerance to religious dissenters. They congregated, not in Büdingen, but in three or four villages nearby. The settlers were at first made welcome and might have avoided trouble if they had kept entirely to themselves. But their public baptisms were considered illegal, and they were treated with suspicion when they began to win converts among the local citizens.

A proper entrance to the oldest part of Büdingen is through the Jerusalem gate, so named because it was built by a former count of Büdingen in remembrance of his pilgrimage to the Holy Land. Once inside, among the old half-timbered houses, you can quickly locate the central market square with its 15th century city hall. Nearby is St. Mary's Church, built over hundreds of years, beginning in 1370. From here it takes only a few steps to reach the castle with its outer and inner courtyards. You observe quickly that the castle buildings have curved walls, and you can easily imagine how it must have looked some 500 years ago, surrounded by a moat and with a high circular tower from which to watch over the countryside.

Inside the inner courtyard there are splendid examples of architectural types ranging from a low Romanesque archway



Ronneburg Castle crowns a hill near the town of Büdingen. The Inspirationists who later in America began the Amana colony, found sanctuary here. At Ronneburg also lived Count Zinzendorf, the Moravian leader, whose later ecumenical activity in America led the Brethren to begin their practice of holding an annual conference to protect the faith.

to a lovely Gothic chapel and several Renaissance rooms.

Be sure to take a guided tour of the castle, even if you cannot understand German. Many guides also speak English and will be glad to help you appreciate the castle's art treasures. There are interesting fresco paintings that had once been painted over but later restored. The design on one wall uses insignia from two different ruling families who were united by marriage. On a less happy note, consider the metal stocks in which prisoners were placed. At one time, our guide told us, any red-haired woman was in danger of being regarded as a witch and treated in this manner. The entire castle is not open to visitors, however, since it is the residence of the present prince and provides living quarters for his family and guests.

The early Brethren, who lived nearby, had their homes in small villages along with tradespeople and farmers. Most road maps will identify Düdelsheim on a major road a few miles east of Büdingen. It is a quiet village today, in which the buildings, old and new, are neatly kept. Many are the homes of farmers who tend the rich fields nearby. Peter Becker and his wife once lived in Düdelsheim, as did Martin Lucas, a button-maker.

In the beginning, however, most of the Brethren were settlers who sought refuge from persecution. Their troubles with the authorities in the Büdingen district began when they gathered, early on a summer day in 1711, for a baptismal service "in the broad daylight." This simple service took place near Düdelsheim in the Seeme Brook, a small stream that also flows through the castle area in Büdingen. Everything that happened on that morning was critically observed by local church leaders, who reported the service in detail, including the manner of baptism, the questions asked and the hymn sung.

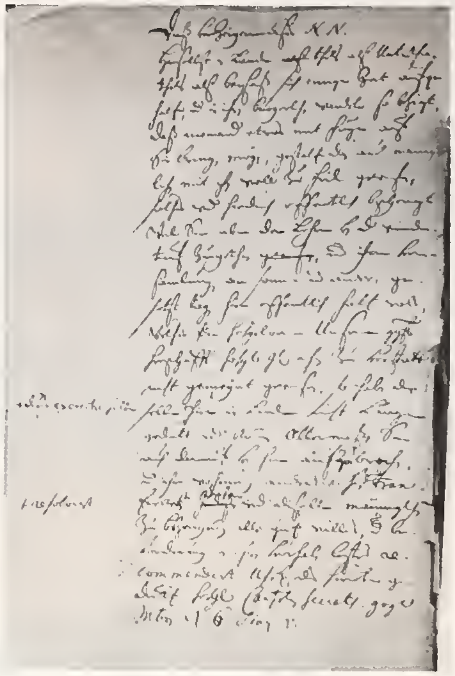
Despite the fact that Alexander Mack, the visitor who conducted the service, was warned to "avoid the territory," he returned a month later for a second baptism, and a year later, in 1712, for a third baptism, after which he had to promise not to return. But a fourth baptism took place at Düdelsheim in 1714 when John Naas baptized Peter Becker and his wife—local citizens—and Gottfried Neumann, who later became a Moravian hymn writer.

Top: *Seeme Brook, near Düdelsheim, was the scene of several Brethren baptisms from 1711 to 1714. When John Naas baptized local citizens Peter Becker and his wife, the Büdingen authorities pressured the Brethren renegades to move elsewhere.*
Above: *The Jerusalem Gate forms a proper entrance into the ancient town of Büdingen.*

This event, involving local subjects of the Count, proved too great a strain on his tolerance, and soon the Brethren were all pressed to go elsewhere. Many of them lived in Düdelsheim; several in Himbach, a small village nearby where Mack stayed during his visits; and still others in Eckharthausen, another village close by. By stopping to observe gravestones in church cemeteries in this area, a traveler may recognize such familiar Brethren names as Holsinger, Diehl, Petry, Holzapfel and Preiz.

Just as in Schwarzenau, Brethren soon found themselves neighbors to other separatist groups seeking freedom of worship. The Inspirationists, under the leadership of Eberhard Louis Gruber and John Frederick Rock, gathered here and remained active in the area for many years. It was Gruber who posed the "ground-searching questions" that Mack answered in a booklet published at Schwarzenau. Present-day Brethren will be more familiar with the American descendants of the Inspirationists, who founded and developed the Amana colonies in central Iowa.

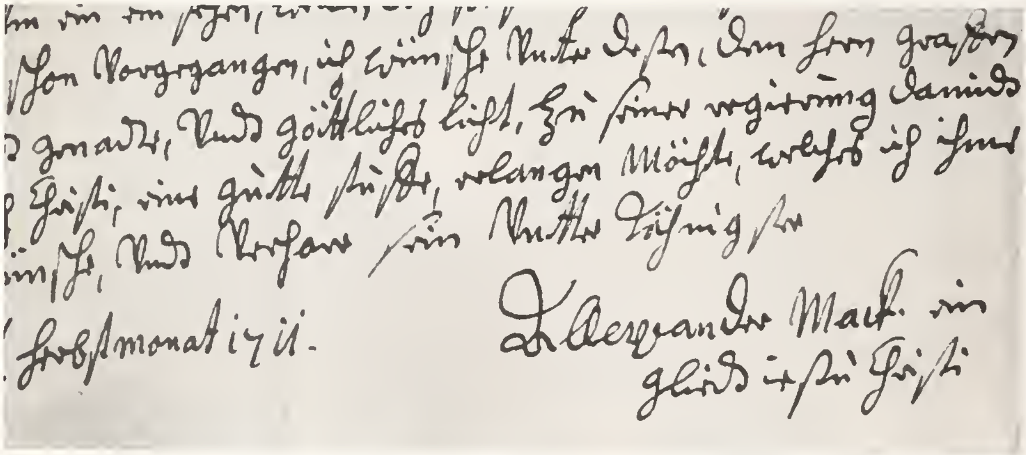
Not many miles from the villages where Brethren lived for a few short years is



Right: *The Büdingen archives yield a footnote to Brethren history: a sort of "passport" prepared by the Marienborn government for the Brethren when they left the area in 1715. It speaks highly of the group and commends them to others—their Anabaptist activities being the only exception.*

Below: *An original letter bearing the signature of Alexander Mack is found in Büdingen Castle. In it, Mack defended his activity in baptizing a local girl.*

Bottom: *Büdingen Castle is a delightful hodgepodge of architectural types, ranging from a low Romanesque archway to a Gothic chapel and Renaissance rooms.*



another castle, one that can be seen from quite a distance since it raises its walls and tower from the top of a high hill. The visitor approaches it from the village of Ronneburg, for which it is named, by a winding road. One can easily understand why it was begun here in the 13th century, for its high tower commands the whole countryside and its buildings were once protected on all sides by a moat and battlements. Through the centuries it has been maintained and extended, first by feudal lords, then by the counts of Büdingen. Recently restored and renovated, it is a popular tourist site that can be visited for a small admission fee.

The castle is of interest to Brethren because of the activities of both the Inspirationists, who found sanctuary within its walls shortly after Brethren left the area, and its association with Count Zinzendorf, the well-known Moravian leader who lived here with some of his people until he founded a new Moravian community just a few miles away. A visit to Ronneburg castle will reward any traveler who can climb to the top of its tower for an unsurpassed view, or who delights in its attractive rooms representing centuries of activity in various arts and trades. For example, one can see samples of music printing with early types of notation.

Yet the castle's chief appeal may be as a haven of religious liberty, best exemplified in the chapel known as the Zinzendorf room, which, quite in contrast to the ornate chapel in Büdingen castle, resembles the interior of a simple meetinghouse. It is not surprising that in this room there are pictures of the Amana Colony buildings in Iowa (where there is a Ronneburg Inn), or that it seems well adapted to the simple services of the Moravians.

Speaking of the Moravians, let me suggest another short stop for the Brethren tourist, this time to see some of the stone buildings in a Baroque style that remain from the community that Zinzendorf established nearby, which was called Herrenhaag. On a recent visit we were pleased to find in one of the buildings several plans for other Moravian communities in places we recognized, such as Lititz, Pa., and Winston-Salem, N.C.

One final visit is a must for Brethren. Returning to the castle at Büdingen, you

(Continued on page 30)

I always liked boats anyway

by Nancy Werking Poling

Noah had always wished he lived nearer the sea. He had a fascination for boats. As a child he liked to build model boats out of wood scraps. So God's words, "Build yourself an ark," didn't upset him all that much. Noah delighted in constructing the craft and hardly noticed that his neighbors were laughing. He did start to feel a little foolish, though, sitting in the captain's cabin, not far enough away from the noisy, smelly animals, waiting for the rain to fall. He had about decided that if it didn't rain by the eighth day he'd unload everybody and turn the ark into a giant playhouse for the neighborhood kids. But it did start to rain by the seventh day aboard, and Noah felt the anticipation of a long voyage that only a sea captain could really understand.

Abraham had been feeling restless lately. The family hadn't moved for awhile. The grazing lands were shrinking, and there wasn't enough water around to last much longer. Besides Haran was starting to seem like a drag. So he was kind of relieved when God said, "Leave your country and go to another land which I will show you."

I've always been impressed by the faith many of those Old Testament characters must have had—old Sarah waiting for a baby, Moses leading the Israelites across the wilderness. I have spent much of my adult life disgusted with myself for my lack of faithfulness, envious of everyone else who seemed faithful; ancient and modern.

I envied the middle-aged mother of two. She felt called to the ministry, and her husband supported her decision to go to seminary. They quit their jobs, sold their farm and moved to a strange city. He worked in an unsatisfying job to support the family. They both acted as though it were no big deal to be trading their former security for the financial uncertainty of an unchartered future. I marveled and said, "I sure wish I had faith like that."

And I know a young man who lost his wife in an automobile accident. With courage he took on the many responsibilities of a single parent. Although he obviously mourned his wife's death, he continued to be involved in the church and community. I marveled and said, "I sure wish I had faith like that."

An elderly woman in the church observes who is absent from the fellowship on Sunday mornings. She sends cards to those who are ill, and notes saying she has missed them to others who did not attend. She seems always to be caring about others, despite her own declining health. I marvel and say, "I sure wish I had faith like that."

When I ask any of these people how they have managed to respond to life with faithfulness, they deny that they deserve any credit. The seminary couple chuckles and says, "It seemed like the right thing to do." The wifeless young father says, "I guess we just have to go on living." The woman who's sure to miss you on Sunday morning responds, "Oh, I have to have something to keep me busy." They all consider themselves undeserving of any admiration I may feel toward them.

Maybe they are right. Maybe they have not chosen faithfulness; rather they have been *chosen and prepared* to respond in faith.

This thought came to me in the midst of a decision my family made. Three years ago my husband was feeling restless in the pastorate he had held for seven years. One vocational possibility was for him to go to graduate school on the other side of the country. It seemed like an adventure to me, so I was ready to take off. We left the little farm which had once seemed so precious. We each left secure jobs and dear friends. Some acquaintances asked, "You mean you're selling almost everything to go to a place you've never been before? And you don't even have a job?"

I couldn't understand why, but some were impressed by our faith. To me, moving across the country was the only logical thing to do. It was just another adventure in my life. Others were examples of faithfulness, not I.

Then it struck me. Maybe from time to time we all, even I, do acts which are evidence of faith. But those acts go unnoticed in our own lives because we have responded in what feels like the only logical way. "Oh, I have to have something to keep me busy." "I guess we just have to go on living." Could it be that faith is sometimes a natural extension of how God has already worked in our lives? It is not so much that we are faithful as that God has cultivated our potential for faithfulness. God could have been working in recent events so that when the call to ministry came the positive response would seem like natural response. God could have spent all of a person's life preparing that person to handle a crisis. All of us, even I, do acts of faith . . . even as we confess our faithlessness.

Noah probably would have said, "I always liked boats anyway," and Abraham might have told some who were amazed at his faith, "It was just something I felt like I had to do." ☐

Nancy Werking Poling is a member of the York Center congregation, Lombard, Ill.

When you visit the sick

by Ruth Davidhizar

"I was sick and you visited me . . . " (Matt. 25:36). The gospel teaches us to visit the sick, even making it a requisite for the privilege of sitting at the right hand of Christ in his glory. Brethren laypersons and clergy alike set high value on attending to this Christian duty. But how many of us carry it out effectively? How many of us go to the sick room for the patient's benefit alone? How many of us, instead, burden the patient with our own problems or, with ill-chosen words or thoughtless comments, leave the patient feeling worse than before?

Definitely there is an art to visiting the sick. As a nursing instructor I have heard many persons say, "People just don't know what to say when they visit the hospital. People need help to know what to say and not say." I know that to be sincere and well-meaning is not sufficient qualification to be a helpful visitor. I can think of at least eight areas where persons need to be careful how they speak and act as hospital visitors.

Expect unusual behavior. A visitor should not be surprised to see behavior associated with grief instead of the patient's normal behavior. The ill person may be grieving about many things—the loss of health, the loss of freedom to govern one's own affairs, the loss of future expectations, the loss of relationships while hospitalized, the loss of being a productive worker. Many behavioral reactions may be apparent. Denial may be seen when there is no acceptance that the loss has even occurred. Anger is frequently seen when the grieving person becomes angry at self, someone else or with something in the surroundings, such as hospital food. Anger directed at self may surface as depression and a decreased self-concept. Finally a stage of reorganization may be seen when the person comes to grips with the loss and begins to decide how to adjust to it. In a major loss these reactions may go on for several months before resolution occurs. The visitor should guard against over-reacting to this behavior.

Within the patient's family not all grievers work through the stages at the same rate. One member may be in a stage of anger while another may be in depression. As each individual goes through an active mental change, the family as a whole proceeds through intense change.

Practice listening. Grievers need to talk about their losses and visitors can be important listeners. Outsiders, sometimes uncomfortable with this kind of conversation, may hesitate to allow "listening" to take place. It is important to listen carefully without interrupting, to understand what the patient is feeling and then to acknowledge this understanding so the person feels less alone.

Harry was a patient of ours. When his family came to visit he was always cheerful and smiling. He was also pleasant to the staff. The student nurse caring for him approached me one day and asked, "How can Harry be so contented? The doctor told him the cancer is so widespread that an operation is out, and the other treatment probably won't help."

I replied, "Harry needs someone he can be honest with, someone who will get behind the false front and share his pain and acknowledge that his line, 'I'm ready to die,' may not be the whole story."

Three days later the student nurse came to tell me what had happened in her relationship with Harry. Through a slow building of trust and an attitude of knowing there was more than his verbalized acceptance, she had helped Harry confide in her his sadness and the fears tied up in the illness and the future.

She said, "When his visitors come Harry immediately starts to smile again as though everything is all right. They talk about camping and vacations, but with me he has let down his defenses and he has been able to speak honestly." This student nurse was the only person who had given Harry permission to talk about his grief and shown acceptance of his true feelings.

Focus on feelings. A supportive person does not stymie the grieving person's emotional expression. Venting of frustration, anger and depression should be looked on as a positive step. When anger is expressed it is important not to take sides and to focus on listening and the feeling expressed. The identified source of the anger may not be the issue but the person does need to have a listener to whom to express these feelings.

Show patients they are expected to have their own feelings with a statement such as "I'd feel sad if I just heard news like that, but tell me how you feel?" rather than "I bet you were sad." It is better not to sound like everything is completely clear with, "I understand" (How could you?) but rather to state things tentatively, with a question such as "Did you feel pretty bad then?"

Focus on what the grieving person seems to be feeling. A grieving person's *stated* reaction often masks the *real* feeling. Instead of accepting the sad-looking person's, "I'm okay," a comment such as "You look sad" may stimulate a more genuine reaction.

Avoid personal comparison. Talking about similar experiences and illnesses of other people should be kept to a minimum or avoided.

Carole, the sister of a leukemia patient told me, "You wouldn't believe how many people tell us about all the people they knew who died of cancer or who have been sick with it. One man went on and on to us about how his aunt had had a long illness with cancer of the colon and died from it. He also had a mother who had been through several surgeries and chemotherapy and she had all the side effects possible and he enumerated those to us. We were just amazed at how unaware he seemed to be of how this was affecting us. My sister has suffered through so many side effects herself and just bearing those has been enough to last us forever." Such insensitivity is inexcusable.

Avoid trite reassurance. False hope, trite reassurance and cheerful talk—ignoring the obvious seriousness of a situation—can be a barrier to supportive visitation.

A terminally ill lung tumor patient was asked, "When will you be going home?"

His wife, Opal, told me, "I had finally accepted the reality that Ed would never come home again—the doctor tells me

(Continued on page 26)

Facing page: *Cartoonist Don Martin makes clear the need to be a good listener when you visit the sick.*

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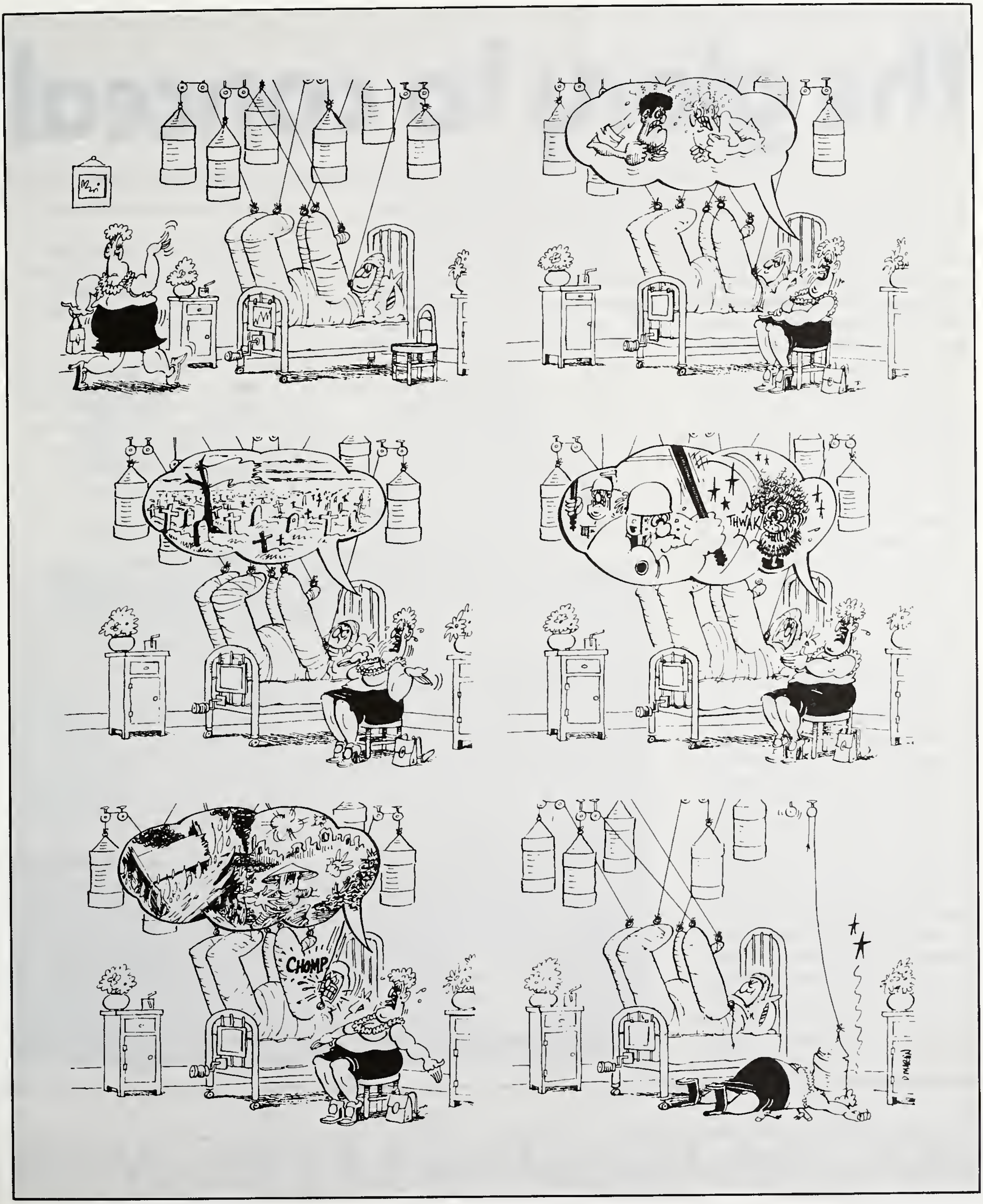

THWAK
CHOMP

The glory to conceal

Read: Proverbs 25:2

What a strange verse is Proverbs 25:2, "It is the glory of God to conceal things." Would you not have expected the opposite: "It is the glory of God to reveal things"? But no, God *conceals* them. Why?

There are two reasons. We value more that which is hidden, not too easily available, yes, even very hard to come by. The unusual tropical flower, such as the rafflesia, up to three feet in diameter, found only on Sumatra and Borneo in dense, foothill jungles. The diamond retrieved from the earth with much labor and under great danger, in the mines around Johannesburg. The pearl taken from the treacherous waters of the Moluccan Sea. These are rare things we treasure.

The other reason why God hides things is educational. God conceals in order that we have to seek and, having found, may rejoice and understand. It is like a game we used to play in my native Holland. At Easter time, our parents decorated hard-boiled eggs and hid them in the house and the garden. I loathed eggs in those days and refused to eat them. So, every day, one went down into my stomach under a great deal of protest. But not on Easter Day. Then I *devoured* them eagerly. These eggs were different. Not only were they decorated, but they had been concealed and I had to search for them. The joy of finding them wiped out any feelings of repulsion. Like a good and wise parent, God hides what he wants us to value most, so that we have to ferret it out and take satisfaction in its discovery.

There used to be a magazine advertisement for liquor which used this same principle. In a series of pictures, some harrowing adventure always ended with the finding of that liquor in the most unusual and out of the way spots—in waterfalls, on sheer rock cliffs, in the depths of a thick forest. Like that ad, you see, concealment is an educational device which God used with us. It is the glory of God to conceal things.

Naturally, God hides his blessings in the places where we least expect them. A deeper understanding of ourselves often comes through an illness, a greater appreciation of other people out of a crisis, a better relationship with God as the result of a tragic experience like the death of a close relative or friend. The blessings are there, but they are concealed. Our search for them will lead to understanding.

We see this principle at work in the history of Israel and the church. Where does God conceal his salvation? In an obscure people, a minuscule tribe, their leader barely saved from drowning as a baby, when he lies in a basket on the Nile. In a prophet such as Isaiah, who goes naked through Jerusalem; in an unwilling preacher such as Jonah; in an adulterous king such as David. Most importantly, of course, in that simple carpenter from Nazareth, born in a stable, whose followers are just common persons and the sign of whose kingdom is a gibbet on a hill. That is how God conceals important things.

Jesus stressed this aspect of God's dealing with people in his teaching about the kingdom of God. The kingdom is like a treasure hidden in the earth, for which you have to look far and wide. When you have found it, you do not have to worry any longer, but you can live without a care.

The kingdom is also concealed like yeast in bread. You mix it with the flour and the water and then you forget about it. But the dough rises because of the yeast and the bread becomes so big that there is plenty for all to eat.

Jesus also uses the seed as an example of the kingdom. Hidden in the dark earth, out of sight, it waits until it is found by the soft spring rains and the comforting warmth of the sun. Then it begins to sprout and grow and becomes a bush, a tree, in which the birds and their young can feel at home.

Again, Jesus uses the pictures of things concealed because they are lost—the coin, the sheep, the son. In all of this God's glory is revealed. God conceals things, so that after our search, they may be revealed all the more abundantly.

Mark 4:33 states it clearly: "With many such parables he spoke the word to them, as they were able to hear it." You notice how the hiding is a teaching ploy, a manner of presentation designed to arouse curiosity, the urge to search, the desire to possess the secret. Psalm 78:1-4, which is quoted in Matthew 13:35, expresses the same thought. That which was hidden will be revealed. It is the glory of God to conceal things.

An old friend of mine in Indonesia was an evangelist in the island of Peling. Many years ago, he was given the task to evangelize the people who were still living in the forest, who ran deeper into the jungle every time they saw an unknown face. He was not making any headway and could not even get near them. Then cholera broke out in that island and many people died. Our evangelist somehow survived and he helped many of the people,

God rejoices at your discoveries.

too sick to run away. With endless effort he nursed them back to health. Not long afterward, they began coming out of the forest, settling into a village, which is now one of the largest Christian congregations on that island. The love of God through that evangelist was hidden until the stark reality of the dreaded and usually fatal disease forced it out into the open. It is the glory of God to conceal things.

Some years ago the papers carried the story of a 65-year-old mother in California who lifted up a 2,000-pound car so that her son, pinned under the vehicle when the jack slipped, could free himself. There had been a power in that woman of which she was not aware. It amazed her as well as everyone else. God concealed that power in her until she needed it to save her son. It is his glory to conceal things.

When you were in difficulties and had all but given up, you found hidden reserves of strength, of courage and insight, and you could go on. The key to those reserves is, of course, faith. You have to believe that God is God and that he can help you to get on top of your troubles. The solution is not usually ready made; you have to work at that yourself. But you are given the energy and the perseverance if you really want to find a satisfactory answer.

It is the glory of God to conceal things. Let us seek them. But remember: seek first the kingdom; believe first of all that God is your Master, and then you have less trouble with the rest. For though it is God's glory to conceal things, he rejoices with you at your discoveries. More power to you. ☐

Ton van den Doel is a former missionary in Nigeria and Indonesia.

/by Ton van den Doel

LEADERSHIP TRAINING

In a recent poll, church school teachers were asked two questions about their teaching roles: 1) Which roles do you consider most important in your teaching? 2) Which roles do you attempt to faithfully perform? Ideally, the answers to both questions should have been the same. However, heading the list as the most important role was demonstrating the qualities of love, grace and faith in the relationships with students. And second in order of importance for teachers was listening to feelings and experiences of students in order to understand how they feel and what they believe. In terms of their own performance they see themselves first of all as transmitting facts and ideas which are in the materials to the learners. And next to that they see themselves asking questions which give the students an opportunity to demonstrate that they understand the ideas and know the facts given by the lesson plan.

The researcher, William L. Roberts, noted the sharp contrast between the roles that teachers consider important in the classroom and their actual performance. He further suggested that factor as being significant in understanding low morale among teachers and church workers. What leaders consider important needs to be translated into performance for both high morale and a sense of accomplishment.

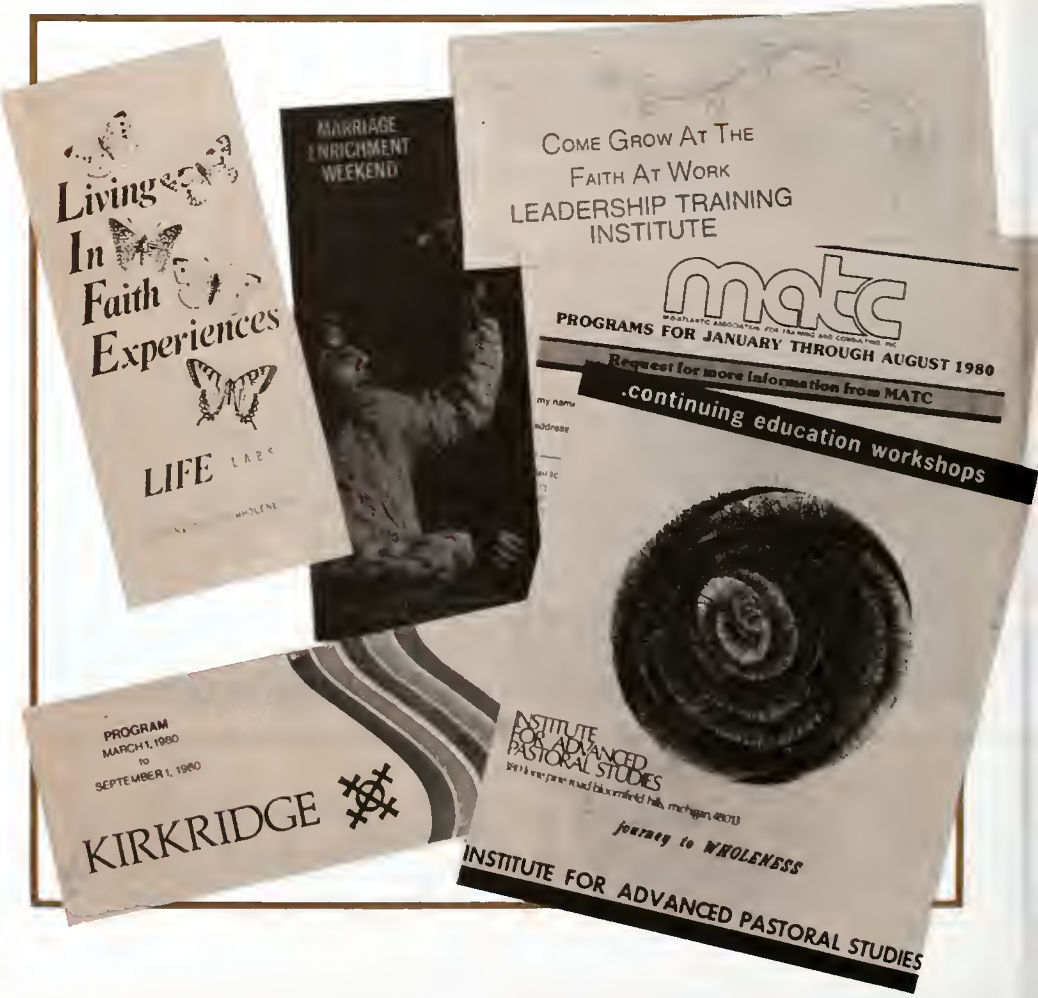
Upon hearing the evaluations and reports among curriculum writers and publishers it was agreed that teacher training in the 80s, to be relevant, will focus on the teacher as a person. Becoming a person embodying love, grace and faith in relationships is essential in updating teacher training. Developing interpersonal skills of communication, especially listening, will be critical in narrowing the gap between actual performance and what is important. This is no lopsided claim that transmitting facts and ideas are not important to the typical church school teacher. That is part of the teaching situation. However, becoming persons with the qualities of love, grace, faith and the ability to effectively listen is perceived as a higher Christian calling among teachers than other teaching tasks, among the teachers in the poll.

Therefore, the issue confronting leadership training planners is how to develop and promote the kind of teacher/leadership training which will aid growth as persons. Growth as persons—becoming God's people of love, grace and faith—is obviously not an exclusively teacher concern. Pastors, marrieds, singles, parents and organizational leaders are likewise crying out for help.

Here are several models of personal growth and leadership training events offered within the denomination, which focus on growth as persons as well as developing skills. Additionally, there are many growth opportunities offered by church-related agencies outside our denomination. The addresses of a few of those networks are listed and persons are encouraged to write directly for information.

By and for Brethren

Life Labs. Sponsored by the Parish Ministries Commission at three Brethren colleges in 1980: July 6-11, Manchester College; July 20-25, Bridgewater College and August 3-8, Juniata College. The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focus of Life Labs is personal growth in the context of the faith community—a model of leadership/personal growth training for the decade of the 80s.

Marriage Enrichment. Sponsored by Life Cycle Ministries to help marriages become better through an intentional sharing together with other couples. May be scheduled in a congregation or district by contacting Ralph or Mary Cline Detrick, Church of the Brethren Offices, 1451 Dundee Ave., Elgin, IL 60120.

Parenting Enrichment Weekend. Also sponsored by Life Cycles Ministries to help parents feel better and more capable as parents. Contact Mary Cline Detrick or Ralph Detrick for more information.

Advanced Pastors Seminars. Sponsored by Bethany Theological Seminary as inservice growth experience for pastors, enabling them to better understand themselves as persons and as professionals in ministry. Interested persons may contact Bethany Theological Seminary, Butterfield and Meyers Road, Oak Brook, IL 60521.

Outside the Brethren

Faith at Work. Leadership Training Institute, Faith at Work, Inc., 11065 Little Patuxent Parkway, Columbia, MD 21044.
Institute for Advanced Pastoral Studies. Primarily for pastors, but open to laity for many events. The Institute for Advanced Pastoral Studies, 380 Lone Pine Rd., Bloomfield Hills, MI 48013.
Kirkridge. A center for personal growth in many directions with more than 20 different events scheduled for the summer. Kirkridge, Bangor, PA 18013.
MATC (Mid-Atlantic Training Committee). Is the largest interdenominational training network in the states. Provides many excellent training programs in a variety of areas. MATC, Suite 325, 1500 Massachusetts Ave., N.W., Washington, DC 20005.
Yokefellow Institute. Includes a wide range of Offerings. Yokefellow Institute, 930 Earlham Drive, Richmond, IN 47374.
—Jay Gibble

Jay Gibble of Harrisburg, Pa., is associate executive for Atlantic Northeast District.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• I have written the first draft of this column in diverse places . . . in the air . . . at O'Hare Field . . . in public parks and Ramada Inns, but this is the first Pilgrim's Pen to have its genesis in a hospital room surrounded by the flotsam and jetsam of illness. Memories of five days in the intensive/coronary care unit are too fresh to write about objectively except to say that Orwell's *1984* is here. Intricate connections between flesh and blood and computers allowed me to watch my heart pumping away . . . except when some electrode disconnected and the graceful curve of the heart activity flattened out and I didn't know if I was disconnected or dead. Beeps from outer space bounced along on the screen and the body as the temple of God turned into the electronic church. The trick is to hold on to your humanness among the tubes and the beeps and the radar. That is made possible by the punch, prod and poke folk. The inspiring thing that relieves the eerie coldness of metal and glass and the science fiction environment is the human voice of concern, the gentle hand of compassion and the ministrations of love that come unexpectedly.

When the catheters took a trip through my arteries during the angiogram, the doctor encouraged me to watch the movie in which my heart had star billing. Sedation had taken the edge off my curiosity but I could see nothing that would constrict or block the path of the blood, swirling along on its vital journey.

When it was all over and I was sandbagged to insure immobility for three hours, my mind entertained various images. I thought of the church fueled by the great heart of God. I thought of how we clog the arteries with apathy, unfaithfulness and uncaring. When that happens the grace of God cannot flow freely among the members that make up the body of Christ on earth . . . and the body is weak and loses its power to transform the world. The conclusion of this interior drama is that my heart won an academy award for best performance and the acceptance speech was simple, "Thanks to the Great Physician, whose presence in our lives assures us of wholeness."

• A month in the hospital gave Pilgrim time to be a church and society watcher as I witnessed the electronic church of tv—something I never had time to do before. I heard a variety of preachers and listened to a continuum of preaching that ran from A to Z theologically. A quick conclusion of media ministry is that it resembles the little girl with the curl in the middle of her forehead: When it was good it was very, very good and when it was bad it was horrid.

• The strangest sermon I heard concerned the second coming. The preacher said there were several ways to speak of this great event. Sometimes it was called simply the second coming, some people called it the rapture, some the millennium, but he preferred to think of it as "The Great Snatch." He went on to explain that Jesus would reach down from heaven and snatch his own unto him. The earnest reverend suggested that a family might be eating a meal together and two or three of them would be snatched up by Jesus and the others would be left behind. It occurred to me there was one minor consolation about being left behind—you could finish your dinner (John 10:26-27).

• Some favorite books of some favorite brothers and sisters: Nancy Faus—*A Grief Observed* by C. S. Lewis, *A Severe Mercy* by Sheldon Vanauken, *A Book of Hours* by Elizabeth Yates, and *New Seeds of Contemplation* by Thomas Merton. Harper Will—*St. Francis of Assisi* by Paul Sabatier, *Leo Tolstoi* by Ernest Simmons, *Mahatma Gandhi* by Louis Fischer, and *The Truth of the Gospel* by G. B. Caird.

• From another Pilgrim's Pen: "Faith faces everything that makes the world uncomfortable—pain, fear, loneliness, shame, death—and acts with a compassion by which these things are transformed, even exalted."—Samuel Miller

See you on the journey—P.K.H.

Apple Festival time at Lick Creek

by Jeanne J. Smith

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PICKLE-TASTING
BAKE SALE
APPLE FESTIVAL '79

Six a.m., October 13, 1979. Light rain falls mixed with sleet. Three figures move deliberately in the darkness under the tarp that protects them from the early morning rain. A steel pipe breaks the silence as it falls heavily across two steel drums. Minutes later two of the figures emerge from the nearby church building, struggling under the weight of an immense kettle they are carrying. Chains clank. All is ready for apple butter.

Seven a.m. Two more figures join the three. Brigade-style, they carry 43 gallons of cider to the huge copper kettle. One figure lowers to its knees to start the fire. Another splits wood. Slowly the stubborn fire starts in the damp, chilled air. Several times it dies down. Each time they coax it up again. Finally the fire roars.

A tall, slender figure—that of a teenage boy—inspects the stirring paddle. He handles it lovingly, as if part of himself is in the paddle. Indeed it is, because he made it himself.

Half past seven. Dawn begins to break. Two other persons arrive. They will oversee the stirring of the apples as they are added to the kettle. Cider hisses on the fire and begins to steam. A light flashes into the kettle. The time has come. Dishpan after dishpan of sliced apples is added. The stirrers begin to stir as dawn floods the gray October sky. Nothing will stop them now. During the course of the day dozens of stirrers and hundreds of onlookers will come to celebrate the third annual Apple Festival at Lick Creek Church of the Brethren in Bryan, Ohio.

Apple Festival began in 1977 when the Lick Creek church sought a unique witness to world hunger. The church already gives annually to CROP through a special Thanksgiving offering, but many felt a need to do more. Thus, Apple Festival was born.

Weeks before the chosen date church members are found in apple trees around Bryan. Days later they wait as the cider press crushes juice from the tart fruit. As the women make noodles, apple pies and dumplings, 30 gallons of cider boil to a 4:1 ratio, a necessary ingredient for rich apple butter.

The evening preceding the festival, approximately 50 persons assemble at the church to peel and core bushels of apples. Huge crocks, dishpans, canners and all other available containers are filled with *snitz* and put aside to wait.

As people arrive at the scene that brisk October morning, more than apple butter attracts their attention. Awaiting them inside the warm Friendship Hall are brightly decorated tables, the aromas of homemade soup and hot coffee and, of course, freshly-baked pies and dumplings. A colorful handicraft booth sports dozens of items created by virtually every age group in the church. Even the children made door wreaths of Indian corn and bittersweet as part of a lesson in sharing.

Young women watch in fascination the deft hands of the older women as they

Upper left: Lee and Wilma Zigler, Mi Ran and Adam Smith display the huge copper kettle and wooden paddle traditionally used to make apple butter. Starting with cider and snitz, over 10 hours of cooking and constant stirring are required to produce the rich brown "butter."

Left: Containers of spicy apple butter are offered for sale at the festival. Proceeds from the festival sales go to help CROP work around the world.

Above: Festival sales include, besides apple butter, crafts items made by Lick Creek members. Even children make wreaths of Indian corn and bittersweet to sell.

knot comforters at another booth. A husband and wife team explain the workings of a beehive to a young couple while their children's attention is captured by the thousands of honeybees swarming inside their glass case.

The International Country Store proves to be a most popular attraction with its hundreds of SERRV items.

Another public attraction at Apple Festival '79 are demonstrations staged free of charge every hour from 11 to 4. The variety of demonstrations over the years has been endless—butter-making, chair plaiting, leather craft, puppet shows for children, Oriental cookery, making funnel cakes or apple dumplings. On the half hour throughout the day, a CROP film in another room explains the organization's work throughout the world.

As the afternoon draws to a close, the bright autumn sun floods the small group of stirrers outside. Tasters sample the rich brown liquid; heads nod. Quickly workers lift several buckets of apple butter from the kettle. Cinnamon and huge amounts of sugar dissolve in the liquid, which is returned to the copper kettle. Stirring continues. An hour passes. Again tasters taste and testers test.

After ten and a half long hours of cooking, two men ceremoniously remove the kettle from the fire. The apple butter is finished. People come from every direction to watch the climax of Apple Festival '79. Many who visited early in the day return to fill containers with the hot spicy apple butter. All eagerly collaborate in the final harvest celebration of dipping the apple butter.

For the Lick Creek church, Apple Festival is a celebration as well as an effort to help the world's hungry through CROP. But who knows? Perhaps the efforts of one church will punch yet another hole in the darkness to save northern Africans from famine this year. Maybe the results of Apple Festival will be cause for celebration for a village in Bangledesh because CROP will drill their first well for them. Perhaps seed will be sent to small farmers in the Andes Mountains of Chile to help the people help themselves.

Apple Festival '79 is finished. But its effects have just begun to be felt. Salvation and justice will become real to someone in a world far beyond Bryan, to someone who will look up to the night sky in months to come and say, "Gracias, sannu, thank you, God, for Christians who care enough to give of themselves so that my people may live." ☐

Jeanne Jacoby Smith, homemaker and freelance writer, is coordinator for both CROP and Heifer Project International in Williams County, Ohio. She is a member of the Lick Creek Church of the Brethren, where her husband, Herbert Smith, is pastor.

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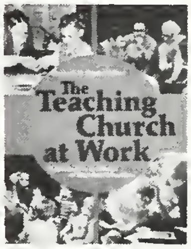

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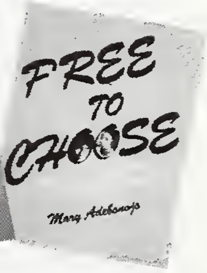

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book review

Bruce Larson: Personal relationshi

by Fred W. Swartz

Bruce Larson, premier exponent of relational theology, will be the Sunday afternoon speaker for Annual Conference next month in Pittsburgh. Larson has popularized the idea that authentic Christian life centers in personal relationship in which mutual caring and helping exist.

Larson has written or co-authored 13 books, the latest of which is *The Passionate People,* co-authored with Keith Miller. MESSENGER has chosen to review five of the most popular or recent of Larson's works. All of the books may be ordered from The Brethren Press (1451 Dundee Ave., Elgin, IL 60120) or purchased in the book exhibit areas at Annual Conference.

No Longer Strangers: An Introduction to Relational Theology. Bruce Larson. Word Books, Waco, Texas. 1971. 169 pages. Paper. $1.75.

Ruing the contention that throughout the history of the church more time has been spent on the doctrinal aspects of theology than on exploring its relational aspects, Larson calls relational theology "the missing ingredient." "Life's real problems are obviously relational," he firmly states; then cites the estrangement and loneliness that were a result of the turbulent decade of the 60s as evidence.

We need doctrine, he admits, but without the added dimension of relational theology, doctrine is impotent. "It is tragic that we in the church are forced to choose between doctrinal soundness and relational soundness."

Three principles govern relational theology: to work *with* people in their search for Christ rather than force them to adopt another's model, to help persons affirm their equal love from God, and to help them discover their own gifts.

To establish or maintain right relationships between humans and God and for humans with each other, several conditions must be met. Positive, honest communication is essential. A Christian lifestyle that is both vulnerable and affirming toward others must be lived out. Relationship to God must be one that is free and personal. Persons need to feel okay about themselves and have some "significant others" with whom to relate in caring and intimacy. Both the individual and the church must be free of self-pity, self-righteousness and the trappings of tradition to move out into a world hungry for personal relationships.

Larson devotes a chapter of *No Longer Strangers* to each of the above mentioned conditions. Much of the style of this earlier book is sermonic, at times bordering on the simplistic. Twice he lifts out of context a phrase from Martin Luther, "Love God and sin boldly," to underscore the affirmation of human potential.

The Relational Revolution: An Invitation to Discover An Exciting Future For Our Life Together. Bruce Larson. Word Books, Waco, Texas. 1976. 143 pages. Hardback. $5.95.

Written six years after Bruce Larson's first book on relational theology, *The Relational Revolution* represents a greatly matured and refined argument for his approach. One of the reasons, of course, is simply that the idea has been tested, and most of the book is about the setting in which relational theology is growing; what Larson terms "a whole revolution taking place in our society today."

The "revolution" is in the recognition that people will need to relate more meaningfully in the years ahead if humanity is to survive. People must be seen as more important than the goods sold them, the services given them, the curriculum taught them or the sermons preached at them.

The church needs to be a leader in the revolution, becoming a fellowship of healers, a fellowship of riskers and a fellowship of nonconformers (affirming the unique worth of each individual rather than making its members conform to a norm). The church must help persons answer the questions resulting from identity crises. The test of the authentic Christian is in relationships of love.

In *The Relational Revolution* Larson reveals the practicality of his theology. He defines terms such as salvation, sanctification, sin, faith, orthodoxy and eschatology. In every answer he puts emphasis upon the faithfulness to meaningful personal relationships in the present. Although he successfully refutes the accusation of those who contend that relational theology is not biblical, he nonetheless also affirms that the very actions of Jesus himself "dictate a liberal and humanitarian position for the authentic people of God. Christ emerges as the great humanist in the true sense of the word, while calling people to genuine piety and devotion to him as their Lord and Savior. From this, it seems to me that relational theology establishes what God always had in mind for his people—personal piety, coupled with a view of man's needs and his potential which can only be characterized as humanitarian."

Finally, the author gives a vision of what a relational world would be like. In a nutshell the following barriers to relationships would be eliminated: stereotyping of persons; compartmentalizing of life, especially into different kinds of behavior for public and private life; disparity between words and actions; alienation between groups and the gap between those who concentrate on the inner life and those who emphasize social action.

The Passionate People: Carriers of the Spirit. Keith Miller and Bruce Larson, Word Books, Waco, Texas. 1979. 234 pages. Paper. $5.95.

The format of *The Passionate People* catches your interest as you leaf through the book. For each chapter the creative authors have agreed to write each other informal memorandums suggesting the content the other should include. It adds a personal, relational touch that not only illustrates the tie that binds the two men in idealogical interests but also provides welcome respites in a rather full dose of content.

If I have a major criticism of *The Passionate People* it is simply that Miller and Larson try to cover too much. Their central theme or objective is commendable—to enable individuals and groups to give and receive in order to produce real and effective institutional and social change. The authors are responsible in their use of the insights of other theologians, sociologists and psychologists, but they also effectively punctuate their arguments with illustrations from their personal lives and experiences.

The Passionate People begins by examining both why love is the natural element of relationships and why people are so reluctant to risk intimacy and involvement with one another. Others help people for the wrong reasons, hence a

is central

chapter entitled, "What Motivates a Good Samaritan," discusses the when and why of helping.

Having established the passionate people as those who help to bring about desired change, the next question is "where do I begin?" The authors provide the reader with strategies for choosing where, how and who to help, as well as meaningful thoughts on how to discern the will of God.

Sandwiched in the midst of this section is a chapter on how to make the church, collectively, a change agent, including some sharp indictments of the apathy of the average congregation. An example of how the authors may have attempted to include too much in one volume is evidenced by the assignment of only one page to the topic, "Defining the Church."

Quite clearly, Larson and Miller have "let it all out" in this book—a summation of their theology and activity of the past 10 years. While there is but surface treatment of some subjects, *The Passionate People* is provocative, challenging and valuable enough to make an excellent study for a congregational group. A 13-session course kit, including a leader's guide, cassette tapes and a response manual, is available to use with the book.

The One and Only You: The Liberating Nature of God's Love. Bruce Larson. Word Books, Waco, Texas. 1974. 128 pages. Paper. $1.50

"This is a book about you and your uniqueness," the author explains in the opening paragraphs of the introduction. But it is also an invitation to change (for the better). There follows a test of 10 "yes" or "no" questions for the reader to take to determine one's ability and willingness to change. A score of less than 70 percent correct answers (all questions answered correctly call for a "yes" answer) means that you had better save yourself the trouble of reading the book. The

ANNUAL CONFERENCE BULLETINS

QUILTING—Each congregation is invited to submit one quilt square for quilting at Pittsburgh. Any design. Congregation's name may be on square. Squares 8 in. sq. with ¼ in. allowance all sides. May be pieced, embroidered (no liquid embroidery), cross-stitched, appliqued. Pre-shrunk fabric. Mail to Mary Ann Hylton, 3850 Westgate Place, San Diego, CA 92105. Or deliver June 24 to quilting area of Conference.

INVITATION—Trailering Conferencegoers: spend the night on the Bedford Church of the Brethren parking plaza. Two-hour drive from Pittsburgh. Write: J.D. Keiper, Box 107, Bedford, PA 15522. (814) 623-6963.

INVITATION—Conferencegoers: Visit and lodge with Bear Creek congregation, eight mi. off Route 48, in Garrett Co., Md. Write William C. Shimer, pastor, Bear Creek Church of the Brethren, Accident, MD 21520.

INVITATION—Pine Creek congregation invites trailers, campers: park adjacent—picnic shelter, water, electricity. Three mi. west of US Highway 31 on St. Rd. 4, then 3 mi. south on Pine Rd. 20 mi. south of tollroad and South Bend. Call: Elmer Halt, (219) 784-2788.

Get in Touch

with Your Feelings . . .

Friendship After Forty
James Allen Sparks discusses the importance of cultivating lasting friendships for the middle-age years and beyond. $7.95

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Barry Bailey presents brief inspirational messages that will help allay some of the negative feelings people get when trying to be "religious." $5.95

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The Story of the Camp Meeting Spiritual
Ellen Jane Lorenz presents a unique study of the camp meeting spiritual—including its roots, development, and place in American religious life. $5.95, paper

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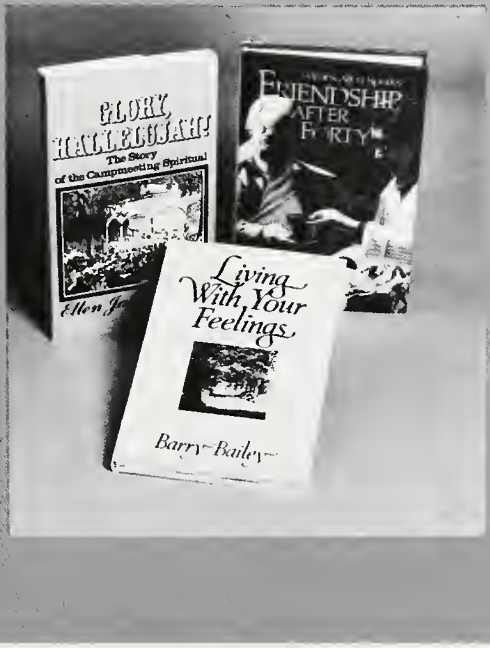
Glory, Hallelujah!
The Story of the Campmeeting Spiritual
Ellen Jane
Friendship After Forty
Living With Your Feelings
Barry Bailey

reviewer failed the test but read the book anyway, feeling that some of the questions, e.g. "Have you changed your hair style in the last five years?" were not all that indicative of where change in personal life is most significant.

Fortunately the rest of the book is more substantive. The first chapter speaks to the human tendency to resist change and makes the case for change being healthy.

Then Larson centers on the untapped potential for creativity and meaning within every individual. To discover the "one and only you" you must discover both "those things you hold in common with every person and the unique part of you that makes you unlike anyone else who ever lived."

Essential to wholeness is a sense of God's special love for every person ("God knows your name"), and to experience the freedom we have been given we must be able to build upon the past, experience joy in the present, and celebrate the hope of the future. The culmination of the road to happiness is in giving hope to others: believing in their worth, affirming their future, and helping them see their possibilities and potential.

The Meaning and Mystery of Being Human. Bruce Larson. Word Books, Waco, Texas. 1978. 201 pages. Hardback. $7.95.

The Meaning and Mystery of Being Human is a report of Larson's learnings and conclusions as a result of his Group Research and Individual Learning Project. He reflects a comprehensive knowledge of the likes of Freud, Maslow, Rogers, Menninger, Perls, Skinner, Jung, Erikson and Frankl, and quotes them or points to their expertise to substantiate his learnings about what being human is all about.

One gets the impression that Larson's four-year project has been like a fairy tale come true, and yet the thesis of his book is that *your* dreams for yourself, and more precisely the person you are meant to be, can be realized too. The author was not handed his dream trip on a silver platter. He helped make it happen through intentional planning. Bruce Larson leans heavily toward Gestalt theory "which emphasizes we have the power now to become whatever we want to be."

To be fully human, or whole, body, mind and spirit form a unity, complementing and interdependent with each other. "Health is more than the absence of illness." It involves creative risk, authentic (self-owned) goals and values, and honest life-style, a healthy environment, relational skills, respect for and understanding of one's physical functioning, intuitive as well as rational skills, and learning to live with one's emotions. Each of these characteristics forms a chapter in the book.

Furthermore, Larson is convinced that human wholeness cannot be achieved in isolation. We are programed to belong to God and to other persons. We are responsible for the loosing and liberating of one another. Therefore he builds a case for how the "ordinary, untrained person" can serve as a paraprofessional for helping others achieve their God-given identity—a manifestation of the biblical concept of the priesthood of all believers.

Larson believes that his research reveals such a genuine concern for the uniqueness and dignity of each person abroad in many places where growth and healing are taking place that we are on the threshold of a new age—an age very much like the Renaissance, which will hail the relational society. His optimism and idealism is a bit overdone in the book. It will tend to make readers feel guilty that they have not so programed or managed their lives so that they run in the well-oiled, perfect mechanical fashion the author describes. One wishes he would be "whole" and yet have a hangnail or maybe even an occasional disappointment.

But the challenge toward realizing one's potential which Larson champions is helpful and instructive. One helpful feature of the book is the quotable, almost devotional-type vignettes on important subjects such as dialog, power, nonconformity, personal gifts, communication. It is a good book for speaker's illustrations.

Another side-benefit of *Mystery and Meaning* is its occasional jabs at the church's traditional failure to accord the dignity and understanding to the human creation of God which is deserved and intended. The book, even though a bit Pollyanna-ish, can make us all more sensitive to the uniqueness of personhood and more aware of relationships and relational methods as means toward personal wholeness rather than ends in themselves for partial or false personal gain. ☐

VISITING/from page 17

there is no hope. That question just brought everything to the surface again. Ed wants so to go home. We talked all winter of how beautiful our garden and shrubs would be in the summer and now he'll never see them. Why would anybody ask that of someone who looks so sick? A lot of people try to cheer you up with things such as, 'Oh, he'll get out of here', or 'He'll get his memory back, it will just take time.' Well, time won't help, he has brain metastasis and his loss of memory will never come back."

The anguished wife went on, "One person said, 'Just trust in God for healing; he'll do it if you have enough faith.' Well, I believe God doesn't always get everyone better. I thought that sounded as if I should feel guilty for not having enough faith if he didn't get better. People who speak in such platitudes don't know what it is all about." Another time she told me, "I hate to hear, 'You're so strong,' over and over again when inside I don't feel strong. A compliment builds guilt if you can't agree."

Include the griever in conversation. Persons in the room should act as if the patient can hear even though the person doesn't look alert.

Ed's wife said, "One day a visitor walked in and, leaving Ed out of the conversation, talked to me about his condition. Ed said, 'Don't ignore me—I'm not dead yet.' After that I always tried to include him in the conversation when visitors ignored him."

Offer yourself. There should not be statements of condolence or pity (sympathy), but statements communicating a feeling of understanding, compassion and sharing of the painful experience (empathy). This will decrease the feeling of aloneness and alienation and allow the grieving person a bridge for support. A simple offer to help in any way possible can be an act of real support.

Expect changed appearance. Mary, whose sister was a leukemia patient, told me of one acquaintance who came to visit and asked her ill sister if Mary was her daughter. "I'm her younger sister!" Mary said emphatically. "She looks much older without her hair; she lost it from the radiation treatments the second time she had them. The first time the doctor said it

(Continued on page 28)

turning points

Licensing/ Ordination

Colvin, Michael O., licensed Nov. 25, 1979, Des Moines/Stover Memorial, Michigan

Hoover, James L., licensed Jan. 27, 1980, Belvidere, York, Southern Pennsylvania

Moore, Rodney L., licensed June 10, 1979, South Waterloo, Northern Plains.

Venkatsammy, Parsram, licensed Jan. 27, 1980; Rockingham Missouri, Northern Plains

Wenger, William W., licensed Feb. 17, 1980, Shippensburg, Southern Pennsylvania

Pastoral Placements

Cooper, Scott, from supply, Western Pennsylvania, to Rockwood, Western Pennsylvania

Hodges, H. Lester, From supply minister, to Boones Chapel, Roanoke County, Virlina, part-time

Hopwood, Paul, from other denomination, to Anderson, South/Central Indiana, associate

LeCount, Ronald, from Sunnyslope, Oregon/Washington, to Bakersfield, Pacific Southwest

Lehman, Randall S., from secular, to Muskegon, Michigan

Lewis, Joseph A., from Yellow Creek, Middle Pennsylvania, to Community Mission, Shenandoah

Oltman, Berwyn L., from Des Moines, Stover Memorial, Northern Plains, to St. Petersburg, Florida, Puerto Rico

Sage, Glen H., from Crab Orchard, Virlina, to Red Hill, Virlina

Stauffer, Paul, from Woodland, Illinois/Wisconsin, to Midland, Michigan

Venkatsammy, Parsram, from seminary, to Eden Valley, Western Plains

Zeigler, Arthur S., from Lancaster Theological Seminary, to Beaver Creek, Mid-Atlantic

Wedding Anniversaries

Barnhart, Mr. and Mrs. Frank, Delphi, Ind., 63

Basehore, Mr. and Mrs. Paul, Hummelstown, Pa., 60

Biser, Mr. and Mrs. Osa, Troy, Ohio, 65

Davis, Mr. and Mrs. Cedric, Stuart, Fla., 50

Davis, Mr. and Mr. Maurice F., Estero, Fla., 50

Faskick, Mr. and Mrs. Carris, West Milton, Ohio, 56

Foltz, Mr. and Mrs. Ora, Winchester, Va., 60

Heiny, Mr. and Mrs. Maurice, Modesto, Calif., 50

Kennedy, Mr. and Mrs. Myron, Sebring, Fla., 50

Kreider, Mr. and Mrs. Bard, Lititz, Pa., 56

Lanter, Mr. and Mrs. Herbert, Cerro Gordo, Ill., 60

Post, Mr. and Mrs. Lawrence, Chadwick, Ill., 56

Thomas, Mr. and Mrs. Tom, Lacey, Wash., 60

Weist, Mr. and Mrs. Samuel, Ephrata, Pa., 60

Whitmer, Mr. and Mrs. Roy, Frederick, Md., 50

Yoder, Mr. and Mrs. Newton, Windber, Pa., 60

Deaths

Artley, Ina Marie, 58, Nappanee, Ind., Oct. 13, 1979

Aten, John, 74, Ashland, Ohio, Jan. 10, 1980

Blake, Ralph, 70, Nappanee, Ind., Feb. 8, 1980

Blaylock, Harley F., 87, St. Petersburg, Fla., Feb. 2, 1980

Bowers, Bertha, 79, Dixon, Ill., Jan. 23, 1980

Bowers, Ralph, 55, Annandale, Va., Jan. 7, 1980

Coffman, Charles W., 76, South English, Iowa, Jan. 31, 1980

Cripe, Emma, 94, North Manchester, Ind., Oct. 9, 1979

Flora, Lydia, 97, Rocky Ford, Colo., Jan. 11, 1980

Frick, Maude Isabelle, 94, Empire, Calif., Dec. 4, 1979

Gerdes, Viola Eisenbise, 87, Dixon, Ill., Jan. 12, 1980

Gish, Raymond L., 72, Modesto, Calif., Dec. 16, 1979

Gordon, Lenora Lavinia, 72, Boonsboro, Md., Jan. 26, 1980

Hertzog, Eva, 73, Ephrata, Pa., Oct. 21, 1979

High, Cora May, 83, Hanover, Pa., Jan. 26, 1980

Holder, Robert Lee, 71, Knoxville, Md., Jan. 28, 1980

Imler, Mabel, 73, Bellwood, Pa., Feb. 7, 1980

Jackson, Phyllis, 49, Ashland, Ohio, Jan. 3, 1980

Johns, Dorothy J., 53, Lacey, Wash., Jan. 31, 1980

Keeling, James, 64, Springfield, Ohio, Feb. 6, 1980

Lehigh, David, 30, Lititz, Pa., Jan. 13, 1980

Light, Jennie Shaver, 95, Roanoke, Va., Jan. 12, 1980

Mastin, Dorothy, Lafayette, Ind., Jan. 13, 1980

McAvoy, Vivian Hitchcock, 93, Boones Mill, Va., Oct. 17, 1979

McBride, Eleanor, 68, Ashland, Ohio, Jan. 22, 1980

McClelland, Ruby, 78, Lorida, Fla., Dec. 11, 1979

McHadden, Flora, 76, Kittanning, Pa., Dec. 21, 1979

McRoberts, Roy J., 82, Copemish, Mich., Feb. 13, 1980

Meyers, Delta A., 64, Deale Beach, Md., May 2, 1979

Miller, Ada Keller, 78, Dayton, Ohio, Feb. 1, 1980

Miller, Arthur, 88, Sebring, Fla., Dec. 27, 1979

Miller, Dora, 92, Manheim, Pa., Nov. 14, 1979

Nusbaum, Edward, 92, Wakarusa, Ind., Sept. 17, 1979

Oberdick, Ruth L., 76, York, Pa., Feb. 6, 1978

Porterfield, W.J. Sr., Sebring, Fla., Dec. 22, 1979

Reed, Amos, 84, Clarkston, Wash., Oct. 19, 1978

Reed, Nada, 88, San Antonio, Texas, Jan. 16, 1980

Sanson, Gerald, 68, Girard, Ill., Jan. 4, 1980

DWELL IN PEACE

RONALD C. ARNETT

"Conflict is an inevitable and normal part of living that cannot and should not be eliminated," writes the author of this timely book. But the common way to deal with conflict in interpersonal relationships is with some form of violence or the violation of one another's dignity.

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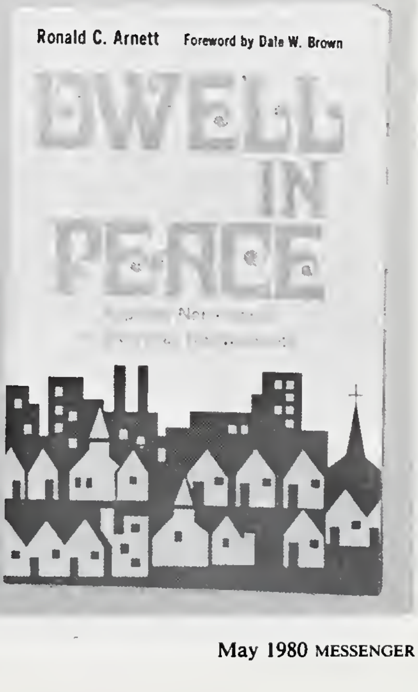
DWELL IN PEACE is a valuable perspective on how to make human interaction and relationships creative and meaningful.

Dr. Ronald C. Arnett is Assistant Professor of Speech Communication, St. Cloud State University, St. Cloud, Minnesota. **$5.95** plus 85¢ p&h.

The Brethren Press 1451 Dundee Ave., Elgin, IL 60120



CLASSIFIED ADS

TRAVEL—Juniata College Tours 1980: Oberammergau following Pittsburgh Annual Conference. June 30 (Two tours filled). Open: July 19 departure 17 days to Paris, Oberammergau and Passion Play, Munich, Salzburg, Innsbruch, Lucerne. Also Great Britain, July 12-20 (Clayton N. Pheasant, host conductor). China, Sept. 6-Oct. 2, Harold B. Brumbaugh, host conductor for Oberammergau and China. Information: Weimer-Oller Travel Agency, Inc., 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—Bus tour of Nova Scotia, New Brunswick, Prince Edward Island, New England, New York and Pennsylvania, Sept. 6-20, 1980—Ralph and Betty Ebersole, Hosts. For information write: 1213 Hamilton Ave., Tyrone, PA 16686.

TRAVEL—Grand Tour of Europe, including Oberammergau Passion Play, Schwarzenau, and Kassel. June 16-July 7, 1980. Write Dr. J. Kenneth Kreider, R.D. 3, Box 660, Elizabethtown, PA 17022.

TRAVEL—Travel with a purpose. Join Wendell and Joan Bohrer and Anna Mow in travel opportunity (Flight into Egypt Tour). 14-day Israel, Egypt—Nile Cruise, August 6, 1981 ($1799). Write for information to Pastor Wendell Bohrer, 96 Penrod St., Johnstown, PA 15902.

FOR SALE—Lake front lot. Lake Waubee, Milford, Ind. ½ mile from Camp Mack. ½ acre, 90 feet lake frontage. Write: Gilbert Weldy, 5850 Capri Lane, Morton Grove, IL 60053. (312) 966-0025.

Christ's rule encompasses every aspect of life. He is gathering a community and leading it himself. Publishers of Truth, 1 S 147 Third St., Lombard, IL 60148.

WANTED—Director of Peace Education and Evangelism for Mid-Atlantic District. Volunteer position. Responsible to District Peace Committee. Includes working with youth and peace counselors in local congregations; and administrative details for Peace Committee. For details, application, write: Ervin Huston, 3701 Milford Ave., Baltimore, MD 21207.

SCHOOL—Scattergood School, West Branch, IA 52358. Co-educational Quaker 4-year college-preparatory boarding school with simple life-style, exploring alternative energy sources. Students, faculty share all daily work and farm chores. Small personal caring community that promotes individual growth.

prayer calendar

William Law, an English mystic of the 18th century, wrote, "Intercession is a great and necessary part of Christian devotion. The first followers of Christ seemed to support all their love and to maintain all their fellowship and correspondence by mutual prayers for one another. This was the ancient friendship of Christians, uniting and cementing their hearts." We are joined with others as we remember them in regular intercessory prayer, sharing with God our deepest desire for them and for the church.

Again, we ask that you share with us your concerns for prayer, especially those concerns which are of interest to our church family beyond your own congregation. Write: MESSENGER Prayer Calendar, 1451 Dundee Ave., Elgin, IL 60120.

May Prayer Calendar

May 4-10: Give prayer support to Reneé Baad of Miami, Fla., in her work with the new Parish Ministries program, "Brethren Lifeline," designed to minister to moving and scattered Brethren (see March MESSENGER, page 3).

May 11-17: Remember communications staff members Harriet Blake, Stewart Hoover, Steve Simmons, Fred Swartz, Kermon Thomasson and Howard Royer as they participate in the Religious Communications Congress in Nashville, Tenn., May 12-16.

Pray for the interdenominational conference to train youth leaders and counselors at Elizabethtown College, May 16-18, and for participating General Board staff members Ralph and Mary Cline Detrick.

Pray for staff members Dale Minnich and Don Stern as they lead the Atlantic Northeast Stewardship Seminar at Elizabethtown College, May 16-18.

May 18-24: Remember in prayer Monroe Good and Joe Mason in their new positions as district executives in Middle Pennsylvania and Southern Ohio, respectively.

Pray for Jim and Judy Kipp, in Nigeria on a medical work assignment, and Ralph and Flossie Royer, recently returned to Niger for rural service.

May 25-31: Pray for the new church extension effort of Virlina District being undertaken in Blacksburg, Va., and in the organization of a New Church Development Fund Campaign in that district.

Pray for the Lybrook Community Ministries in Cuba, N.M., in establishing an inpatient alcoholism rehabilitation center (see February MESSENGER, page 8).

VISITING/from page 26

would grow back but the second time he said it wouldn't. Being sick has made her face look old and recently she has been too sick to bother with make-up."

Mary went on, "Another visitor asked if the girl in the picture on the counter in my sister's room was her granddaughter. She cried about that. The girl is her daughter, and people used to think they must be sisters because she looked so young. She was so proud of her beautiful hair and her good looks. It is painful for her to be reminded of the way she has changed."

Tolerate your personal discomfort. It is important to recognize your own discomfort at being confronted with a grieving patient. It is necessary to be tolerant and accepting of these feelings in yourself and not to be fearful of showing ill persons that they are cared about. It isn't so important what is said verbally, if the visitor is sincere and concerned, this, the nonverbal message, will be the message that comes through.

Reading some of the many writings on grief can be a way to become more insightful and comfortable with the grief situation.

I asked Ed's wife, Opal, "What do you as a grieving person want most from friends and relatives?"

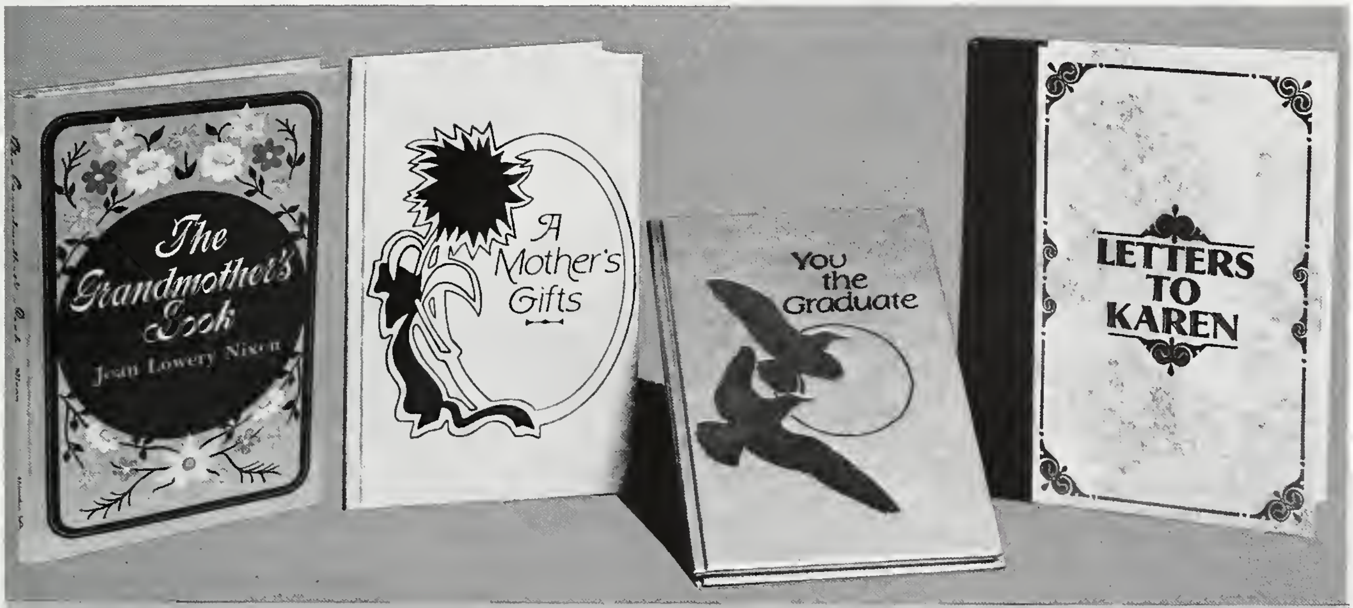
After thinking a few moments Opal answered, "That's an area I've thought a lot about. I want most to feel freedom to express my feelings. Support comes by just being here, being sensitive whether to leave or stay, picking cues from me, allowing me to cry or to be angry. By just listening—although not necessarily agreeing with what I say I'm angry about, because that may not be the real problem. I want visitors to share with me the way Ed was, this man who was my whole life. I want to talk over happy memories and remember him the way he used to be."

You can learn much by sharing grief with others. For me, working with sick people has repeatedly stimulated a feeling of gratitude for my own good health and gave me renewed appreciation for the opportunity of life. Other positive aspects can be found in almost any grief situation if one is alert for them.

Best of all, you can be assured that in heeding Christ's admonition to visit the sick, you have been the "neighbor" you are called to be. ☐

Ruth Davidhizar is a nursing instructor, and a member of the Holdeman Mennonite church, Wakarusa, Ind.

Special Gift Books for Very Special People



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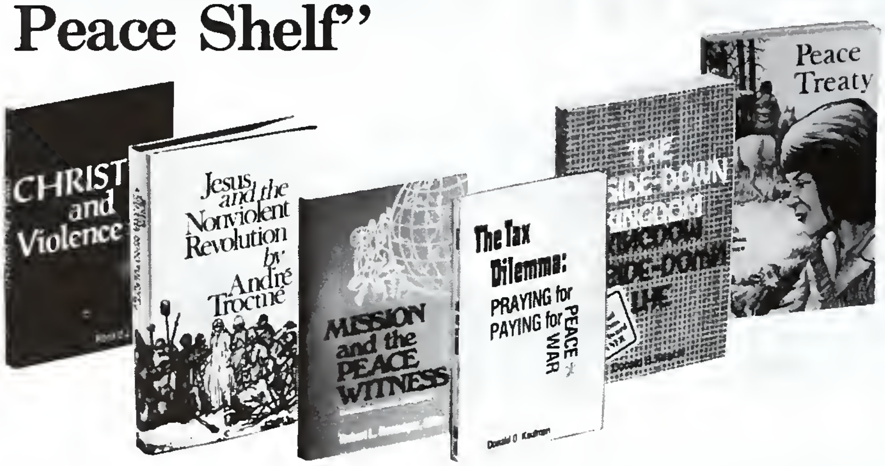
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Jesus and the Nonviolent Revolution by André Trocmé
MISSION and the PEACE WITNESS
The Tax Dilemma: PRAYING for PEACE PAYING for WAR
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THE UPSIDE-DOWN KINGDOM
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Christ and Violence by Ronald J. Sider (paper, $4.95). A sweeping reappraisal of the church's teaching on violence.

The Christian and Warfare by Jacob J. Enz (paper, $1.95). The roots of pacifism in the Old Testament.

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Jesus and the Nonviolent Revolution by André Trocmé (hard, $7.95). The social and political relevance of Jesus.

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Nevertheless by John H. Yoder (paper, $2.50). The varieties and shortcomings of Christian pacifism.

No King but Caesar? by William R. Durland (hard, $6.95). A Catholic lawyer looks at Christian violence.

The Original Revolution by John H. Yoder (hard, $5.95; paper, $3.95). Essays on Christian pacifism.

Preachers Present Arms by Ray H. Abrams (hard, $5.95). The involvement of the church in three modern wars.

War and the Gospel by Jean Lasserre (hard, $6.95). An analysis of Scriptures related to the ethical problem of war.

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What Belongs to Caesar? by Donald D. Kaufman (paper, $2.95). Basic arguments against voluntary payment of war taxes.

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The Upside-Down Kingdom by Donald B. Kraybill (paper, $5.95). A study of the synoptic gospels on affluence, war-making, status-seeking, and religious exclusivism.

The Way of Peace by J. C. Wenger (paper, $.95). A brief treatment on Christ's teachings and the way of peace through the centuries.

For Children

Coals of Fire by Elizabeth Hershberger Bauman (hard, $3.95). Stories of people who returned good for evil.

Henry's Red Sea by Barbara Claassen Smucker (paper, $2.95). The dramatic escape of 1,000 Russian Mennonites from Berlin following World War II.

Peace Treaty by Ruth Nulton Moore (hard, $3.95; paper, $2.95). A historical novel involving the efforts of Moravian missionary Christian Frederick Post to bring peace to the Ohio Valley in 1758.

Herald Press
616 Walnut Avenue, Scottdale, PA 15683
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MARIENBORN/from page 14

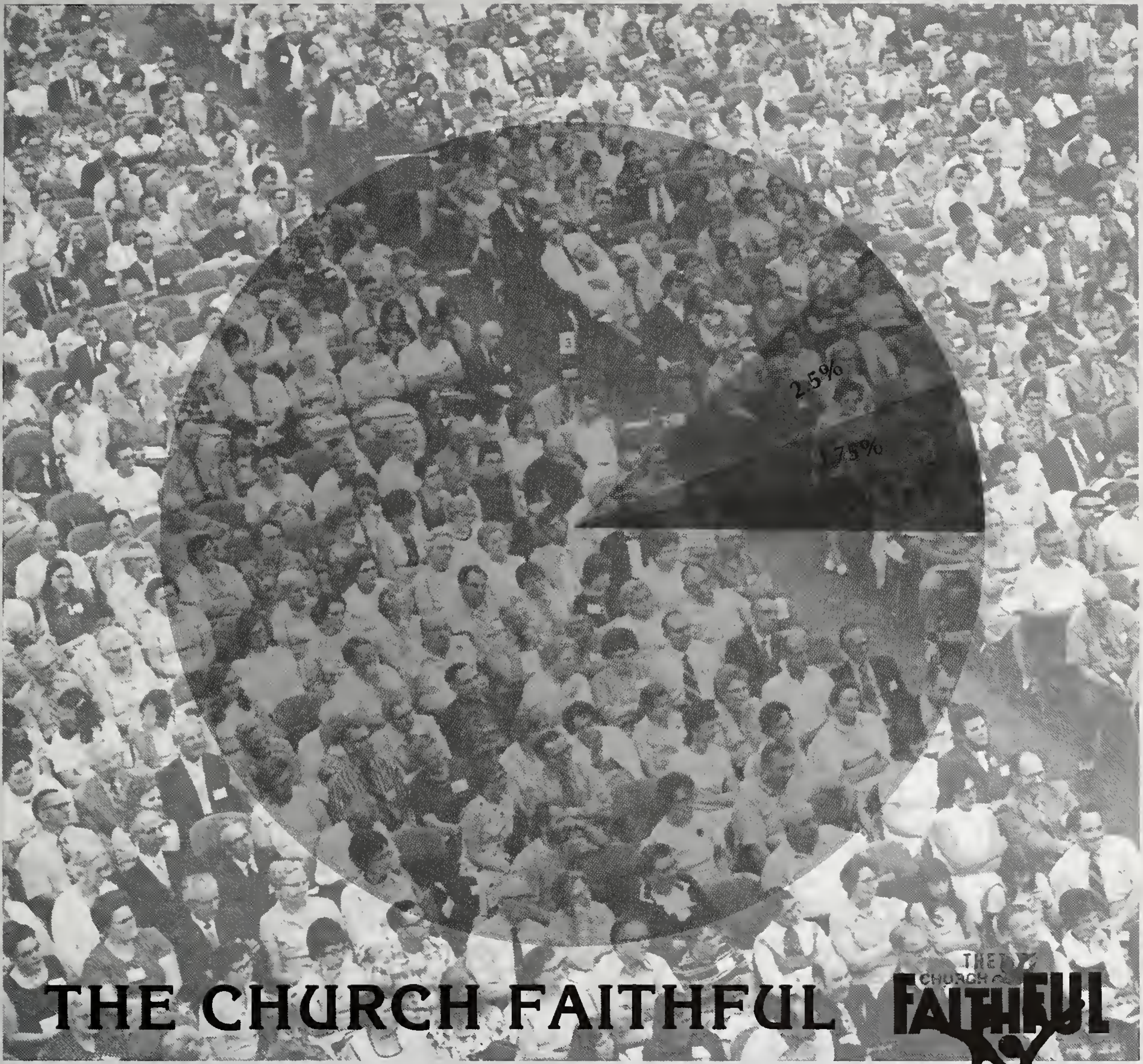
must inquire about the archives, identify your interest in Brethren history and ask to be shown two important documents that are preserved there. One is a letter written to the count of Büdingen by Alexander Mack, in which he defends his activity in baptizing a young woman in a stream near Düdelsheim. Even more urgently, he asks that the girl's mother not be deported from the area. Note the bold signature at the end of the letter, and study the handwriting well, even if you have to wait until later for an English translation.

The other document is quite brief. It is a kind of passport prepared by the Marienborn government for the Brethren when they decided to leave the area in 1715. It speaks highly of their character and manner of life and commends them to others. The only trouble with these good people was that they had taken up the teachings of Anabaptism and insisted on holding public services on Sundays and other days. This the Count could not permit. He wrote, "Because of this religious activity, it has not been possible to tolerate them longer."

But happily, such intolerance in matters of religion no longer obtains in Büdingen. In 1966 I attended an ecumenical gathering on a Pentecost weekend near Frankfurt, where the host was Martin Niemoller and the director was Dr. Heinz Renkewitz, a Moravian scholar, who was an authority on the history of Brethren in Europe. He introduced me to a princess from Büdingen, the mother of the present prince who still lives in the castle. I was amazed at her familiarity with church history in general and especially with groups such as the Brethren, the Inspirationists and the Moravians, all of whom once lived near her castle home. Things are different now. Christians who once could not tolerate each other now worship together and may even commune together, as we did during that Christian conference.

You can think of your day or two sojourn in "the Marienborn area" as a pilgrimage to sacred places of the past. Better yet, regard it as a way of sharing with other Christians in their history and worship. ☐

Kenneth I. Morse of Elgin, Ill., is a former editor of MESSENGER.



THE CHURCH FAITHFUL

Annual Conference has made the challenge, and we must carry it forth. For, if the challenge of doubling our giving through the church is to be met in this decade of the 1980s, we must **all** be faithful—faithful stewards of the resources entrusted to us by God.

Although a growth in giving from 2.5 percent to 5 percent over the next ten years hardly looks like a dramatic increase, it is double the financial resources we are presently sharing with the church—indeed a significant challenge.

As congregations and individuals we have committed ourselves to faithfulness. May we make a generous response to God's abundant generosity.

Annual Conference Offering 1980
Church of the Brethren General Board
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editorial

And Conference every year

A few years back, when I was approached about joining the MESSENGER staff, I asked my wife, "What would you think of my working in Elgin?" Her jubilant response was, "And get to go to Conference every year?"

That response is representative of a large, enthusiastic group of core Brethren, sometimes known as "the Annual Conference crowd." For some Brethren, going off to Conference every June is as much a part of being Brethren as washing feet and pushing peace. A trip to the Conference city is like going "to Jerusalem every year at the feast of the Passover."

But in these times of rampant inflation, a trip to Conference is also a lot like a trip to the cleaners. Who can afford it anymore? Can we keep on having an *Annual* Conference? And if we *can* afford it, does it make good stewardship sense to burn that much gas, spend that much money, have that big a time in the name of tradition? Does Annual Conference even have that much purpose – or clout – anymore?

How did we get started in the practice of Annual Conference in the first place? Count Zinzendorf of Germany gets the credit for the beginning of the Brethren meetings. He came to Pennsylvania in 1741, intent on uniting all New World Germans in one church and evangelizing the American Indians. Alarmed at the meetings called by Zinzendorf, the Brethren decided "to get ahead of the danger" and they held their own "Great Assembly" in 1742. They looked upon Zinzendorf's conferences as "snares, for the purpose of bringing simple-minded and inexperienced converts back to infant baptism and church-going and of erecting the old Babel again."

The Brethren modeled their "Great Assemblies" after the Quaker Yearly Meeting. A century later, Henry Kurtz (the founder of MESSENGER) looked to Acts 15 (the "council at Jerusalem") for guiding principles for Annual Conference: 1) simplicity; 2) liberty; 3) order; 4) subordination of our reason to the Word of God; 5) due regard to the conclusions of former Annual Meetings; 6) a sincere love of the Brethren; and 7) a constant aim for union in the Body of Christ. Not a bad set of principles for Annual Conferences today, either.

We have no Annual Conference minutes prior to 1778. Minutes of some later meetings are missing as well. That's why we say in 1980 that Pittsburgh will be our 194th *recorded* Annual Conference.

Does Conference matter anymore? Are we wasting our time discussing queries, making studies, issuing resolutions? Don't congregations and individuals do as they please anyway? To an extent, the answer to the last question is "Yes." Brethren aren't exactly marching shoulder to shoulder on issues such as ERA, abortion, peace and disarmament – issues on which Conference has taken a supportive stand. (A cursory glance at old Conference minutes reveals that we never did march shoulder to shoulder.) But where would be our corporate voice if we had no central body? And what would be the purpose (and lifespan) of a thousand independent congregations masquerading as a denomination?

I always think of the parable of the barn spider that dropped down out of a dark corner of the loft to make a new home on the floor. She built a new web that proved effective and lasted well. One day she examined the long, taut line of silk that led back up to the loft. Deciding it was no longer needed, the spider snipped it. The web collapsed.

Let's examine our long, taut line of Conferences before we decide to snip. But let's do examine it . . . not to question the purpose of Annual Conference, which still is relevant, but to question our stewardship and whether we can afford not to modify our present practice. Maybe I joined the Elgin staff in good time. Going to "Conference every year" may someday be only a tale for my grandchildren to hear. – K.T.

194th RECORDED ANNUAL CONFERENCE

CHURCH OF THE BRETHREN

We become a part of the church when we accept Jesus as our Lord. To "build up the church" is to support and encourage all members to be faithful to their commitment to make Jesus the Lord of their lives. When the bonds of love and devotion within the church are strong and healthy, so is our witness to the world. Let us build up the church. Let us be THE CHURCH that is FAITHFUL to its New Testament message and mission.

Be sure to participate in the business, worship, and fellowship experiences of the 1980 Annual Conference in Pittsburgh, Pa.

William R. Eberly

- Tuesday, June 24, Moderator William R. Eberly, Member of Manchester College faculty, will speak at the opening worship service. Topic: "Called To Be Faithful."
- Wednesday, June 25, Kenneth L. Gibble, Pastor of Ridgeway Community Church of the Brethren, Harrisburg, PA. Topic: "If I Should Die . . . : Clues to the New Creation."
- Thursday, June 26, Inez G. Long, Author and Educator, New Holland, PA. Topic: "On the Edge of Eden."
- Friday, June 27, Caryl M. Kline, Administrator in Education field, Pittsburgh, Pa. Topic: *"Give or Take a Little."*
- Saturday, June 28, FESTIVAL FOR THE CHURCH An evening of celebration and prayer, bringing the humble gift of our diversity to the Lord Jesus in song and statement, praying for God's Spirit to cause us to be the Church Faithful.
- Sunday, June 29, Morning service, Paul H. Fike, Pastor of East Chippewa Church of the Brethren, Orrville, Ohio. Topic: "Our Calling and Conduct."
- Sunday, June 29, Afternoon service, Bruce Larson, Author, Host of TV Series, SEARCH, Sanibel, FL. Topic: "Where There Is Hope There Is Life."

BECAUSE WE CARE

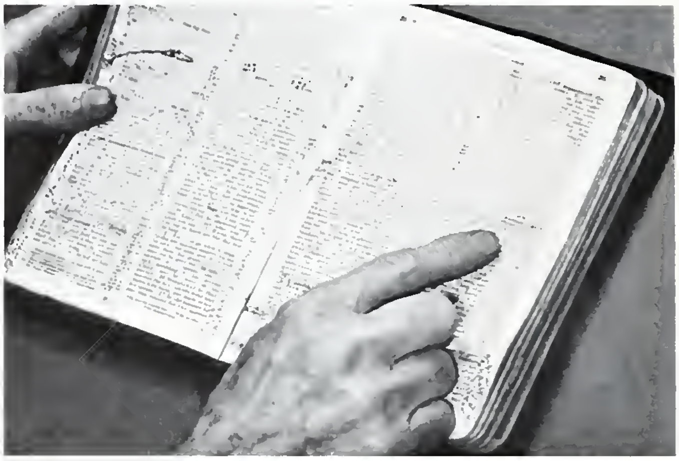
Bethany Hospital has been a part of the mission of the Church of the Brethren for 60 years. Established by founders of the training school for Brethren ministers and missionaries on Chicago's west side, the hospital's first decade was a severe test of the vision and dedication of those who believed the hospital was an important part of Christ's commission to us.

During the past decade the hospital also has faced a severe test. Serving a community which has high unemployment, poor living conditions and a shortage of physicians, the hospital also has had to deal with antiquated physical facilities.

But a forceful plan of action by the Bethany Hospital Board of Trustees, combined with a renewed commitment by the Church to extend the healing hand of Christ, gives promise that the dream which began so long ago will not die. Preparations are now underway for the original Seminary and Hospital campus to become a community medical center for the decades ahead.

Bethany Hospital provides a healing ministry in one of Chicago's medically underserved communities.

Church of the Brethren Mission for a New Bethany Hospital
550 East Main Street
Annville, PA 17003



The hands of Dr. A. C. Wieand, one of Bethany Hospital's founders, point to Matthew 25:40: ". . . Inasmuch as ye did it unto one of these my brethren . . . ye did it unto me."

Despite the obstacles of recent years the Bethany Hospital of today foreshadows that of tomorrow: dental and ambulatory care medical clinics; nursing education programs; crisis intervention; and a concern for the whole person — body, mind and spirit.

We have entered into a relationship with the Evangelical Hospital Association (affiliated with the United Church of Christ), which operates four other hospitals in the Chicago area, for hospital management and replacement, and ground-breaking for the new medical center is expected this fall.

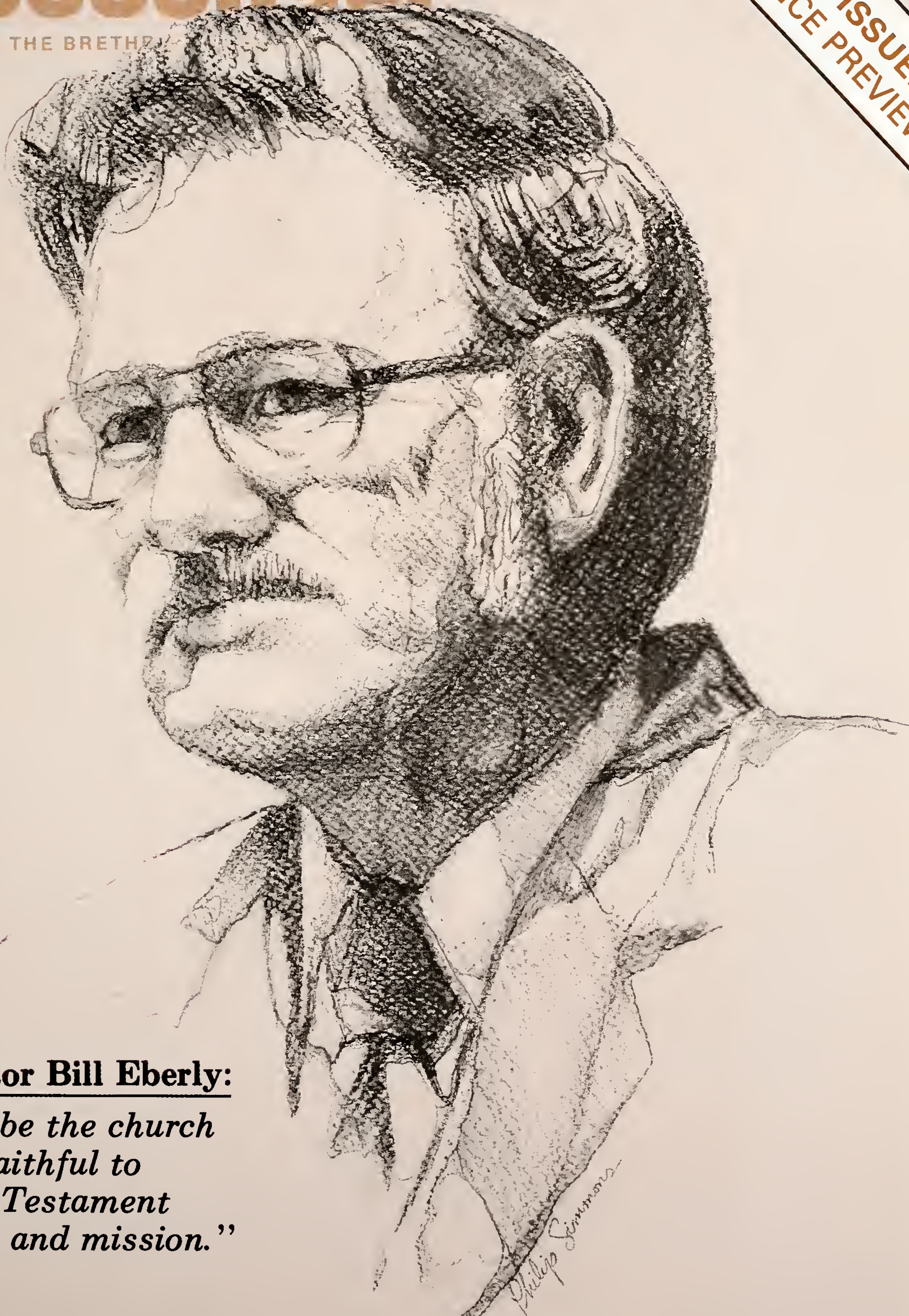
Because we cared generations ago, our tradition has endowed us with a special responsibility. Because we care today Bethany Hospital will be a place of real mission — as well as a center for education and service — tomorrow.

messenger

CHURCH OF THE BRETHR

JUNE 1980

SPECIAL ISSUE: CONFERENCE PREVIEW



Moderator Bill Eberly:

"Let us be the church that is faithful to its New Testament message and mission."

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letters

PART OF A WORLD CHURCH

MESSENGER is now recognizing that many workers—around the world—have contributed to the building of our Church of the Brethren, *also around the world.*

So much used to be printed which recognized this fact, but then it changed and seemed to convey the idea that only America really counted, and still needed to be prayed for. All of the countries around the world where our church has worked and given loving service, are indeed part of our Church of the Brethren *World Church.*

Also we appreciate the "Prayer Calendar" in MESSENGER. Since we are a denomination which believes deeply in prayer, this calendar is very helpful.

LLOYD AND MODENA STUDEBAKER
La Verne, Calif.

WITNESSING TO OUR FAITH

The definition of mission suggested by James McKinnell (Opinions, March) appeals to us.

The Nampa Church of the Brethren is sponsoring its second "boat family" and a brother of one of the women of their Vietnamese family.

As representatives of that church my wife and I attended the 1974 Brethren Congress on Evangelism. We brought back all of the enthusiasm that we could. This enthusiasm resulted in Matt Meyer of the Parish Ministries staff coming to Nampa for a series of services.

Upon early retirement in 1978, my wife and I began building a chapel at Council, Idaho. More important than our physical work is our effect on the people here. My wife's prayer covering and my white beard let people know that they can call on "those Brethren" for help. We worship across denominational lines but are strict with ourselves about "sheep stealing." We are attempting to make the 2,000 people in the Valley aware of God and his love. There has been some measure of success. Attendance at three of the six churches in Council has increased in numbers by about 20 percent since our survey three years ago.

Our mission is not sponsored by the home church, financially. We are just happy to be witnessing to the faith of the Brethren to those who were former members and to those who may be members in the future.

God be with you all.

BERNARD AND DOROTHY BALDWIN
Council, Idaho

CONTRARY TO GOD'S CREATION

Referring to the letter, "Flamboyant, Notorious not Typical (March)," I would like to know why a good Christian magazine such as MESSENGER would print an article where the writer's name is withheld. *(We withhold it to protect the writer from "good Christians."—Ed.)* I am so happy that I have no reason to withhold my name.

I am sorry it has been necessary to discuss homosexuals in MESSENGER, but since it has been, I would like to express my feelings. It is the good Lord's will that we stand against what the

Bible says is wrong and it isn't his will that we soft-pedal our way around this issue.

Homosexuality is contrary to God's creation. God saw that it was not good for man to live alone, so he created woman to be his helpmate and said go forth and multiply. Does this sound like the life-style of homosexuals? They can't respect God's creation as it is, nor can they respect the opposite sex as God intended. So I ask, how can they expect to be accepted by God or churches?

Anyone who might be mixed up should read Leviticus 20:13 and Romans 1:26, 27.

Vern Richard
Redfield, Kan.

FUNDS INSTEAD OF FLOWERS

The family of Harry Wampler, who died on March 1 in Hummelstown, Pa., requested that instead of flowers we relatives make donations to the Church of the Brethren Disaster Fund.

I compliment them on this decision, having served for eight years as coordinator for disaster service in Shenandoah District. This is a way the church can witness in the world to the teaching of Jesus when he said, "As you did it to one of the least of these my brethren, you did it to me" (Matt. 25:40).

J. Harold Wampler
Mount Crawford, Va.

NOTE TO BE SOUNDED AGAIN

I appreciated your timely editorial, "A Touch of Macho Madness" in the April Messenger. You struck a note that needs to be sounded again and again and again.

More power to you, and peace.

John A. Barbour
Administrative Editor
Adult Curriculum
David C. Cook Publishing Co.
Elgin, Ill.

THANKS, WE NEEDED THAT

"Marching as to War . . . Again?" was a cogent editorial. It is so much what needs to be said to Brethren at this time.

Dale Aukerman
Union Bridge, Md.

BRETHREN SHOULD NOT BE PARASITES

I am compelled to speak on the matter of draft registration. First, I am not against registration or the draft. My reasons are based both on personal as well as biblical reasoning.

Are we not commanded to submit to those appointed over us, to "render unto Caesar the things that are Caesar's" (Mark 12:17)?

If you *honestly* are willing to martyr yourself for your beliefs, then you ought to become a conscientious objector. But, if you would defend yourself or family in any way, other than submission, you should willingly register for the draft.

You must search within yourself. Would the Lord want you to submit or condone by submitting the actions of a godless power or nation?

Unless you are willing to give yourself to total Christian martyrdom, you must register for the draft and go when called ungrudgingly.

Brethren, do not be parasites on the society that protects your rights to worship in freedom. Not even our own has been gained without someone's sacrifice. Nothing is free; someone always pays. Remember Christ paid for us.

I begrudge no one their rights or doctrines. I do not advocate war. But, I am not fool enough to expect my neighbors to look out for my rights as a Christian while I sit on my hands and cringe cowardly from the enemy.

Examine yourselves for you have two choices. Neither should be taken lightly. Christians who choose martyrdom for their beliefs cannot be cowardly and cannot criticize those who choose to fight.

I say, find within yourselves the true reason for your decision to become a conscientious objector or a soldier. If you choose the road as a soldier, do not think your life will be easy. The life of a Christian in uniform is a challenge, to perform as a soldier and a Christian. Those who choose the uniform render a great service by protecting our way of life, our religious beliefs and the freedom to enjoy them without fear.

Robert E. Heistand
York, Pa.

MORE THAN 'FROTH AND FIZZ'

I take exception to Vernard Eller's statement about Annie Johnson Flint's (no relative) poem in his February article, "The Church Faithful." The fact that God has chosen us is more than "froth and fizz." It is the heart of the gospel that God in his love, deliberately chose the way of the cross in order to choose us. No, God doesn't need us, doesn't need our "good works," but yet in Christ, God has chosen to give us the ministry of reconciliation. I am thankful that the meaning, the mystery and the wonder of the gospel is God's entrusting to us such a mission.

Prayer, piety and meditation are vital to sustain our lives but they are all meaningless if we are not motivated to move into the market place and be God's loving, helping and forgiving hands. If we do this we are certainly more than "froth and fizz."

Donald K. Flint
Harper Woods, Mich.

THE WORLD NEEDS TO HEAR

I appreciate the Messenger articles of the last several months that have dealt with the subject of church growth and evangelism. "The Pastor and Church Growth," "Three Little Churches and How They Grew" and "Brethren Membership: a Growing Concern" have all been helpful.

I hope Brethren take seriously the call to go and make disciples. If we respect our heritage and traditions, and call people into radical discipleship with Jesus Christ, truly we have a great deal to share. We can grow, because we have a message the world needs to hear.

John D. Mummert
Garden City, Kan.

page one

The query betrayed a humility only a youthful artist might exhibit: "Did I make him look too mean? Too old? I hope I complimented him . . . ." Artist Phil Simmons had never met Moderator Bill Eberly and was hopeful that the Messenger cover portrait he had done from photos did the subject justice and was acceptable to the editors as well.

The editors were delighted (the subject has not seen the cover at this writing). The Simmons portrait captures the image of a moderator equally at home in a church and in a classroom; a churchman whose roots—and branches—are in touch with the natural environment.

Phil Simmons graduated last month from Pomona College in Claremont, Calif. A theater arts major, he has studied art at the Sorbonne and is as likely to be writing a play or designing and constructing sets as he is to be sketching and painting.

Phil Simmons

The 22-year-old Californian was not without Messenger connections before his advent as our cover artist. His older brother, Steve Simmons, has served on the magazine's staff since 1978, and his father, Charles R. Simmons, wrote and compiled last December's cover piece, "A Calendar of Songs, Prayers and Affirmations for Advent." Phil's art work far exceeded the objective of Messenger's editor, when, several months ago, he looked at past years' cover photos of Conference moderators and asked, "Can't we do something different this year?" We did, thanks to Phil Simmons.

Annual Conference, the first of which was held at Coventry church in Pennsylvania in 1742, hasn't been held in our most heavily Brethren state since 1944.

The June Messenger traditionally carries, in addition to a profile of the current moderator, a preview of Annual Conference highlights, at least one important Conference study report and a salute to some past Conference or Conference setting.

By the time we get that Messenger together, we are always "psyched up" for Annual Conference itself (even though we are in mid-April). And we hope that reading this issue of the magazine will help psych you up also.—The Editors

in touch

LeRoy Kennel: An alternative voice

"I'm a whole Christian," LeRoy Kennel quips, "half Mennonite and half Brethren." And when James Wall, Democratic state committeeman and editor of *The Christian Century,* asked LeRoy to run for the 14th Illinois US district congressional seat, he consulted with friends from both denominations and with faculty at Bethany Theological Seminary before accepting the party's endorsement.

The Bethany Theological Seminary professor of communications sees his campaign as an opportunity to share his faith with others. "When I was asked, I considered that an alternative's voice is one which expresses what we have been researching in our studies of biblical and Anabaptist life-styles and it deserves to be shared by whatever means available."

LeRoy has the support of his family. The father of four, LeRoy shares his academic pursuits with his wife, Pauline. She is a Bethany Seminary graduate and is a part-time professor of Christian education at the Associated Mennonite Biblical Seminary in Goshen, Ind.

Members of the Lombard Mennonite Church and the York Center Church of the Brethren are serving on a Kennel for Congress committee, which is focusing on energy needs, the economy, the quality of education, and national and international peace issues.

"I want the economy to be more efficient, but I want it to be equitable and to work for all, not only a special elite. I am clearly calling for conservation of energies and the development of new resources."

Leroy also believes that there are alternatives to the increasing levels of international tensions and violence—alternatives not dangerous to human life—which will be found through the pursuit of peace. Therefore, he opposes increased US military preparations.

Kennel's 16-year incumbent opponent is supported by a Republican machine reminiscent of and in many ways parallel to the Illinois Democrats' Cook County one. Therefore, it is difficult to have a two-party system or to raise financial support. His efforts, then, are an attempt to both educate and witness on the local level where some approaches to the issues seem "to be held hostage" by apathy.

"My life has led me to work in theological education," LeRoy states. "I have been affirmed in that. I am reluctant to leave that for professional politics. So, my motivation is in being a witness to our faith as it relates to the issues and in being representative for the kingdom and the Church. I'm overwhelmed and awed by the opportunity. Most of the time, I'm happy for the possibility."—CATHY SIMMONS HUFFMAN

Cathy Simmons Huffman, who attends the York Center Church of the Brethren, Lombard, Ill., is a researcher for the Brethren Encyclopedia, Inc.

Glade Loughry: BVSe

"I was aware of the Post-30 BVS program, but circumstances made it preferable to use my skills in an area where I could render the most effective service." So, two years ago, as Dr. F. Glade Loughry, of Brethren Village, Neffsville, Pa., was looking for the most fulfilling way in which to use and share his knowledge, he hit on the idea of offering his professional services in identification of soils and soil problems to churches throughout Atlantic Northeast District.

A relative newcomer to the Church of the Brethren, Glade, who is retired from the US Soil Conservation Service as the state soil scientist of Pennsylvania, and as the chief of soils section, says, "A farm boy background is to blame for interest in gardening and diligent cultivation of vegetables and flowers."

"When I entered the health department bureau, which enforced sewage regulations," says Glade, "I discovered that many churches, church camps and church-related nursing homes found themselves in violation of sewage disposal and water quality regulations because the sites had not been picked with the proper regard for soil conditions."

These needs provided Glade the opportunity to use his experience and training and keeps him up on his professional skills.

As churches and camps expand their facilities to accommodate more people and more activities, they frequently find problems that were not evident when churches were merely meeting houses used only a couple hours on Sunday.

One church, the Green Tree Church of the Brethren, took advantage of Glade's services when they found they had a problem of poor drainage in the parking lot,

the backyard

driveway and lawn, which threatened flooding of the church building.

Camp Swatara had sewage disposal problems and with Glade's help the problems were evaluated and several solutions involving alternate practices were presented to the camp board.

One of Glade's positions at the Ridgeway Community Church is that of grounds coordinator. He has spent many hours with landscaping and lawn care.

Glade has found that rewards have come in the satisfaction from rendering useful service. Since his only advertising has been through the Atlantic Northeast District newsletter, he is considering contact with an interdenominational agency in his local area which could put him in touch with other churches and their problems.

Brethren Volunteer Service takes volunteers all over the country or volunteering services can take place in our own backyards — or in the backyards of our churches or our camps. — BARBARA MYERS

Barbara Myers is a member of the Ridgeway Community congregation, Harrisburg, Pa.

Laura Kridel: Gathering and giving

Laura Booth Kridel rummages, gathers, collects, saves, fixes and stores everything. She lives on the ninth floor of the Senior Citizen High Rise in downtown Richmond, Va. From the vantage point of her apartment she sees how much her neighbors throw away. "People are so wasteful these days," she declares. "I think it's awful."

In her 90 years of life Laura Kridel has experienced hard times. She is not materialistic. She just does not tolerate wastefulness. Her rationale for keeping everything is that it can still be used in some way. After all, a worn-out sponge mop has a strong handle. Many such handles have become dowels for banners in Laura's church, West Richmond Church of the Brethren.

Once a professional seamstress, Laura spends hours mending clothing she has salvaged. Either she stitches them by hand or on her old treadle sewing machine. Then she donates the finished articles, laundered and repaired, to Church World Service.

Laura is a generous contributor to all the church and Scout yard sales. "Just don't throw anything away," she reminds collectors who come to her door.

Although Laura is hard of hearing and in a wheel chair, she is alert and keeps abreast of the times. She reads two daily newspapers and the *Sunday Times Dispatch,* and avidly goes through books from the public library. "I am vitally interested in events of today," she claims.

Laura is a source of information about the past as well. She was among the early members in the Church of the Brethren when it was established in Richmond. She remembers well Brother L. A. Bowman, the congregation's first full-time pastor (1928-1933).

An accomplished pianist, Laura was the accompanist for the church for 18 years until the congregation moved to its present location west of the city.

In the Brethren tradition, Laura continues to serve. She was recently recognized in the *Richmond News Leader* as the oldest known volunteer in Richmond because of her involvements in the Retired Senior Volunteer Program sponsored by United Way.

Laura's attendance in church is irregular because of her infirmities, but her presence is felt through the glow of the candles she faithfully buys for use in the worship services.

Visits with Laura are enlightening and uplifting. She has abundant hope and ambition for each new day. "I got some more clothing," she says as she points to a pile of collected items awaiting her agile fingers. "I'll work on those tomorrow; then you can have them for the church." Thus Laura Kridel continues to gather and give. — JANET KOPP HECKMAN

Janet Kopp Heckman is a member of the West Richmond (Va.) congregation, where her husband, Galen, is pastor.

Women's project pledges grant to Kenyan center

A health center in a developing area of Kenya has been promised the first grant from the Global Women's Project of the Church of the Brethren.

The Miriu Health Center is located in Kenya's South Nyanza District on the shores of Lake Victoria. Since 1973, the local women have been working together to build a health center which would help residents combat disease and would provide sanitary conditions for childbirth. This is a pressing need in the isolated community—the closest government hospital is 30 miles away.

Before the maternity ward of the center can open, however, an assured all-season source of water must be provided. Presently, tanks on the roof of the center are used to collect rain water. In the dry season, this supply evaporates and the staff must carry water from Lake Victoria, about 300 yards away. This situation is not acceptable to the government. The Kenyan government will provide staff for health centers built by community residents, but the centers must meet government standards. For the Miriu Health Center to meet those standards, it must have a pumping and filtering system for the lake water.

Roger Ingold, General Board Africa/Asia representative, visited the center in late January and talked with the involved women. The national and local organizations which have funded the project are women's groups and most of the work, including much of the construction, has been done by women. (Ingold reports, "The women are determined that through their actions they will liberate women and develop the many resources in Kenya.") Until requesting financial assistance for the water system, the women's groups had depended totally on local people and their resources for building and financing the health center.

On the basis of Ingold's report, the Global Women's Project has committed itself to making a grant of $30,000 to Miriu Health Center by Dec. 31, 1980. Half the amount will come from Global Women's Project; half from World Ministries Commission development ministry funds. That grant will supply pumping, storage and filtration and chlorination to assure that the water will be safe for use in the health center.

The Miriu Health Center (above) was built and funded by local Kenyans. The inset at left shows the construction method used.

Members and friends of the Church of the Brethren can respond to this need by participating in the Global Women's Project. The Global Women's Project is intended to help North Americans realize the poverty, oppression and injustice that are the consequences of their own overconsumption; and to help alleviate those consequences by giving to the project money saved by foregoing or taxing luxury purchases. The project grew out of the Women's Gathering in 1978 and was approved by the General Board in October 1978.

To participate, write the Global Women's Project, 1451 Dundee Ave., Elgin, IL 60120.

Church leaders ask halt in El Salvador arms aid

In the wake of the assassination of El Salvador's popular human rights leader, Archbishop Oscar Romero, church leaders in the United States have urged the US government not to send military aid to that country. Only six weeks before his death, Romero had asked President Carter, in a letter, not to send arms or military advisers to his nation.

The religious community focused its opposition on a proposal to reprogram $5.7 million in military aid to El Salvador. A representative of the National Council of Churches said, "The aid will be used by the armed forces and the junta to continue their wanton disregard of human rights. . . . "

Five Protestants and Roman Catholics from the US traveled to El Salvador in late March, talked with Archbishop Romero only hours before his death, and returned with a number of observations about the situation, according to a report from the American Friends Service Committee.

The group said that, in the first two and a half months after the junta took power Jan. 9, more than 680 persons were killed and more that 175 disappeared in repressive violence. The repression, the group said, "gives every evidence of being a brutal and systematic process, aimed at elimination of leaders and supporters of peasant organizations." They also said that rape, torture, mutilation and murder of defenseless people is carried out in an apparent effort to terrorize the entire population.

The group returning from El Salvador said the US government's position that there is no alternative to the present government is in error. The group reported a broad coalition of organizations forming, including people from every range of the political spectrum. Jorge Lara-Braud, NCC assistant general secretary for faith and prder, testified before the House Committee on Foreign Operations that "the present junta is totally devoid of popular support."

He contended that if the proposed military aid is granted, the US would "effectively cancel out the good will it has earned in its recent support to the Nicaraguan government. Nicaragua is the first instance in which the US did not block a popular Latin American revolutionary movement from achieving victory.

"The circumstances in El Salvador put to the test the credibility of the US as a defender of democratic traditions and human rights," Lara-Braud said.

Kampuchea aid coalition focuses on agriculture

Rehabilitation of Kampuchea's decimated agricultural system is the proposed second phase in the Kampuchean relief program of a coalition of US voluntary agencies.

Action for Relief and Rehabilitation in Kampuchea (ARRK), which includes Church World Service, is submitting a detailed program for its relief efforts during the rest of 1980 to the Phnom Penh government. Part of that program includes the agriculture emphasis.

In the proposed plan, direct shipments of rice would continue but more than half of ARRK's projected budget would go toward rebuilding such elements of successful food production as irrigation systems, livestock, seed and transport.

The plan was conceived after the directors of ARRK returned from a trip to Kampuchea in March. They found the small December harvest almost totally consumed and the transportation systems necessary to move imported food still in bad condition. ARRK officials believe Kampucheans will still be largely dependent on imported rice but believe ARRK's "more limited resources but extensive expertise" can be most helpful in a concentrated effort to help rebuild the nation's agriculture.

The ARRK directors report that they saw food being distributed by truck, oxcart and bicycle. Although they saw some devastated areas, particularly near the Vietnam border, they reported better conditions inland.

The six member agencies of ARRK are Church World Service, the international relief and development arm of the National Council of Churches, CARE, Heifer Project International, Lutheran World Relief, the YMCA and Meals for Millions/Freedom From Hunger Foundation. The bulk of the coalition's funding comes from CWS. The Church of the Brethren has been channeling its Kampuchean relief through CWS.

Not all Beech-Nut items belong on boycott list

An article in the April MESSENGER advised Nestlé boycotters to add a number of Beech-Nut products to their list of items to avoid purchasing. That article, based on material in the winter 1980 issue of *INFACT Newsletter,* was in error. A subsequent issue of *INFACT Update* carried a correction of the earlier article.

Boycotters should avoid *only* Beech-Nut baby foods. Nestlé purchased only the Beech-Nut Foods Corporation, the maker of the baby foods. The Beech-Nut name is owned by several companies and none of the others has been purchased by Nestlé. Therefore, remove from boycott lists the following products, all of which had been identified earlier as products to be boycotted: any product except baby food bearing the Beech-Nut name, Carefree sugarless products, Tetley Tea, Martinson, Bustelo and Beech-Nut Coffees, Salvavidas confections and Table Talk pies. The MESSENGER staff regrets the error.

Nestlé is being boycotted for its unwillingness to adhere to strict standards regulating the promotion and sale of infant formula products in Third World areas where its unsafe use has led to infant malnutrition and death. The Church of the Brethren General Board recently reaffirmed its support of the boycott.

For more information about the infant formula controversy, Brethren may order copies of the revised *Infant Formula Study/Action Guide* from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Four 1979 films cited by church council

The Communication Commission of the National Council of Churches gave its 1979 Film Awards to four films "which, from the Christian perspective, display an artistic vision in dealing with subject matter of concern to our member churches." The winners were the following:

Kramer vs. Kramer, "for its sensitive examination of divorce and child custody in a time of shifting values";

China Syndrome, "for its penetrating look at the issue of nuclear power in our society";

Norma Rae, "for its portrayal of one individual's courageous willingness to change social patterns"; and

Breaking Away, "for its insightful reflection of the pain and joy of coming of age."

Jim Wall, chairman of the awards committee and editor of *Christian Century,* explained that the awards are given to educate the public and the film industry to the interest of the Communications Commission in films "that deal with issues and celebrate humankind in a manner consistent with a Christian perspective." This was the first time the awards had been given since 1972.

Two new Brethren radio projects ready soon

A new set of 26 spots in the *Think About It* radio series is ready for release this month. Like *Think About It I and II, Think About It III* is a series of 60-second anecdotal and inspirational spots which relate the message of the gospel to everyday life.

Think About It grew out of the Salvation and Justice emphasis of the General Board. The first two rounds of the series were well-received by congregations and radio stations. Earle W. Fike, pastor of the Elizabethtown (Pa.) church, who produced and narrated *Think About It I and II,* is the producer of *Think About It III.* Jean Fike is the voice of the new series.

The series may be placed on local radio stations by congregations. Persons interested in placing the series should contact Brethren Broadcast Ministries, Box 22, Harrisonburg, VA 22801.

The second Brethren radio project stemming from the Salvation and Justice emphasis is *Time for a Change.* Formerly called *Lifestyle, Time for a Change* is being produced with the General Conference Mennonite Church. *Time for a Change* examines today's life-style and suggests that it may be time for a change.

Time for a Change is planned as an intensive radio campaign. Ten 60-second spots will be recorded and each can be used several times. Most of the scripts for the series were written by Kenneth E. Gibble, pastor of the Ridgeway church in Harrisonburg, Pa. Professional radio actors are recording the spots. The spots will be released in January 1981 and congregations will be able to place them.

Stewart M. Hoover had handled the administrative responsibilities for *Think About It I and II.* Since he is now working only one-third time for the General Board, Howard E. Royer has assumed administration of *Think About It III* and Harriet Z. Blake of *Time for a Change.*

On Earth Peace talks with draft official

A highlight of the April meeting of the On Earth Peace Assembly in New Windsor, Md., was a two-hour dialog with Brayton Harris, assistant director of Selective Service for public information.

According to Chuck Boyer, General Board peace consultant, Harris indicated that Selective Service expects to proceed with the registration of men aged 19-20 this summer, believing funding will be made available from Congress. Harris assured the group that plans do not exist for conscription at this time. He said that this means that plans have not yet been made for alternative service.

During the two hours he spent with the group of about 65 On Earth Peace Assembly members and friends, Harris expressed interest in having input from religious groups as Selective Service officials attempt to design an alternative service program.

In light of other comments Harris made at the meeting, Boyer urges young people who do register to note on their registration card, "I am a conscientious objector." He also advises youth to continue filing conscientious objector forms with his office. Although these have no legal standing, they may help young people prove "sincerity and consistency" in their peace position.

On Earth Peace Assembly passed a number of resolutions and forwarded seven of them specifically to the director of Selective Service. Among other items, the resolutions call on the US government to reject plans for registration and draft and to discontinue the transfer of budget for human needs programs to inflation of the military budget. President Carter was encouraged to continue his efforts to resolve the Iranian crisis by peaceful means.

The Assembly called on the church to begin training draft counselors for draft-age youth and to lift up the peace position in every educational effort possible. As part of that effort, On Earth Peace approved the creation of a Brethren Peace Academy, long a dream of On Earth Peace convener M. R. Zigler, to begin in a small, experimental way in 1980.

In addition to members of the Church of the Brethren attending the meeting, a number of Brethren Church, Presbyterian and Lutheran persons were also present.

Leading Polish agriculturist visits Elgin offices

The importance of the Brethren Service/Polish Agricultural Exchange program was emphasized by Tadeusz Wojtaszek during his recent visit to the United States and the Elgin offices. Wojtaszek did postdoctoral research at Purdue University in the early 1960s through the exchange program. Now rector of the Agricultural Academy in Krakow, Poland, he came to the US in March to tour agricultural education programs and visit friends throughout the country. While at the General Offices, he addressed a group of staff after an afternoon tea in his honor and commented, "We must continue this program." In his witty and gracious manner, he stressed the importance of building a sense of world community and the ability of the exchange program to accomplish that. Above, the rector (center) takes time at the tea table to talk with general secretary Bob Neff (left) and Lamar Gibble, director of the exchange program.

Ohio home's financial condition improving

"From the standpoint of taking care of the residents, The Brethren Home is in sound financial condition," reports Harry J. W. Fravert, the trustee appointed by a federal bankruptcy court to oversee the reorganization of the financially troubled Brethren Home in Greenville, Ohio.

A federal bankruptcy court decision in July 1979 rendered void the life-care contracts of some 250 residents of the home and required all residents of the home to pay a monthly fee to cover the cost of their care. A resident aid fund was established by Southern Ohio District and Fravert says that with the payments of the residents and the contributions from the churches, the operating expenses of the home have been met. District churches have contributed about $17,000 a month to the fund.

Fravert and Wilbur Mullen, administrator of the home, are quick to point out, however, that the home still has not made any payments of interest or principal to its bondholders nor has the plan of reorganization of the corporation been presented to the court for approval.

Fravert says that before the reorganization plan can be finalized the number of residents in the home's residential section must be increased. That section of the home has a 20 percent vacancy rate. He and Mullen are hopeful more residents can be attracted and a major promotional campaign has begun. "I think the prospects are good," says Fravert, "because this is a terrific home and our rates are comparable with any other home in the area." He adds that people need not fear that the home will close. "I don't think there's any danger whatsoever that the home will close," he says.

The July decision voiding the life-care contracts has been appealed by the First National Bank of Dayton on behalf of the bondholders. The bank contends that the action has placed the residents in a position in which their rights are considered before those of the bondholders.

The large retirement home fell into default in May 1976 when it was unable to make a payment of $824,000 due on principal and interest on bonds sold to build a $10 million addition in 1972.

Nigeria church building in Moslem state capital

An $84,000 church building seating 1,000 worshipers will be built soon by the Maiduguri congregation of Ekklesiyar Yan'uwa a Nigeria (EYN). Maiduguri is the capital city of heavily Moslem Borno State in Nigeria.

Present Sunday morning services attract over 700 persons to the Maiduguri church, which has four participating ordained ministers, in addition to newly appointed Pastor Iliya.

The new pastor reports excitement in the Maiduguri Christian community about the building plans. The church met first in the homes of government workers who had been EYN members back home. Then a permanent site was acquired and the present temporary grass-mat structure was built.

For some time a building fund offering had been taken each Sunday, but it grew slowly. So the congregation met and voted overwhelmingly to contribute five percent of members' salaries to the fund. Since then Sunday building fund offerings have run around $2,000 each week.

A member who is a building contractor has agreed to loan money so the building project can begin at once. He is also furnishing free labor.

The main church building is not the only outreach work of the energetic Maiduguri Christians. Two smaller churches will be built in other parts of the large city to serve the scattered Christian community. An 8 a.m. church service is held each Sunday at the University of Maiduguri. Recently the church hired two full-time evangelists for outreach beyond the immediate community.

Enthusiasm runs high, reports the pastor. Two state commissioners attend the church regularly. The choir director is a converted Moslem whose witness is a strength in this bastion of Moslem influence.

Veteran Nigeria worker Ivan Eikenberry comments on the Maidugiri phenomenon and of bustling congregations elsewhere in EYN, "May their zeal toward outreach mature in the church, to be expressed in Nigeria and elsewhere. I trust God that nothing will happen to reduce their joy and exultation in Christian achievement."

In other EYN news, Wasinda Mshelia, general secretary of the denomination since 1974, has resigned.

underlines

AT WORK OVERSEAS ... Church of the Brethren mission staff member *Howard Ogburn* has been appointed interim general secretary of Ekklesiyar Yan'uwa a Nigeria (the Church of the Brethren in Nigeria) until October, filling the vacancy created by the resignation of former EYN general secretary *Wasinda Mshelia* . . . . *Carolyn Schrock* and sons *Jedd* and *Jon* have arrived safely in the Sudan where they joined *J. Roger* who had arrived in January. The Schrocks are living and working in the Upper Nile Province of the Sudan where Roger is helping the Sudan Council of Churches develop a primary health care program.

HONORS . . . Recipient of the 1980 Alumni Achievement Award from Juniata College is *Mary N. Dadisman*, a Church of the Brethren nurse, teacher and missionary in Nigeria from 1941 until her retirement in 1979. Dadisman received the award on May 24 and is the first woman so honored. . . . Twenty-three employees of the General Board were honored April 22 for completing five-year intervals of service. They are *Eldora Hall* and *Elbert Reish*, 30 years; *Merle Brown* and *John Post*, 25 years; *Pat Murphy*, 20 years; *Joanne Nesler Davis*, *Elva Ehlert* and *Don Stern*, 15 years; *Charles Boyer*, *Merle Crouse*, *Lamar Gibble*, *Doris Lasley*, *Matt Meyer*, *Bentley Peters*, *Eleanor Plagge*, *Marty Snider*, *Clyde Weaver* and *Tom Wilson*, 10 years; *Ralph Detrick*, *Rick Gardner*, *Dee Lenz*, *Vi Pease* and *Kermon Thomasson*, five years.

NAMES YOU KNOW ... *Elaine Halstead*, consultant for congregational ministry in the Mid-Atlantic District, has taken a disability retirement from her employment following surgery in September 1979. She continues to make her home in Columbia, Md. . . . *Stanley O. Ikenberry* is the new president of the University of Illinois, a university with three campuses and 60,000 students. He is the son of *Margaret Ikenberry*, a member of the Sebring (Fla.) congregation. . . . New camp coordinator at Southeastern District's Camp Bethel is *Jarrett Edwards*. His wife, *Bonnie Robertson Edwards*, is the new kitchen supervisor. . . . In a March 20 ceremony, B'Nai B'rith paid tribute to a number of voluntary agencies that have worked on refugee resettlement. Receiving an award on behalf of Church World Service of the National Council of Churches was Brethren staff member *Mac Coffman*. Coffman chairs the NCC's Immigration and Refugee Program Committee. . . . *David W. Frantz*, former General Board field staff member, received a doctor of ministry degree from the University of Chicago Divinity School in March. . . . The York (Pa.) First church honored *Curtis* and *Anna Mary Dubble* April 26 for their 12 years of pastoral service. Curtis, a member of the General Board, is the new pastor of the Lampeter (Pa.) Fellowship.

REMEMBERED ... *Ida Metzger*, 84, died March 2 in La Verne, Calif. She was an early medical missionary at the Dahanu Road Hospital in India. She began her work there in 1925 and returned to the US in 1951. . . . *Ann Maguire*, whose death was reported in the April MESSENGER, was *not* a co-founder of Northern Ireland's Peace People. Instead, it was the violent death of her three children in 1976 which caused her relative Mairead Corrigan to found the Nobel Prize-winning movement.

update

MUTUAL MISSION IN ACTION ... The *Elizabethtown* (Pa.) congregation in the Atlantic Northeast District and the *Castañer* (P.R.) congregation in Florida-Puerto Rico District will be experiencing new pastors for the summer. *Guillermo Encarnación*, pastor of the Castañer church, and his wife, *Gladys*, and their five children will be living and working in Elizabethtown. Guillermo will work with pastor *Earle Fike* in visitation and worship leadership in what is expected to be a mutual learning experience. While the Encarnacións are in Pennsylvania, *René* and *Karen Calderón* from Bethany Seminary will also be engaged in a mutual learning experience as they co-pastor the Castañer congregation. They and their four children will spend the summer in Puerto Rico, returning to Bethany in the fall.

BREAKING GROUND ... April was a big month for two of the newest congregations in the Church of the Brethren. *Christ the Servant* church in Cape Coral, Fla., celebrated Easter's new life by breaking ground for the church building. Everyone who wanted was able to put a hand on the vintage plow used to break the ground. The new building will double as a sanctuary and community center. It will not have pews but will have chairs instead to allow the structure to be used in many ways. *Don Shank* is pastor of the congregation. . . . In Northern Ohio, members of *Trinity* Fellowship in Massillon also had an opportunity to help pull a plow in the groundbreaking service for their new church April 20. Last spring, members planted corn on the same ground to help raise money for the building that is going up this spring. In a reminder of the action of the Holy Spirit, Trinity closed its service by releasing balloons to blow where they willed. *Herb Fisher* is pastor.

ADDRESS UPDATE ... Without moving an inch, the *Southeastern District* office has its fifth new address since 1965. The new address is Rt. 14, Box 66, Gray, TN 37615. The telephone number remains the same.

MILESTONES ... The *Lower Miami* church in Dayton, Ohio, marks its 175th anniversary June 15 with a special anniversary service in the morning and an afternoon historical homecoming. Lower Miami is the district's second-oldest congregation. . . . The *Linville Creek* church (Shenandoah District) will celebrate its 150th anniversary July 27 with an all-day homecoming event. The church is built on land given by Civil War-era Elder John Kline. A special morning worship service, all-church dinner and an afternoon celebration are planned. . . . The *Bush Creek* church (Mid-Atlantic District) is planning a homecoming weekend Oct. 18-19 to celebrate its 125th anniversary. "Reliving the Story" is the theme of the old-fashioned activities planned for Saturday; "Creating the Story" will be Sunday's focus. . . . The *Dayton* (Va.) congregation celebrated its 100th anniversary with a homecoming celebration May 18. It was a doubly special day because the congregation also celebrated 25 years of worship in the present sanctuary. . . . The *Frederick* (Md.) church celebrated a similar occasion with two special Sundays, April 27 and May 4. The days marked the 100th anniversary of the congregation's founding and 25 years in the present church building.

outlook

Nuclear study seminar planned for August

How should Christians respond to the threat of nuclear war and to the possible dangers of nuclear power? "Faithful Responses to the Nuclear Threat" is the focus of a study seminar sponsored by the World Ministries Commission Aug. 2-7 in Washington, D.C.

The schedule for the six-day seminar includes group worship, discussion of audio-visual materials and presentations by outside resource persons. Participants will have an opportunity to witness to members of Congress about their beliefs on nuclear arms and energy and will be able to participate in two other kinds of public witness, including one on Aug. 6, Hiroshima Day.

One day will be devoted to a study of nuclear energy, including a presentation from persons who lived near and experienced the Three Mile Island nuclear power plant accident in Pennsylvania.

The seminar is open to persons 15 and older. Participants are responsible for providing their travel to and from Washington, D.C. Food, lodging and other costs will be about $35 a person. The group will stay at the Washington Seminar Center and will have kitchen facilities there.

Persons wanting more information about the seminar should contact Chuck Boyer, Peace Consultant, 1451 Dundee Ave., Elgin, IL 60120.

HPI takes aim at animal disease in Kampuchea

Heifer Project International has launched a widescale program of animal disease control in Kampuchea.

During the recent upheavals in Kampuchea, disease control programs for animals were abandoned and skilled veterinary personnel were killed or left the country. Now, the water buffalo and oxen on which the Kampucheans depend for agriculture and transportation are being afflicted with several diseases and many are dying. This is a serious obstacle to the restoration of normal life in Kampuchea. The animal deaths are preventable with treatment and an effective vaccine for preventing the spread of the diseases is available.

In cooperation with the Phnom Penh

government, HPI plans to send a veterinarian to Kampuchea to carry out a disease control program. Total cost of the program is $177,000. Although the entire HPI budget for 1980 has been allocated, the board believes the need is so serious that it has authorized a special appeal for this project. The Church of the Brethren has already contributed $5,000 through the Emergency and Disaster Fund.

Brethren Press releases eight new books for AC

Eight new books from The Brethren Press will be on sale at Annual Conference this month.

Dwell in Peace, by Ronald C. Arnett, is an important new book about applying nonviolent principles to one's everyday relationships. Arnett is an assistant professor of communications at St. Cloud (Minn.) State University.

Patricia Kennedy Helman has written a new book, *At Home in the World,* offering a Christian perspective on the quest for personal fulfillment.

A practical guide for directing a congregational stewardship program is the focus of *Partners in Creation,* by Ronald D. Petry, former member of the denominational stewardship staff.

Leland Wilson has used his experiences as a summer chaplain at the Church of the Sequoias in Sequoia National Park as the basis for *Silver City: A Parable from the High Sierras.*

Tapestry of Grace shares the experiences of another seasoned pastor in the denomination. Edward K. Ziegler, a retired minister who has served the church in many ways, writes about the joys and sorrows of the Christian ministry.

Dale Aukerman edited tape-recorded interviews with Reuel B. Pritchett, Church of the Brethren minister, farmer and elder statesman, to compile *On the Ground Floor of Heaven,* reminiscences about Pritchett's life in the church.

Preacher on Wheels is the entertaining tale of the adventures of Eli H. Hostetler, a minister of the Brethren in Christ Church. Written by his eldest son, Paul Hostetler, the book chronicles Eli's love for ministry and for travel.

Cleda Shull Zunkel has written 100 more meditations for today, based on objects and customs of yesterday. *Cornbread and Milk* follows the pattern of her earlier book, *Strings of Popcorn.*

Commitment to whole church: Ken McDowell

"He is one of the real statesmen of the church," says General Secretary Bob Neff, "one whose clarity of thought, keenness of perception and commitment to the whole church I value."

He is describing Kenneth E. McDowell, who retires June 30 after 27 years of service to the whole church through the General Board. From October 1977 until Dec. 31, 1979, McDowell headed the Board's World Ministries Commission. Since, he has been working on special projects in a consultant relationship with the general secretary and the Administrative Council.

McDowell began his career with the General Board in 1953 when he served four years as secretary, treasurer and field secretary of the India mission. He brought to that post both pastoral experience, from the Blue Ridge (Va.) church, and business experience, from several years of work as an accountant. He received a degree in business administration from Pennsylvania's Juniata College and is a graduate of Bethany Seminary.

His varied background continued to serve him well after his return from India. He worked nine years as assistant treasurer of the Finance Commission. In 1966 he was appointed director of material aid services in the Brethren Service Commission. Following reorganization of the General Board in 1968, community development consultant and director of disaster response were added to his job responsibilities.

McDowell reflects with quiet pleasure on his several careers with the General Board. "I've had a number of satisfying kinds of experiences," he says. He points especially to his ecumenical work through Church World Service and other branches of the National Council of Churches, to the development of the New Windsor Service Center, and to the development of the Lafiya health program in the former Brethren mission area of Nigeria in the early 1970s.

Characteristically, however, he downplays the significance of his own contributions, stressing instead the important work done by the people with whom he developed and carried out various projects.

McDowell, who turns 65 this month, is married to Edythe Bowman McDowell. They are the parents of four children, all away from home. They plan to continue living in Elgin.

Disaster workcamp, clean-up get funds

Recent grants totaling $18,000 have been made from the Brethren Emergency and Disaster Fund. A grant of $10,000 is being used to complete Brethren commitment to the clean-up work at the scenes of disasters in Mobile, Ala., Jackson, Miss., and Wichita Falls, Texas. The additional $8,000 is earmarked to fund a summer workcamp at a disaster site where workers are needed.

In Mobile and Jackson, both hard hit in the spring of 1979 by hurricanes and flooding, housing rehabilitation and rebuilding is the focus.

In Wichita Falls, where a tornado ripped through the city Easter Sunday 1979, hundreds of people are still living in temporary housing, waiting for new homes. Jan Thompson, disaster response staff, reports that funds are available for the tremendous amount of work to be done in Wichita Falls but that volunteers are needed. The $10,000 grant will make possible continued Brethren response to these three disasters.

Persons wishing to volunteer for Wichita Falls, Jackson or Mobile, or wanting more information about the summer workcamp, should contact Jan Thompson, Brethren Service Center, Box 188, New Windsor, MD 21776, or telephone him at (301) 635-6464.

Annual Conference 1980

Program Activities

194th Church of the Brethren Annual Conference, June 24-29, 1980, Civic Arena, Pittsburgh, Pa.

- *Theme:* "The Church Faithful"
- *Delegates:* 1,050. Estimated participants, additional 9,000.
- *Fees:* Delegates $50. Non-delegates $10 (includes Conference Booklet). Youth $4. Twelve and under, no charge.
- *Tuesday evening:* Speaker: William R. Eberly, moderator of Annual Conference and Manchester College faculty member. Topic: "Called to be Faithful."
- *Wednesday evening.* Speaker: Kenneth Gibble, pastor of Ridgeway Community Church of the Brethren, Harrisburg, Pa. Topic: "If I Should Die . . . Clues to the Creation."
- *Thursday evening.* Speaker: Inez G. Long, author and educator, New Holland, Pa. Topic: "On the Edge of Creation."
- *Friday evening.* Speaker: Caryl H. Kline, educational administrator, Pittsburgh, Pa. Topic: "Give or Take a Little."
- *Saturday evening.* "Festival for the Church." An evening of celebration and prayer, bringing the humble gift of our diversity to Jesus in song and statement. Followed by fellowship.
- *Sunday morning.* Speaker: Paul Fike, pastor of East Chippewa Church of the Brethren, Orrville, Ohio. Topic: "Our Calling and Conduct."
- *Sunday afternoon:* Speaker: Bruce Larson, author, host of tv series, SEARCH, Sanibel, Fla. Topic: "Where There is Hope There is Life."
- *Bible Studies:* 7:45-8:30 a.m., Wednesday-Saturday. Leaders: A. G. Breidenstine, David Metzler, David Wieand and Carl W. Zeigler Sr. Rotating to a different location each morning—at Duquesne University Chapel, Pittsburgh Hyatt Hotel, William Penn Hotel and the Civic Arena. Sunday morning: 9-9:45 a.m., Anna Mow, Civic Arena.
- *Pre-Conference meetings.* General Board meets at Greensburg church Friday-Saturday; at the Hyatt, Sunday-Tuesday. Annual Conference Central Committee, Standing Committee and Womaen's Caucus will meet at the Hyatt Hotel, Minister's Association at the William Penn Hotel.
- *Committee Hearings.* Tuesday, 9 p.m., at the Hyatt Hotel. Christian Lifestyle, Baptism and Church Membership, World Mission Program, Diminishing Membership in the Church of the Brethren, Human Sexuality from a Christian Perspective, Support Systems for those Called to Set-Apart Ministries.
- *Breakfasts.* Tickets are $5.75 and $3.25. Friday: Heifer Project International. Saturday: On Earth Peace (continental). Sunday: OEP Assembly (continental).
- *Luncheon:* Luncheon tickets are $6.75 (some are subsidized) and may be purchased by sending orders to the AC Office before May 30. Tickets will also be sold at the information area at Conference. Wednesday: Ecumenical; Disaster. Thursday: Mission 80s; Association for the Arts. Friday: Christian Education; Person Awareness; Brethren Health and Welfare. Saturday: College Alumni luncheons; Womaen's Caucus. Sunday: Parish Ministries Luncheon (a new luncheon this year for all who are interested, sponsored by the Commission).
- *Dinners.* Tickets are $8.75 (some are subsidized) and may be bought the same way as those for luncheon events. An order form for meal tickets will be sent in a *Source* mailing. Thursday: MESSENGER. Friday: Higher Education; World Ministries. Saturday: Doctor of Ministry; Brethren Justice.
- *Fellowship night.* Saturday, 8:45-11 p.m. at the Civic Arena. Hosted by Western Pennsylvania women's fellowship.
- *Womaen's Caucus.* Pre-Conference meeting Tuesday, 1-4 p.m. A drop-in display of available audio-visual presentations and other resources in areas related to women in the life of the church. Wednesday 7:30-8:45 a.m., Caucus meeting. Friday, Insight Session, "Third World Women: Traditional Roles and Poverty—Is There a Solution?"
- *Single Adult Activities* (25 and older). Drop-in Center, Thursday, Friday and Saturday, 10:30 p.m.-midnight, focused conversation about singles issues, friendship sharing and browsing through singles material resources. Three Rivers Boat Cruise, Thursday, 1-4 p.m. Purchase tickets ($4.50) at Civic Arena ticket office. Insight Session, Friday night, "Ministry with Singles."
- *Young Adults* (to age 25). Program and activities planned throughout Conference week.
- *Junior High and Senior High Youth.* Program and activities planned both at the Civic Arena and in the surrounding Pittsburgh area.
- *Music Workshop Series.* Two courses to meet Wednesday, Thursday and Friday over the noon hour. "Leadership for Congregational Singing" will be taught by Nancy Faus and "Bell Choirs" will be taught by Marlin Brightbill. There will be a minimal charge for each three-session workshop.
- *Insight Sessions.* Forty-one, including, "Is There a Draft Blowing?" "The Christian Homemaker and the Equal Rights Amendment," "Telling the Good News in Your Church," "Sudan: A Holistic Mission Approach," "The Ecumenical Commitment of the Church of the Brethren in the 80s," "Appalachian Cultural Heritage in Song," "The Linkage Between US Foreign and Military Policies."
- *Musical concerts.* Four evenings, 6-6:45 p.m. Tuesday, June 24, Youth Choirs (joint) from Lebanon, Pa., and Atlantic Northeast District (6:15-6:45). Wednesday, June 25, piano recital, Nevin Fisher. Thursday, June 26, women's music concert. Friday, June 27, Carolyn Black, former Miss Pennsylvania, voice solo concert.
- *Conference choirs.* Bruce Hirsch of Juniata College will conduct the adult conference choir. Fern Bucher will direct the children's choir. First conference choir rehearsal Tuesday night (8:45) and daily Wednesday, Thursday, Friday and Saturday at 4:45 p.m.
- *Coffeehouse.* Coordinated by Joel Bowman Jr.; open Wednesday through Saturday 9 to 12 p.m. Instrumentalists, vocalists, dramatists and poets interested in performing should contact Joel

compiled by Steve Simmons

Bowman Jr., 9200 Aldenford Dr., Pittsburgh, PA 15237.

- *Exhibits.* General Board program exhibits; some 45 board-related program exhibits featuring Brethren groups and their interests, plus colleges and other agencies.
- *Christian Education Center.* Coordinated by June A. Miller. Will feature curriculum and other study resources for congregational life. Christian Education Luncheon, Friday.
- *Other activities.* Children's activities (grades 1-6); and child-care for preschoolers (preregistration necessary).

Initial 1980 Ballot

The final ballot will be presented after the opportunity is given on the Conference floor for additional nominations. The following initial ballot has been prepared in advance by vote of Standing Committee:

- *Annual Conference moderator-elect.* Doris Cline Egge, Roanoke, Va.; Earle W. Fike Jr., Elizabethtown, Pa.; Arlene Ringgold May, Timberville, Va.; David L. Rogers, North Manchester, Ind.
- *General Board, district representatives.* H. Fred Bernhard, Gettysburg, Ohio; Carmen Torres Boaz, San Diego, Calif.; Everett M. Fasnacht, Peace Valley, Mo.; Gary Jones, Lincoln, Neb.; Alan Kieffaber, McPherson, Kan.; Melanie May, Timberville, Va.; Janet Mitchell, Fort Wayne, Ind.; Robert G. Statler Mock, Nampa, Idaho; Dorothy Garst Murray, Roanoke, Va.; Josephine Spangler Wampler, Mountain City, Tenn.; Don Westmoreland, Eglon, W. Va.; Randall Lee Yoder, Kokomo, Ind.
- *General Board at large.* Karen Gorden Calderon, Oak Brook, Ill.; Barbara Davis Enberg, La Verne, Calif.; Paul E. Grout, Custer, Mich. William A. Hayes (incumbent) Baltimore, Md.; J. Paul Jewell, Kansas City, Kan.; W. Hartman Rice, Columbia City, Ind.; Byron J. Wampler Jr., Jonesboro, Tenn.; Martha Yamasaki, Yoncalla, Ore.
- *Annual Conference Central Committee.* Evelyn Barkdoll Frantz, Harrisburg, Pa.; Galen A. Heckman, Richmond, Va.; Leona Dell Ikenberry, La Verne, Calif.; Linda C. Johnson, Ellicott City, Md.

Doris Egge

High school guidance counselor. Associate editor, Brethren Life and Thought. *Vice-chair, General Board. Church moderator.*

Earle Fike Jr.

Pastor. Past associate general secretary and executive of Parish Ministries. District board member and moderator.

Arlene May

Homemaker, farmer and psychologist. District board member and moderator. Representative to the NCC and its governing board.

David L. Rogers

Pastor. District board chairman and moderator. Bethany Seminary board member. Standing Committee member.

- *Committee on Interchurch Relations.* Estella Boggs Horning, Lombard, Ill.; John D. Long, New Holland, Pa.; Eleanor Garner Rowe, Ellicott City, Md.; Jane Copsey Shepard, Portland, Ore.
- *Electors, Bethany Theological Seminary, Ministry.* Larry C. Graybill, Pottstown, Pa.; J. D. Glick, Troy, Ohio; Alice Martin-Adkins, Champaign, Ill.; Stephen B. Reid, Atlanta, Ga.
- *Electors, Bethany Theological Seminary, Laity.* Louise Baugher Black, Elizabethtown, Pa.; Helen Bowman Moore, Dayton, Va.; Anne Haynes Price, Laguna Beach, Calif.; Esther Fern Rupel, West Lafayette, Ind.

New queries

Four new queries will be considered by the 1980 Annual Conference.

- *Bulsar Church of India.* Requests the readmittance of this diocese of the Church of North India into the Church of the Brethren (See May MESSENGER, Outlook). Submitted by the Western Pennsylvania District Conference.
- *Church of the Brethren Youth Program.* Requests a committee of youth and adults to evaluate and develop an in-depth program for youth. Submitted by the District Conference of Idaho and Western Montana.
- *National Council of Churches of Christ and World Council of Churches.* Requests a study and re-evaluation of the church's ties to both ecumenical bodies. To be reported at the 1981 Conference. Submitted by the Atlantic Northeast District Conference (see March MESSENGER, page 21).
- *Rotation of Dates of Annual Conference.* Requests the exploration of establishing a rotation of Conference dates from the third week of June to the first week of August, so Brethren involved in wheat harvest can attend. To be reported in 1981. Submitted by the Western Plains District Conference.

Unfinished business

- *Christian Life-style.* At last year's Conference the Task Force (Ina Ruth Addington, Cordell Bowman, Estella Horning, Steve Mohler, Ramona Smith Moore) presented an interim informational report for the General Board. The final report, to be presented in Pittsburgh, makes action recommendations in six areas.

Proposals call for: Covenant groups "that focus on faithfulness to God as the basis for assessing change"; a network for sharing information; solidarity with the powerless, as a response to biblical teaching; six measures on wealth and possessions; a strengthening and extension of the church's historic witness to taxation and militarism, and a program of stewardship of natural resources to "accent the in-

looking at major program and business activities. .

terdependence of all living forms and teach a conservation ethic for the care and use of resources."

The General Board has approved the inclusion of the formal report in the Conference Booklet as a study document with the recommendation that final action on the report be taken at the 1981 Annual Conference.

- *Baptism and Church Membership.* A study paper on baptism will be presented to the Parish Ministries Commission and the General Board in June. If the paper is approved by the Board, it will be passed to Annual Conference through Standing Committee.
- *World Mission Program.* The Conference-appointed study committee (T. Wayne Rieman, Curtis Dubble, Ira W. Moomaw, Patti Bittinger Stern, Elsa Zapata de Groff and Ruby Rhoades, staff liaison) will present its paper at Conference. The paper and its recommendations are printed in this MESSENGER, starting on page 21.
- *Diminishing Membership in the Church of the Brethren.* The Annual Conference-appointed committee (Dorotha Fry; Marilyn J. Koehler; Olden Mitchell, chairman; Owen G. Stultz; Cynthia Weber-Han; Lorele Yager; C. Wayne Zunkel and Matt Meyer staff liaison) will report the first part of its work, including findings of the MESSENGER-published questionnaire, and "basic causes of the diminishing membership," in Pittsburgh.

The four main reasons the committee discerned for membership loss are: "We are lacking in a warm, vital, personal relationship with, and commitment to, Jesus Christ"; "We have lost a clear sense of purpose or reason for existence"; "We have an incomplete and inadequate understanding of the meaning of Christian discipleship"; "The commission to "make disciples" is not a high priority for our Church." The committee recommends that it be given another year to complete the second half of its assignment, "the specific recommendations for dealing with the problem of diminishing church membership."

- *Human Sexuality from a Christian Perspective.* A committee of General Board members (Guy Wampler Jr., Doris Cline Egge, James F. Myer, Mary Sue Rosenberger and Clyde Shallenberger) has begun its study of the topic and will report at the June Board meeting. The committee is expected to report to the 1981 Conference.
- *Support Systems for those Called to Set-Apart Ministries.* Last year Annual Conference "recognized a concern in the area of financial support during a time when an individual of the set-apart ministries may be unemployed or underemployed." Conference "urged the General Board to develop a plan to assist persons of the set-apart ministries during such crises. And we encourage district executives and related district commissions to continue working at understanding the 'covenantal' relationship between a pastor, a congregation, and district, and church." The moderator directed the Board to report to the 1980 Conference.

For complete information on the Pittsburgh Conference, with detailed report and program schedules, order the Annual Conference Booklet, $3 from Annual Conference manager,
1451 Dundee
Ave., Elgin,
60120

ANNUAL CONFERENCE
THE CHURCH
FAITHFUL

General Board Report

General Services Commission. The staff of the Communications/Stewardship units have been combined into one team with Fred Swartz appointed coordinator. Howard Royer, completing his two-year assignment with Christian Witness to Salvation and Justice Ministries, joined the team in January as director of interpretation. During the year Janine Katonah assumed responsibility in the area of direct gifts, and Dale Minnich filled the vacancy left by Ronald Petry who carried responsibilities in congregational support.

The dollar support for the Board's world-wide program amounted to $2,744,482 in 1979, an increase of 7.4 percent over the previous year. Included in this amount are monies received from the special stewardship appeal direct gifts program, which garnered $63,245 of the total. Additionally, $434,582 were given to the Emergency Disaster Fund, $300,459 of which were through bequests and lapsed annuities, $631,812 were committed through annuity and trust agreements to the General Board, and for the first time, investments in church extension notes have topped $2 million.

To meet the Seattle Annual Conference directive that Brethren double, by the end of the 80s, the percentage of income given to the church, the stewardship team has held area stewardship enrichment seminars in districts; developed ComPac, a new enlistment program, pilot-tested with other denominations; intensified efforts to interpret the importance of channeling outreach giving through denominations and related agencies; and continued consultation services for those desiring estate planning.

Toward the goal that congregations use three challenge levels of Brotherhood Fund support in increasing commitments to Board programs, the Stewardship team has made the Mission 80 Self-Allocation Program the primary means of securing support; redesigned and expanded the Missionary Support Account Program and developed the "Mission Partnership" program; and held area special meetings to enlist additional support for major new

Board programs.

The Stewardship staff has been assigned responsibility for the Stewardship of Creation program. Coordination and development of the program have been assigned to Don Stern.

Significant in the News Service, directed by Harriet Z. Blake, has been the Board's adoption of a Statement of Editorial Freedom and Responsibility in the Church. In 1979 Blake served as a member of the press team of the World Council of Churches at its Conference on Faith, Science and the Future in Cambridge, Mass. Coverage of Defense Technology '79, an arms bazaar near Chicago's O'Hare Airport, and the Seattle Annual Conference (especially the paper on Biblical Inspiration and Authority) were some of the major stories covered, and picked up by national wire services and used widely across the country.

Stewart Hoover, consultant for media education/advocacy, serving the Board on a third-time basis while pursuing a doctorate, continues to direct Brethren participation in Television Awareness Training, in which over 200 persons have been trained as leaders.

MESSENGER, under editor Kermon Thomasson, continues to remain above 30,000 in subscriptions.

Seven new Brethren Press books were produced in 1979, with eight in production for 1980.

Under coordinator J. Bentley Peters, the Office of Personnel Administration completed its first year in the Board's structure. The staff changed with the hiring of Bob Faus as consultant for ministry in mid-1979 and Bev Weaver as coordinator of BVS orientation.

Major work of the Office has been in salary administration and position clarification; implementation of a pastoral placement system; systemized recruiting for church positions; on-the-job development for staff and strengthening the orientation for BVS volunteers.

Parish Ministries Commission. Five PMC staff members, Merle Crouse, Rick Gardner, Matt Meyer, Carol Sherbondy and Tom Wilson, work in the area of Congregational Renewal.

Their work has been carried out in various ways, such as a successful three-day symposium on urban ministries, attended by 60 Black, Latino and Anglo registrants and leaders; a potential partnership congregation for Misión Mutua in the Iglesia Cristiana Pentecostal, a Cuban denomination; the Ministries Support Grants program which responded to 35 congregational requests from 17 districts with the total allocation of $119,500 going to both urban and rural congregations; the development of Brethren Lifeline, a membership conservation program for ministry to moving and scattered members, staffed by BVSer Reneé Baad; and the continuation of the successful congregational renewal program, Education For a Shared Ministry.

The work of the Educational Task Team, Bob Bowman, Walt Bowman, Rick Gardner, Shirley Heckman and June Miller, is evidenced in the Foundation Series, now used by more than 50 percent of the congregations — this cooperatively produced curriculum has produced nursery level material in addition to the children's curriculum and is working on youth and adult resources; publications, including *Visions of Glory: Studies in the Book of Revelation,* by David J. Wieand, *Becoming God's People,* by Ken Gibble, youth and adult membership materials, the worship manual, *We Gather Together;* supplement three of the *Brethren Songbook,* bulletin covers and messages and continued cooperation in the production of vacation church school materials; the *Guide for Biblical Studies,* an adult elective in more than 450 congregations; Edu-Coach, traveling 19,000 miles, bringing resources, curriculum and understanding to over 2,000 persons and 391 congregations (see April MESSENGER, page 12); outdoor education, in 24 districts and their 34 camps — summer programs, retreats, family camping and outdoor education totaling 150,000 24-hour days of education; and an opportunity to understand stewardship of

Pastor Bill Hayes (a General Board member) greets parishioners at Baltimore First, a rejuvenated congregation, aided by Parish Ministries' program of Congregational Renewal.

. . . highlighting the agenda at Pittsburgh.

creations; 61 persons from 20 districts attending a camp conference to examine program content and faithfulness to the broader aspects of the biblical witness; United Ministries in Education, an ongoing program in militarism and higher education—this experimental program was begun two years ago, initiated by the Church of the Brethren.

Growth in human relationships, though important to all of PMC, is focused in the portfolios of Jackie Driver and Ralph Detrick and Mary Cline Detrick. Their work was carried out in consultation with the homes and hospital administrators, boards and staffs; development of an education program for districts and congregations in the three human growth areas—aging, style of living and human sexuality; workshops and retreats held for districts and congregations on the roles of women and men. PMC staff administered the work of an intercommission team on the Global Women's Project. National and network leadership was provided for numerous events for marriage enrichment, family life education, youth ministry, parenting, singles and inter-generational activities.

BVSer Marie Neher started in mid 1979 as coordinator of the 1980 Youth Study/Action Conference held this month at Juniata College.

World Ministries Commission. Believing that the mission of the church is to "the whole person," WMC continues its worldwide program in that spirit.

In Ecuador, efforts are being made to broaden the base of support for the Brethren and United Foundations to reach the rural communities in health care and food production programs. Grants were made by the five related US denominations for pastors to pursue self-supporting interests.

Support for Aide aux Enfants in Haiti continues to be strong. The clinic serves hundreds of children and mothers and because of an in-kind contribution from some of the districts, a small portion of meat was added to the lunch served to close to 600 students.

In Puerto Rico, the church supports not only Hospital Castañer and the church's Genesis Day Care Center, but last year the church increased its contribution to Misión Industrial, an agency protecting the island environment and the people.

In India, the church maintains support and relations with the Church of North India, where baptisms and growth rise, especially in the Vyara area. A group in the Bulsar area actively worked to discourage membership in the Church of North India. However, the former First and Second Districts in India voted unanimously to enter the CNI and staff have reiterated the church's continuing support of the decision. Staff have written letters encouraging the Indian church members to work at reconciliation between CNI and the small group which has withdrawn (See queries section of this preview and May MESSENGER, Outlook).

The church has sent personnel and funds to Niger in response to hunger needs, especially in the Agadez area.

In Nigeria, nine new churches have been established, making the total 73.

Joint work of WMC staff has resulted in new work in Sudan, carried out by J. R. and Carolyn Schrock, beginning in January.

Five Orientation Units in 1979 prepared 74 volunteers for assignment to 48 projects in 16 states and four countries outside the US. Brethren Volunteer Service workers are serving in Lebanon, Israel, Jericho and the Israeli-occupied West Bank, as well as Northern Ireland and the Federal Republic of Germany.

In 1979 there were 58 Polish scientists involved in the Brethren Service/Polish Agricultural Exchange program involved at 25 different universities, research stations, orchards, nurseries and farms. Nine Brethren volunteers went to Poland on assignments in agricultural research or teaching English as a second language.

The United Nations office completed its second year under the Salvation and Justice banner with a greater degree of involvement. Shantilal Bhagat devoted time to keeping abreast of General Assembly and Security Council discussions and actions related to international cooperation, development strategy for the 1980s, decolonization, racial justice and the new international information order.

In response to natural disaster in the US in 1979, 461 volunteers from across the country worked to reconstruct buildings and lives damaged by floods, tornadoes, hurricanes and landslides. Long-term recovery projects were established in Wichita Falls, Texas; Jackson, Miss.; Phelps, Ky.; and Mobile, Ala.

A total of $226,197 was spent for disaster response, including $100,000 for the Cambodian Hunger Appeal.

Rebecca Eduard, refugee resettlement coordinator, worked with 155 congregations in placing 1,225 refugees, of which more than 700 were Indochinese. A refugee resettlement training workshop was held at the New Windsor Service Center attended by 21 volunteers from 19 districts who now serve as "resettlement coordinators and sponsorship developers" in their districts.

Sixteen projects in 12 states and the District of Columbia received SHARE grants totaling $129,750. Share funds go to projects working in the fields of food and nutrition, health care, housing and fuel, economic development, education and communication, and justice and human rights. SHARE II funded programs totaling $20,000.

Ron Hanft currently serves as interim director of the Washington Office of the Church of the Brethren. The post was vacated when Ruby Rhoades became Commission executive in January. The office works to aid church members in responding to their inquiries and concerns, providing information on current issues and implementing Brethren testimony before Congressional committees and government agency hearings.

At the end of 1979 there were approximately 400 members of the Brethren IMPACT Network, the largest percentage among all the denominations participating. ☐

HAXTUN TO HERSHEY

A trip to Annual Conference could be an adventure 50 years ago. Sight-seeing and family camping were part of the fun. And once you were there, anything could happen, even meeting your future spouse.

by Evelyn M. Frantz

“Now, we’ll need to put the tent, campstove, luggage, camping bed and cots outside the car, so there’ll be room inside for all of us.” The Snavely family was packing its new “Chevy”—a demonstration model just acquired—to take an extended camping trip to Hershey, Pa., from Haxtun, Colo., for the 1930 Annual Conference. I.C. Snavely would represent the Eastern District of Colorado on Standing Committee, while his wife, Virginia Wine Snavely, would preside over their tent home, prepare three meals a day on the campstove, and keep track of seven-year-old Duane. Lyle, 11, Gladys, 16, and Dale, who was grown, could look after themselves.

They planned to spend the first night at the home of their married daughter, Bernice, in central Nebraska’s black mud hills, and they arrived there just ahead of a heavy rain. Next day one of the many mud holes they encountered claimed a chain and they limped into Kearney with a cracked cylinder head, which wasn’t helped by the cold water they kept adding.

Nine days later they neared Harrisburg, Pa. “Wonder what we’ll remember about this trip so far?” I.C. asked. “I know I’ll remember having the house roof torn off in that hard wind and hail storm just before we left. For awhile there I was afraid we wouldn’t be able to get away on time.”

“The church people pitched in and helped us with that,” reminded Dale. “But what about all that car trouble we had? I’ll remember that. Running out of gas, three flat tires in the first 24 hours and all those mud holes in Nebraska wasn’t my idea of a good time.”

“That heavy traffic in Ohio between Springfield and Columbus was really something,” said Lyle. “I was counting and we met at least one car every two seconds. And I’ll remember how the stream rose beside our campsite the other night and carried away the milk we were cooling for breakfast.”

“I feel sorry for the people in West Virginia,” said bib-overalls clad Gladys. “Those curvy, narrow, hilly roads. And those houses without any yards—just steps up to the front and a ravine behind—not even room for a garden.”

“Pittsburgh was too smoky, noisy and hilly,” sighed Duane. “I wanted a drink, but Mama said the water was too rusty.”

“Oh, look at the beautiful roses,” Virginia interrupted, bringing the family’s attention to the present scene. “I can’t tell which are prettier, these roses, or the

Hershey's Convention Hall was rushed to completion for 1915 Annual Conference, and hosted others, until 1930. It then became an ice hockey rink and later a museum.

peonies in Iowa or the rhododendrons in the mountains we crossed the other day. These Pennsylvania mountains are so different from ours in Colorado, but they're beautiful just the same. I'm glad we had time to stop in eastern Nebraska where I grew up, so I could see my parents' and little brother's graves. And I liked our stop in New Carlisle, Ohio, to hunt mother's relatives, but I'm sorry we couldn't find more of them. I hope we can find Grandfather Snavely's homestead in Schaefferstown while we are in Hershey."

"The most impressive thing for me was Gettysburg," said Gladys thoughtfully. "I know the Civil War was less than 100 years ago, but I don't think I really believed it ever happened at all until we saw the monuments and the battlefield at Gettysburg yesterday."

"I liked the soldiers' and sailors' monument and that dirigible we saw just outside Indianapolis," said Dale. "I could see the men riding in the basket underneath."

Soon the family arrived in Hershey and found they could tent free of charge on the conference grounds. While buying two tent poles for 11 cents, setting up their tent and visiting the chocolate factory, they found relatives and friends busy settling in and doing the town. Between and during Conference sessions there was much visiting back and forth. Hucksters came by every day with fresh fruit and vegetables. Bread and milk were delivered to the campground daily. A friendly holiday mood prevailed. Only the noisy trains seemed an intrusion.

The day after arrival, I.C. went off to Standing Committee meetings in the Convention Hall, which had been rushed to completion for the 1915 Church of the Brethren Annual Conference and had housed Conference every three years since.

On Friday, Virginia heard Brother Edward Frantz, *The Gospel Messenger* editor, speak at the Bible Hour on "Making Distinctive Doctrines Matter More—Dress." When she checked on Duane in the primary division she met Beulah Reber and her helpers and was enchanted by Nigeria missionaries Albert and Lola Helser's little Esther Mae telling a Nigerian story to the other children, her doll tied on her back in African style.

In the afternoon, Virgil Finnell gave the anti-tobacco address and Edward K. Ziegler spoke on peace. Always interested in missions, Virginia enjoyed hearing the Helsers and Desmond and Irene Bittinger. She missed hearing other missionary speakers, but concluded philosophically that "a mother can't have everything."

Later, Virginia reported to I.C. on the Women's Work session: "A Progressive woman, Mrs. Schaffer, spoke to us, hoping we'd all be one church soon. Their group only has 3,000 women, ours 60,000, but the women, she thinks, will break down the barriers that divide us. While the men argue over theology the women will get their offerings for foreign missions ready and the men will then hunt for theirs, and we'll go forward together." Virginia also heard young Guy West of Bethany Biblical Seminary win the college oratorical peace contest.

On Saturday night the Snavelys planned a weiner roast with friends and invited Dan West, whom Gladys had known at camp. The friends brought along college student Carl Welch, from North Carolina. Gladys went to the Conference Hall to meet Dan, and when they got back to the weiner roast, all the introductions had been made. When she went over to roast her weiner, young Carl was roasting his. "Your name ought to be Gladys," Carl observed.

"It is. How did you know?" Gladys asked.

"One of my best friends is Blake Million, and his wife is named Gladys. You remind me of her." From then until their farewell on Tuesday noon, Gladys found the sessions very attractive, since she and Carl always managed to sit together.

On Wednesday morning I.C. surprised the family by taking them to breakfast at the Hershey Inn. Virginia thought prices were high—$2.30 for six persons, nearly 40 cents each—but consoled herself that they didn't do such things often.

After a last hour of delegate and Standing Committee meetings, the Snavelys broke camp and drove north toward Niagara Falls. Virginia observed that the service stations in northern Pennsylvania often didn't have restrooms but did have four to ten kinds of gasoline. Along with the famous sights of Niagara, I.C. saw, for the first time, a woman smoking a cigarette. Back in the United States they saw women hitchhiking and decided that Depression times really must be hard.

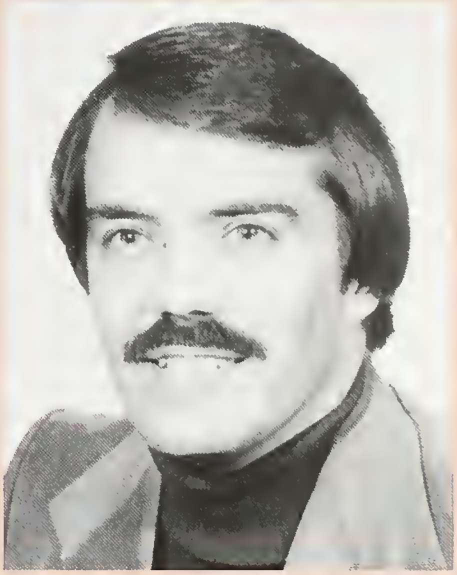
While visiting friends and relatives at Flora, Ind.—a former pastorate—Virginia was finally able to do a respectable washing, the first in 23 days. By July 1 they reached Colorado and home, not realizing that they had attended the last Annual Conference held in the Hershey Conference Hall. In 1931 it was converted into an "Ice Palace" for hockey games and later became a museum.

The Snavelys' memories lasted, however. In later years younger members of the family knew that Annual Conference at Hershey was special because "that's where Aunt Gladys met Uncle Carl." ☐

Evelyn M. Frantz is a freelance writer and a member of the Ridgeway Community congregation in Harrisburg, Pa.

by Ron Hanft

A Brethren standard



Last summer *The Wittenburg Door* published a collection of advertisements appealing to religious interests while selling a product or a performance. In one ad a cowboy was performing his gun-twirling and fast-draw techniques for a church assembly. The best bargain on the page was a flashlight shaped like a Bible for only $1.25. Probably the most adventurous performance was offered by a young woman described as "the girl who strips for God."

At the time I shook my head and chuckled. But I have thought since then that these ads are really only lighter examples of something that is very common and very serious. Christians in every historical situation have had to cope with religion being used to sell something. The problem is not only that religion can be used but that some of the concepts and values of religion can be distorted in the process.

Sometimes religion or appeals to religious people are used to promote something as pervasive as a political or economic philosophy which may not always contribute to the original values in religion. Obviously this is not a new problem. Religion has been used to bless wars, inquisitions, monarchies, slavery and almost every form of bigotry. It is easier to recognize this problem in retrospect, after it has become history and we are no longer a part of it. It is more difficult to determine the misuses of our faith that are continuing and still involve us.

We Americans are the heirs of a political and economic tradition that makes it a virtue to get ahead, even at the expense of less fortunate people. Today Christians are still being approached to support this political and economic tradition on the basis of their faith. The appeals which I see most often expound at length their Christian loyalties, the need for the higher level of morality and even for national repentance. Indeed, what Christian would not approve of a general call to discipleship, morality and repentance? The problems come in the fine print, when we discover what particular social policies we are being led to support.

Once we have been hooked by an intense appeal for loyalty to Jesus we are then led to support policies which cut food programs and efforts to combat poverty, expand the use of the death penalty, oppose handgun control, support apartheid and white minority rule in Africa, oppose equal rights for women, discourage integration, oppose disarmament agreements, promote the buildup of military forces and encourage US military action in foreign policy.

The obvious problem for Brethren is that some of these policies are in opposition to the deepest values of our faith as well as the positions recommended by Annual Conference and the General Board. Brethren should be open to hear appeals from other groups and some may decide that they cannot conscientiously support the Church's position. I hope that Brethren will be thoughtful about responding to high-sounding religious appeals that are linked to political positions such as those above.

It is interesting to note that we are not being asked to keep religion out of politics. The issue is no longer whether Christians should be involved in policy decisions. The question now is what policies are in keeping with our understanding of the Christian faith.

I believe that some of these appeals have lost perspective on what it means to be "One Nation Under God." The US is under God as all nations are under God—created, loved, challenged, and only one part of God's universal creation. We are not under God as an administrative aide specially ordained to interpret and enforce God's will around the globe (in ways that just happen to coincide with certain economic and political interests).

Through my work in the Washington Office of the Church of the Brethren I often appeal to Brethren to become involved in public policy decisions under the guidance of the church. There are others who appeal to all of us on the basis of their sincere faith and ask us to take a position different from that which the church recommends. Each of us must make a personal decision; but the difficult and unavoidable task is to carefully discern whether a religious appeal is leading one toward the fulfillment of God's love and justice in the world or toward a whitewash of militant nationalism, economic privilege and injustice with the language and fervor of Christian evangelism.

The Annual Conference Statement of 1967 on Church, State, and Christian Citizenship says in part: "To carry on a faithful ministry within society, the church must be guided by two considerations: 1) the gospel command to love every person as God in Christ has loved us; 2) the fact of human sinfulness, which affects every individual and group and causes all persons and human enterprises to need the discipline and loving judgment of God."

This perspective offers both a challenge to witness and an antidote to self-righteousness. This, together with the church's statements on specific social policies, offers Brethren a standard by which to find our own positions and determine the form of our witness. ☐

Ron Hanft is interim director of The Church of the Brethren Washington Office.

Moderator William R.

More than a churchman

A research scientist, professo
counselor, musician as well a
the 1980 moderator is a man of man

by Anne M. Albright

When the delegates elected Bill Eberly moderator-elect at the Annual Conference in Indianapolis, they thought they were electing an ordained minister—a churchman with many years of involvement with Annual Conferences. They did elect a churchman, but there is more.

Dr. William R. Eberly is a college professor and has been for 25 years. But he is also a research scientist, widely published in his chosen field.

But he is more than churchman, professor and scientist. Add historian to the list. Add counselor. Add musician. Add editor. All describe Moderator Eberly, who will preside over the business at Annual Conference in Pittsburgh this month.

The distinctive voice which delegates will hear instructing them, encouraging them, urging them on, was heard by conferencegoers for 10 years when Eberly served as secretary of Conference. In addition to his years as secretary, Eberly served three years on Standing Committee. An elder churchman, speaking about the length of Eberly's involvement in Annual Conference, exclaimed, "That would extend back to his father, John."

Eberly took a sabbatical during this year's spring term at Manchester College for traveling throughout the denomination. Bill and Eloise Eberly began their extended trip in the southeastern part of the United States. Then, heading west, they continued through the southern states, the southwest, and up the west coast before heading home to Indiana.

"We have met church folks in little fellowship groups and in large formal meetings, including visiting several college campuses. By the time the year is over, I hope to have visited in each district," Eberly said.

On an earlier trip, Eberly delivered the key note message at the annual meeting of On Earth Peace Assembly last December in New Windsor, Md. The title of his address, "The Ecology of War and Peace," reveals the speaker's scientific orientation. In the address, Eberly told of meeting with President Carter at the White House in September. Along with 150 other leaders of religious groups, Eberly was invited to support the President in his efforts to get the Salt II Treaty passed. The ignoring of this gathering by the national media struck Eberly as deplorable.

"Leaders of denominations, presidents of councils, Catholic, Jewish, Protestant—the most impressive collection of leaders in the religious world I have ever seen at one place and at one time. What tragedy, when the efforts of religious leaders to achieve peace, to work at it, are completely ignored."

Eberly alluded to a favorite hobby in the course of that same address. "One of the documents in my extensive collection of stuff is that paper of about 1951, the collection of essays that you presented to the World Council. One man (M. R. Zigler) got it going and made the World Council aware of pacifism."

The basement of the Eberly home in North Manchester, Ind., is a treasure trove of historical materials, books and memorabilia. Included is a collection of hymnbooks.

"I was ordained in 1946 and served as pastor in churches in several small Indiana towns," explains Eberly. "I came across some old hymnals back then and discovered that by examining them, I could learn a lot about church history."

During this period, Eberly, an alumnus of Manchester College, taught music as well as science in the public school system. "And my grandmother was a church song leader. After her death I inherited some of her old hymnals." Continuing the collection was only natural.

That collection has grown until now more than 100 rare books are in the Eberly library, including a 1777 fourth edition of *Das Kleine Davidische Psalterspiel* (the "Little Hymnbook of David"). In 1744 the first edition of this

Eberly:

historian,
churchman,
nvolvements

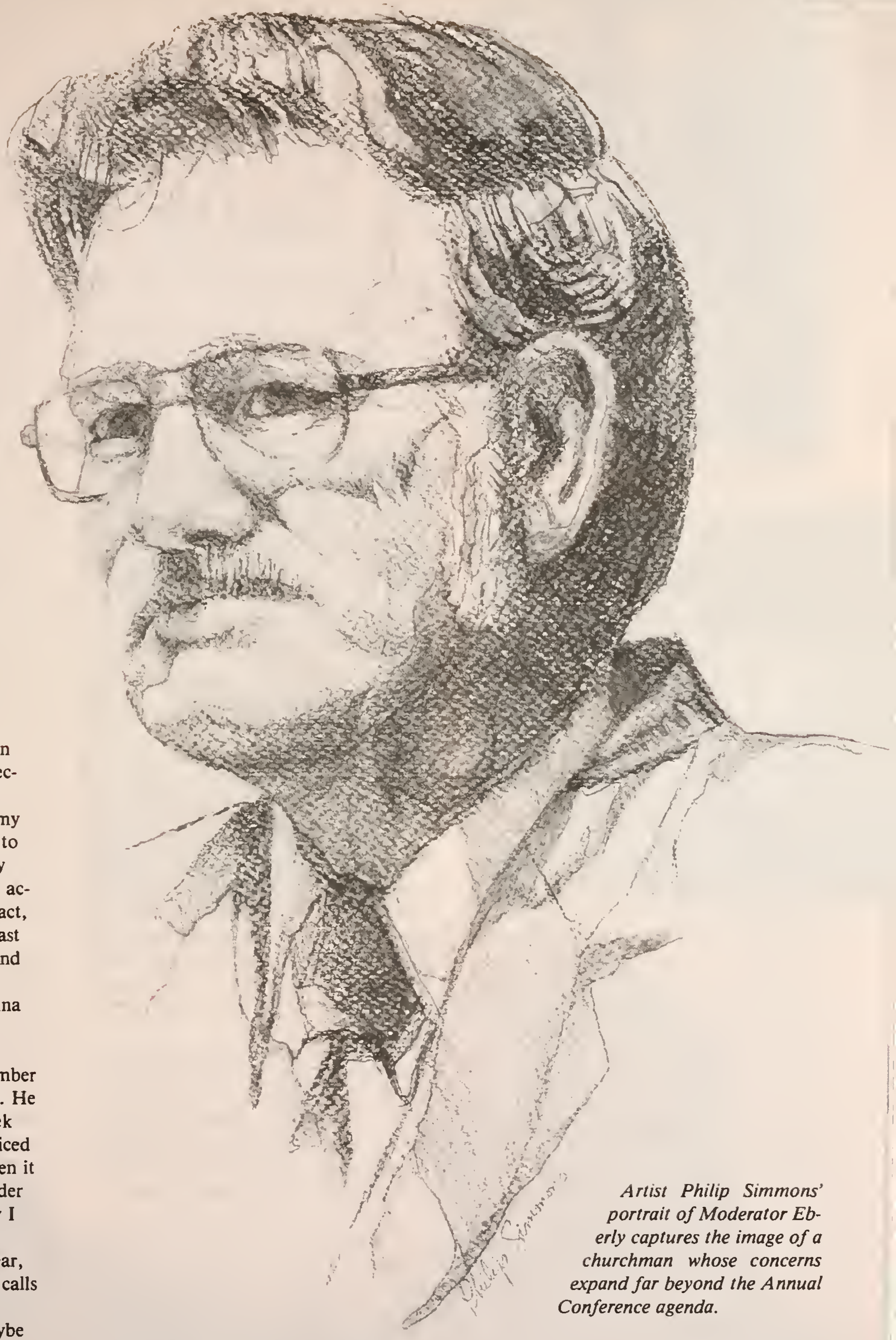
first Brethren hymnal was published in America. The oldest book in the collection dates back to 1724.

Speaking of his teaching, "One of my greatest frustrations is not being able to have close relationships with all of my students," says Eberly. "But I've been active in counseling some students. In fact, I've performed nine weddings in the last several years, weddings for students and former students."

One of Eberly's lab assistants, Glenna Unger remembers her teacher's caring spirit.

"One of the things I'll always remember was Dr. Eberly's concern for students. He met with the lab assistants once a week and he always asked us if we had noticed any student having special needs. When it came time for David and me to consider marriage, I couldn't think of anybody I would rather have marry us than Dr. Eberly. He counseled with us for a year, and even now, after a whole year, he calls when he is in Fort Wayne to ask how things are going. He is suggesting maybe the couples he has married can get together soon for a marriage encounter weekend."

His own marriage and family are important to Bill Eberly. Bill and Eloise are the parents of three daughters. Diana and Barry Bucher are the parents of B.J., the Eberly's only grandchild. Brenda and David Bibbee are students at Bethany Theological Seminary, and Sandra is a freshman at Manchester College.

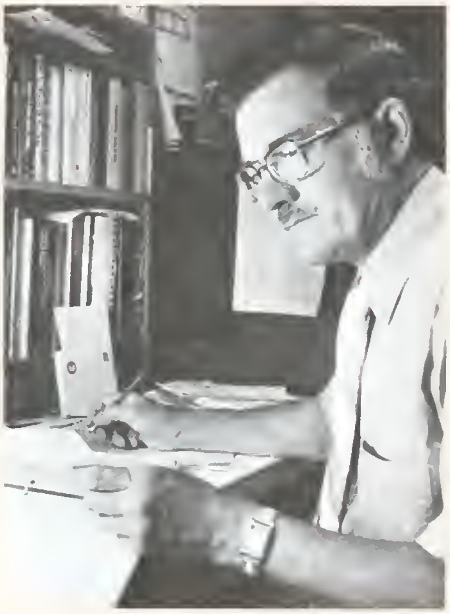


Artist Philip Simmons' portrait of Moderator Eberly captures the image of a churchman whose concerns expand far beyond the Annual Conference agenda.

It is just possible that Dr. Eberly might schedule that marriage encounter weekend at Koinonia. Not far from State Road 13, near Sidney, is the college-owned Koinonia Environmental and Retreat Center, 80 acres of forest and a five-acre lake.

In 1962, some families in the Manchester Church of the Brethren purchased the land with the idea of turning it into a retreat center for their own use.

"They began building the lodge," explained Eberly, now director of the center



Left: *Bill Eberly displays some of his rare Brethren books, some dating to 1724.* **Lower left:** *As a professor at Manchester, Eberly is esteemed by students as a friend and counselor.* **Below:** *The 1980 moderator does his homework on Conference issues.*

and also director of environmental studies at Manchester College. "The number of families involved in the center expanded to about 20, but as they moved away it became hard to manage the place. So, around 1975, the property was transferred to the college."

The lodge has been expanded with dormitory rooms to accommodate up to 40 people, a meeting room for 150 and laboratory facilities, in addition to features such as kitchen, fireplace and storage space. "We hope to install solar heating someday. The south roof is at a 60° angle for the panels. And with the lab here, we can take samples from the lake and do field work out here instead of taking it all back to the college."

Eberly has been director of the environmental studies program since its formation in 1971. He is the "resident dreamer," too. "We approach the program from the holistic viewpoint, in which we look at the whole environment and the totality of human experience in the environment. That brings in not only the natural sciences, chemistry, biology and natural resource uses, but also economics, political science and sociology. Eventually, we're going to tie in philosophical and religious concerns."

Currently serving on the State Pesticides Review Board, Eberly is considered an expert on lake management and preservation. "I spent a year in Sweden as visiting scientist at the Institute of Limnology of the University of Uppsala researching and lecturing on living organisms in fresh water."

Holding a Ph.D. from Indiana University, Eberly has been editor and chairman of the Indiana Publications Committee of the Indiana Academy of Science and editor of its Monograph Series. Not all of Dr. Eberly's writing is of a scientific nature. Some of his 70 published pieces are *Minutes of Annual Conference,* and articles appearing in MESSENGER and *Brethren Life and Thought.*

Eberly is a limnologist. "My special interest is aquatic biology. From that you quickly get to the area of water pollution." And then to conservation. And to energy. And to life-style. And we are back to Annual Conference in Pittsburgh, 1980.

It may not be coincidental that a Brethren who is also a scientist should be in a position of leadership at this point in time when the statement of goals includes the phrase, "God of all life and of all creation."

"The Standing Committee has under advisement a study on the possible response of the Annual Conference to the 'energy crisis.' This could be quite significant in the years to come," says Eberly. "But, in my judgment, the paper with the greatest potential for impact on the church will be the paper on mission philosophy. This is fundamental and could determine our missionary activities for many years."

Bill Eberly has sat at the table with many moderators through the years as they presided over Conference, observing their styles of leadership and noting their contributions to the church at large. When asked what he, as moderator, would hope to contribute, he observed:

"There is a good deal of diversity among the Brethren today. I feel that I am the moderator of all the Brethren. I have tried this year to bring some sort of unity and loyalty to the Church of the Brethren. With many other Christian groups we share much of traditional and classical Protestantism. Beyond that, we hold to much of the broad sweep of biblical Christianity.

"What, specifically, does it mean to be 'Brethren'? The only unique Brethren institution is the Annual Conference, where all the membership comes together to decide where we, as a body, stand on specific issues. Looking at it one way, to be Brethren is to be loyal to the actions of Annual Conference. Within that framework a variety of styles and modes can be accepted. So the conservatives and liberals, the charismatics and the fundamentalists, can all be Brethren if they are loyal to Annual Conference." ☐

Anne M. Albright is a member of the Agape (Fort Wayne, Ind.) congregation and serves as a General Services Commission member of the General Board.

Called to mission

Never before has there been greater need. A billion people are aspiring for what the "good news" offers. What will Brethren do?

Annual Conference last did a study of its mission program philosophy in 1955. Responding to a query at the 1978 Annual Conference, new studies have been carried out by the General Board and an Annual Conference study committee. To bring the study report before as wide a Brethren audience as possible before this month's Annual Conference in Pittsburgh, MESSENGER *here presents an edited version of it.*

The study committee (Curtis W. Dubble, chairman; Elsa Zapata deGroff; T. Wayne Rieman; Patti Bittinger Stern; I. W. Moomaw; Ruby F. Rhoades, staff liaison) recognizes "that world mission is a process never fully completed. The message and objectives do not change, but in the church's strategy and methods it needs to keep abreast of the changing world." Can those most stirred by the call to the Great Commission reach accord with those who call our attention to the realities of a changing world? That will be at issue when the "World Mission Program" is discussed in Pittsburgh.

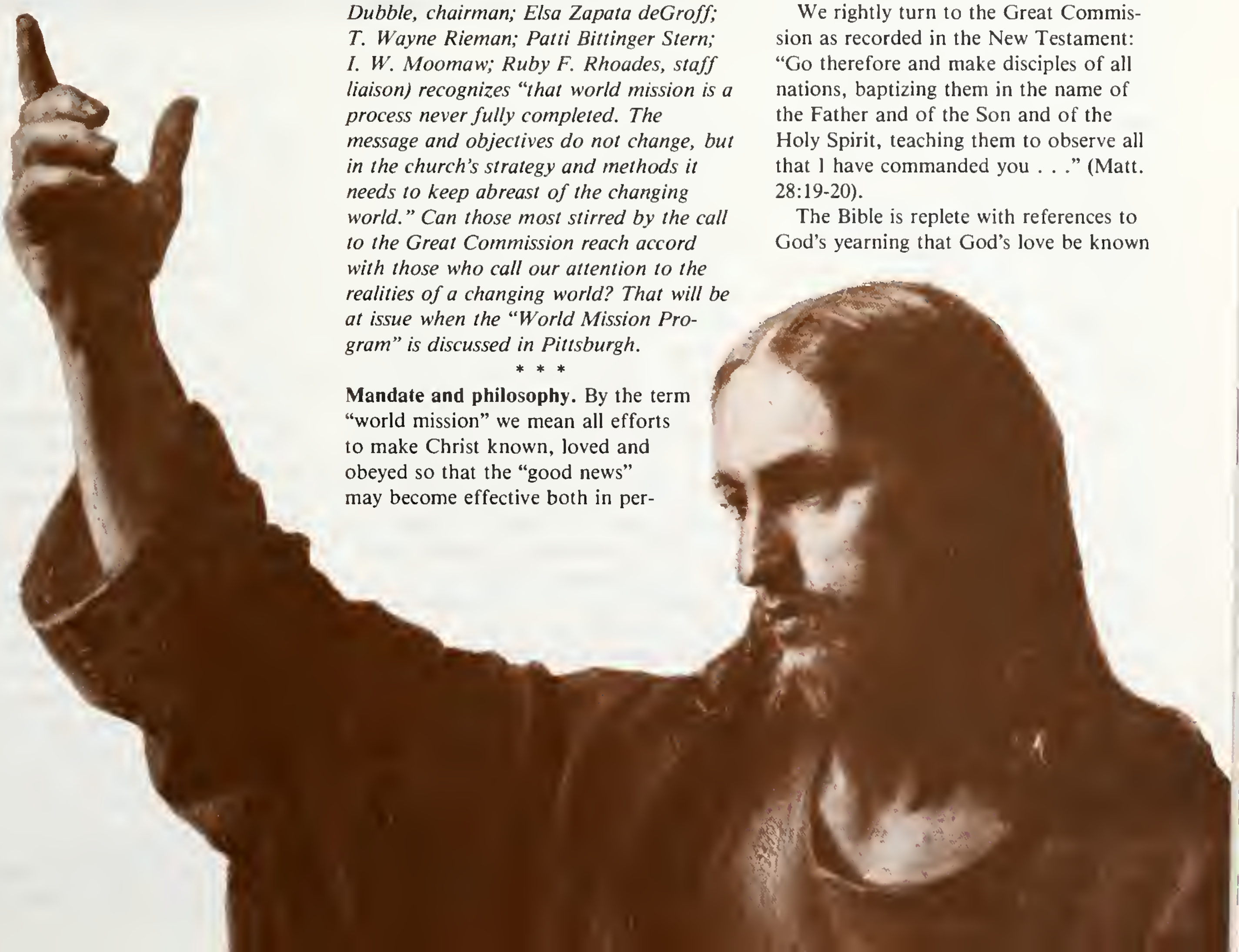
* * *

Mandate and philosophy. By the term "world mission" we mean all efforts to make Christ known, loved and obeyed so that the "good news" may become effective both in personal lives and in the whole range of human relationships and institutions. The ultimate objective is to redeem, heal and lift all of life.

Whereas we once spoke of "home" and "foreign" missions, we now recognize that there is *one* mission, beginning with us wherever we are, and reaching out to embrace all humankind. We view it as *God's* mission, not ours. We are summoned to join with God in working toward the advancing of the kingdom.

We rightly turn to the Great Commission as recorded in the New Testament: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you . . ." (Matt. 28:19-20).

The Bible is replete with references to God's yearning that God's love be known



"Since our last mission study there has been great change in the world. The change has been rapid; sometimes quiet, often turbulent. It has been costly for some, but necessary for all. Where has it brought us?"

Africans dance through the streets celebrating the independence of Zimbabwe.

and honored by all. We note only a few. In the morning of creation, God expressed caring concern for the physical well-being of people: "'Behold, I have given you every plant yielding seed which is upon the face of the earth, and every tree with seed in its fruit; you shall have them for food' " (Gen. 1:29).

Later, the prophets expressed God's ongoing desire for compassion and justice. To those who held bondservants and vast areas of land, Isaiah declared, "Is not this what I require of you as a fast: to loose the fetters of injustice, to untie the knots of the yoke, to snap every yoke and set free those who have been crushed?" (Is. 58:6, NEB).

Micah spoke the same desire: "And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Mic. 6:8).

As our Lord began his ministry he continued the pleading and challenge of the prophets. " 'The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord ' " (Luke 4:18-19; Is. 61:1).

During his ministry of healing, feeding the hungry, cleansing the temple, preaching, teaching and agonizing on Calvary, Jesus demonstrated the ever presence of God's redeeming love, with justice and good will. Then at the close of his ministry, as a grand sweeping stroke came the Great Commission: "Go ye therefore . . . , " calling us to worldwide mission.

There are varying ways for proclaiming the "good news." An evangelist speaks forth with a message of salvation and summons to receive God's gift of abundant life (John 10:10). The physician may express the "good news" by physical and spiritual healing. Others such as agriculturists and teachers may express the "good news" in their own way.

This means wholeness of life, eternal life beginning now. In our time, the devoted church leader, D. T. Niles of Sri Lanka, echoed this call, "The gospel is not fully proclaimed unless it is applied in its power not only to redeem individuals but change the institutions under which they must live."

As we try to project a course toward the future let us remember some of the milestones we have passed. Mistakes have been made in our world mission. These must be faced honestly. Yet we should recognize the spirit of dedication and the value of what has been done. M. M. Thomas, India's leading theologian-churchman, has written: "From our present day perspective some things might well have been done differently. But in the humble spirit of Christ, the early missionaries went directly to the poor with the gospel. There were health services and relief efforts. Through village schools they gave youth in remote areas the intellectual tools to work toward Christ's promise of liberation and a more abundant life. They gave hope in place of despair. The history of depressed people cannot be written without acknowledging the contributions of Christian Missions." *(National Christian Council Review of India,* February, 1977).

A changing world affects our world mission. Since our last world mission study in 1955 there has been great change in the world. The change has been rapid; sometimes quiet, often turbulent. It has been costly for some but necessary for all. Where has it brought us?

1) *A single world civilization is emerging.* Within the past decade, four of the world's great peoples have come into active participation in global affairs. The People's Republic of China has entered the United Nations. Japan has become the world's third largest trading power, with deep social and economic effects. India is struggling toward a self-confident democracy. The African nations have become increasingly involved in world affairs and confer as equals with the other nations. Interdependence of people increases. In one sense we live in a global village. Whatever occurs affects everyone.

2) *Paradoxically, our world is divided, despite movements toward its becoming one community.* Political colonialism has ended, but the scars of exploitation and old trade patterns favorable to the West still remain. Resentment arises in Third World nations as they try to solve complex social and economic problems. There is mounting unemployment as mechanization of industry and farming proceeds without due regard for those who lose their jobs and homes. The gap between the rich and the poor grows wider and wider. Our multinational corporations augment this widening gap. The affluence of the Western World is maintained to a considerable degree from land and natural resource grabs and low wages paid in the poor nations.

3) *Our nation's image abroad is not what we would wish it to be.* Although our government responds generously to

disaster needs, we are seen by many leaders of the poor nations as a people obsessed by consumerism, profits and waste, often at their expense. We are viewed as exploiters. Dom Helder Camara, an archbishop in Brazil, suggests that we send no more missionaries. He says, "Stay home and convert America."

Our support of brutal dictatorships and exploitive multinational corporations is widely observed. When asked how we might best relate in a religious way to people in Latin America, a physician there sadly replied, "Get your multinational corporations off our backs; they tend to enrich dictators but bleed the poor." As a people, our proclamation of the gospel will carry weight only when in our national life we demonstrate the same message that we speak with our lips.

We realize that the bishop and others have a valid point. As a nation we have been aggressive abroad in our political, military and industrial posture. At home our rate of violent crime, divorce and drug abuse is high when compared with other countries. Nevertheless, we have a divine mandate to world mission. It behooves us to pursue that mission with humility and dedication, realizing that we go not in our own merit but in the name and spirit of the Prince of Peace.

4) *There is more misery in the world than 25 years ago.* Two-thirds of the world's people are poor. Approximately one billion people suffer from malnutrition; hundreds of thousands suffer brain damage due to lack of protein. Some 400 million are starving. Hunger strikes hardest among women and children. Illiteracy is still an ugly reality.

Third World churches face burdens that seem almost unbearable. A 1977 conference of Asian churches had as its theme, "Christ and Asia's Suffering and Hope." A recent resolution of the Christian Conference of Asia says, "Social, economic and political injustices and the absence of human rights have not yet stirred the mind of most churches. The call, therefore, is with the Lord to emancipate the people from want and oppression, and change structures which threaten peace and undermine good will among men." In our world mission we now meet this concern at almost every turn.

5) *Poor people's freedom movements are emerging on many fronts.* The people in most of Latin America and much of Asia are under the yoke of exploitive dictators and landlords. Many of the dictators are supported and largely kept in power by our military aid and the CIA. Our military and the CIA have trained secret police who shoot down or imprison those who revolt and cry out for justice. Those who cry out are frequently labeled "Communists."

In principle, the peasant people's movements are nonviolent. They ask not for political power or luxury, only a chance to work, some land to till and a fair share of the resources God intends for all. They have come to believe that with justice and fair distribution, no one will need to suffer. In this peasant awakening, we may find a basis of hope for the future.

6) *The Third World faces new issues.* The people of Latin America, Africa and Asia feel that the time has come when they should make the decisions that determine their lives. They resent what appears to be domination of the West.

Even though there is a great unfinished task, some church leaders abroad feel that there should be a moratorium on the sending of missionaries and funds until the national churches can achieve their own sense of destiny and establish more indigenous church patterns. Others do not agree. In any event, it is the policy of the traditional denominations to work in consultation with the newer churches and await their response.

7) *Restrictions on the granting of resident visas are increasing.* Many nations employ rigid restrictions. This requires the agencies sending world mission workers to be more selective in those they appoint. Some doors are open. A few places permit evangelists to enter their countries. Service personnel are usually welcome.

8) *Inflation is becoming a strategic factor.* It is costly to send and maintain American workers abroad. A national bishop informed us that with the cost of supporting an American couple he could support 10 national workers. As noted above, this emphasizes the need to choose wisely and with prayer those we send and to increase our financial support.

9) *There is a resurgence of non-Christian faiths.* Many Moslem and Hindu missionaries are working in the United States and are gaining converts rapidly. They believe their own traditional religions provide the answer to life's problems.

We recognize the biblical heritage we have with Judiasm and Islam. We affirm their profound monotheism and deep commitment to an almighty God who acts in history. We believe, however, that the revelation we have received in Jesus Christ takes us beyond the insights of Judaism and Islam. Nevertheless, we need to hear what they have to say and thus enter dialog and closer relationships with people of other living faiths.

10) *The church is there.* Early missionaries had as a central objective making disciples and the establishing of churches. God blessed those efforts, and today we find the church in nearly all nations. Most churches are coming of age; they are desirous of expressing their own identity and independence from the West.The missionary was first a pioneer, then a director. Now there is the exciting privilege of working in equal partnership. Workers are sent abroad only after consultation with the colleague churches.

Commendable progress has been made since the last study in 1955. Now, on the basis of experience gained and changes in the world arena, we offer recommendations that we trust will help to advance our program and be in accord with the biblical mandate.

Recommendations. We recommend that:

1) *New areas for mission be sought.* Any new geographic areas should be places where our workers will be received by the host country. The ministry should reflect concern for the whole of life, including evangelism, medical services, agricultural improvement, teaching—indeed, total human development. The forms of witness and strategies employed will be determined by the wishes of the people and the teaching of the gospel. Those commissioned will be expected to live among the people and as far as possible, on *their* standard of living. This is a relatively new expectation.

2) *The United States be considered a prime area to be evangelized.*

a) Each congregation should consider its own mission efforts and assume its responsibility for witnessing to the nearly 100 million unchurched people in the United States. We must also be concerned about the millions in the church who have no deep commitment to Christ. An African lecturer on religion in the University of Nigeria has spoken well: "We err if we assume that we have ever been relieved from our duty to witness by word and by deed wherever we are. We must not rely only on those who are sent. Each member of Christ's body is called and each is sent. The Scriptures are full of condemnations of apathetic servants who are unfruitful."

b) Each congregation should strive to develop lay leaders, with special skills to fulfill the mission of the church to the surrounding community. Encouragement and support should be given to those who volunteer or are assigned to special duty.

c) All congregations should call into question any attitude or structure of the church or society which impedes active witness or proclamation.

d) We should examine our church budgets to determine what portion is spent on our own nurture and comfort and what portion goes directly to local evangelism and assistance to the poor in our midst. Might it be possible that we are moved with compassion and justice for those far away, while in silence we condone cruelty and distress among those nearby? Our budgets need to be sensitive to the need for applying the "good news" both at our doorstep and abroad.

3) *High priority be given to special program areas such as:*

a) A relief and welfare ministry that gives more attention to the *causes of poverty* and hunger, using strategies that avoid any attitude of paternalism or self-righteousness.

b) Mutuality in mission, with efforts to work *with* people and churches, not *for* them. We should try to discover and maintain vital ties or mutual concern with them.

c) Enlarged and improved work with minority groups, Hispanics, blacks and native Americans. This could mean:

- joining with them and together opening new churches and fellowship groups.
- more effective ways for welcoming them into existing congregations.
- static churches in unresponsive or rapidly changed communities might consider new strategy or moving to a more needy and responsive area.

4) *Increased emphasis be placed on proclaiming the gospel and the calling of disciples to Christ.* This should mean a ministry to the whole of life with no diminishing of our concern or response to social or physical needs.

5) *There be clear and adequate communication regarding mission within the church:*

a) Providing timely and adequate response to inquiries about service opportunities.

b) Producing attractive printed materials and audio-visuals.

c) Making use of furloughed and returned missioners for interpretation in churches, districts and other appropriate meetings.

d) Visits to churches and district conferences by General Board, its staff and persons with whom we are in ministry.

e) MESSENGER articles and news items.

f) Promoting study and discussion in the congregations by creating mission study materials and recommending other resources.

g) Encouraging schools of mission.

h) Developing a strong course on world mission at Bethany Theological Seminary.

i) Informing students in colleges about mission opportunities and the preparation needed.

6) *Indigenization be continued.* The process of transferring responsibility to the colleague churches needs to be deliberate, well studied and pursued in accord with their wishes. We desire to maintain vital ties of fellowship with the overseas churches, working toward a goal of cooperative endeavor.

7) *Our one central objective be witnessing to God's love and concern.* Our mission is to make whole and complete redemption available to all. Proclamation and service cannot be separated.

God calls all into ministry. All who respond to the call are missioners. Some are set apart for specialized full-time services; others may serve wherever they are, in their daily vocations.

Missioners ought to be warmhearted, caring Christians with a growing relationship to Christ, who wish to progress on their faith journey.

Training is extremely important. Persons going abroad should be appropriately prepared. In addition to any specialized or professional training, preparation should include a person's attitude toward other cultures, races and religions. It should include readiness to serve in a subordinate position in relation to persons in the host country. Skill with languages is usually essential. There must be freedom from educational, national or religious superiority. Training should include faith strengthening experience with emphasis on the Church of the Brethren New Testament beliefs.

8) *We use the following guidelines for recruitment and development of persons:*

a) Persons in BVS should be called missioners, thus emphasizing the significance of their assignment.

b) While there is need for the young people who volunteer, efforts should be made to open places and recruit a larger number of Post-30 volunteers for crucial needs such as housing development, land stewardship (reform), leadership in small churches, the Ministry to Farm Workers and peoples' struggles for human rights.

c) BVS project directors should aim to channel volunteers into a faith community setting for their social and spiritual growth. Home congregations of volunteers are expected to be supportive as a home base and community of faith.

9) *More financial support be given to our world mission.* In view of the increased program recommended, we urge congregations to respond by increasing their giving to world mission by $250,000 per year for the next five years, without decreasing support to other areas of the church's ministry. Brethren giving for mission beyond the local church should be channeled through the central office in order to help to meet this goal.

In bringing this report, the committee realizes that the church cannot do all that needs to be done. There is much that only governments, other agencies and people themselves can do. However, the Great Commission summons the church to offer a redeeming and caring ministry to all humankind.

Never before has there been greater need. Nearly one billion people are aspiring for what the "good news" offers. May we all join hands in working toward a more active and dedicated mission, seeking new ways to witness, work, pray and break bread together toward a global community where the Prince of Peace is loved and his teachings honored. ☐

One way we witness

They do not open new "mission fields," nor do their labors swell our ranks with Christian converts. But Brethren Volunteer Service workers share the "good news" through their witness. Some overseas samplings:

Scott Lecrone: The Al Bir Society for Martyrs' Sons is a vocational school in a largely deserted refugee camp on the outskirts of Jericho (in Israeli-occupied territory). Some 60 teenage students from the West Bank and Gaza are provided solid trade skill education in carpentry, metal-working and painting, upholstery and sewing. Many students are orphans or hardship cases.

The school is funded primarily by aid from charity organizations. Considerable support over the years has been given by CARE, ANERA, Oxfam and the Swedish Save the Children Federation.

A former BVSer, Kevin Pobst, had established a small nursery of ornamental and fruit trees, which I maintain with assistance from students. Advice was sought from various experts with the hope that the nursery operation could be improved and expanded. A crude greenhouse structure was built by the students. Vegetable seeds were purchased so that the students could grow onions, radishes, parsley, beans and garlic in their own plots. I distributed the seed, offered advice and helped them to prepare the land—all students got to try out the tiller. Water lines were installed to supply irrigation critical for growing vegetables.

Learning Arabic took some time. However, work in recreation didn't require an extensive vocabulary. My presence may have helped to close a cultural gap and to correct stereotypes my students and I held.

I have been befriended by some wonderful people. In sharing with their lives, I experienced their warmness and generosity, became aware of their feelings and frustrations, and witnessed the injustices and repression they suffer as Palestinians. My belief that God is in every person despite one's religion has been strengthened, as has been my commitment to the way of Christ.

Scott Lecrone of Lewisberry, Pa., serves with Al Bir Society for Martyrs' Sons in Jericho, on the Israeli-occupied West Bank.

Kristin Flory: The Federal Republic of Germany has a 15-month military obligation for its young men. The German Peace Society/United War Resisters (DFG—VK, the German section of the War Resisters' International) is trying to chisel away at this military mountain. Along with disarmament and peace education, the DFG-VK's work lies primarily with counseling conscientious objectors. Although the right to be a CO is written into the constitution here, the inquisitional nature of the draft-board setup does not make obtaining recognition too easy.

My project is in the state Baden-Wurttemberg's DFG-VK business office. We send materials, books and information, plus a fat newsletter, to our about 60 grass-roots groups in the state, as well as to others interested, to help them in local draft-counseling, counter-recruitment, and other anti-militaristic activities, such as the currently popular anti-war-toys actions.

I find it rewarding to be working for the War Resisters, whose pledge reads, "War is a crime against humanity. We therefore are determined not to support any kind of war and to strive for the removal of all causes of war."

Kristin Flory of Xenia, Ohio, serves with War Resisters International, in Karlsruhe, Federal Republic of Germany.

Anne M. Harbut: At Kortowo, 10,000 full- and part-time students study agriculture, animal husbandry, veterinary medicine, water protection and fisheries, mechanics, surveying and building engineering. I work as an English teacher in the Foreign Language Department.

Students are pretty much like their American counterparts: Are sometimes lazy, party too much, complain about lack of time and exhibit great wit. Recently, during a month of energy conservation, we were having lessons by candelight and visions of Marie Curie-Slodowska drifted through my head. In a country where the only things in abundance are queues, vodka and flowers, you develop patience, tolerance, sore feet and learn how to keep roses fresh for a week. The old adage, "Necessity is the mother of all invention" quickly comes to mind here.

I hitchhike *safely* around the country since students taught me the fine art of "auto stopping" and the conversations and people I have met are just short of fantastic. The US may not have queues and shortages but we surely miss out on a lot of precious human contact because freedoms *really do* come in many forms.

Anne M. Harbut of Harrisburg, Pa., serves at the Kortowo campus of the Agricultural and Technology Academy near Olsztyn, Poland.

Mark Steury: The Fraternal Workers Program is sponsored by the Ecumenical Council of Berlin (West). At present there are 12 of us fraternal workers, all coming from the United States and Canada. Each works in a different parish and is involved in programs sponsored by the church—youth work, senior citizen work, confirmation classes and work with the mentally handicapped.

I work with the "Gemeindeschwester" of the parish. A Gemeindeschwester can be found in most large churches in Germany. She is often a nurse and is usually involved with the elderly in the community. I assist her in making house and hospital visits, counseling and minor nursing tasks. Also I come in contact with other programs: I have helped out with the senior citizen program, traveled to West Germany twice—once with a group of youth and another time with a group of mentally handicapped children—and also assisted in the church's day-care center.

In this day of ecumenical discussions, Fraternal Workers Program is one concrete way in which Brethren can work with a church of a different historical tradition. I have benefited much from my experience here. Not only have I had the opportunity to learn a second language and to aquaint myself with a different culture, but I have also been able to work with a church in another country as it strives to serve in a changing world.

Mark Steury of Goshen, Ind., serves with the Fraternal Workers Program, in West Berlin, Federal Republic of Germany.

Carol Edelen: HOPE Hostel is a voluntary organization in Dublin, Ireland, which provides emergency shelter, food and friendship to teenage "lads" who can't get on at home. When a lad comes to HOPE he must decide what he is there for and what is he working toward. In most cases we try to facilitate the boy in choosing to return home to his natural environment. This involves counseling with both the parents and the boy. In the cases where the lads cannot, or do not want to return home, we begin looking for alternatives.

There is always work to be done at HOPE Hostel: Cooking, cleaning, shopping, chopping wood, sewing . . . the list goes on. Not to mention helping Pat find a job, getting Liam to wash his dirty socks, and asking Peter to control his temper. But we always manage to get through the day.

Ireland leaves a lot to be desired concerning dealings with children's rights. It is wrong for children even to be held responsible in court for their action. To lock up children in prison makes one wonder who really is in need of help. This is part of what we are about at HOPE, doing our small bit. We may not be helping all those in need, but, "It is better to light a candle than to curse the darkness."

Carol Edelen of Louisville, Ky., serves with HOPE Hostel in Dublin, Republic of Ireland.

Charles Schaefer: Room -012, the sub-sub-level cramped quarters of the Department of Foreign Languages in the main building of the Academy of Agriculture in Kraków, Poland, is home for me as a BVSer. I have no official classes with students. My job is to keep the students on their English toes by providing each of them with two hours of practice in live conversation weekly. During our meetings we do advanced English exercises, go over translations, discuss difficult English constructions or simply talk. They seem to value the opportunity to speak with a native American.

Most of my other work is translating and proofreading. I am currently engaged in my most demanding project. It includes translating and proofreading about 300 abstracts, from eight different departments, which make up the Academy's annual English publication, imaginatively titled "Annual Reports."

Living and working here in Kraków, I am a richer person for learning the similarities between us Poles and Americans that form the foundation for our living together in understanding, and the differences in our life situations that make further comparisons of countries and peoples in the world so much more meaningful.

Charles Schaefer of Milwaukee, Wis., serves at the Academy of Agriculture, Kraków, Poland.

Ruth and Tom Nelson: We are in our fourth year of management of 10 kindergartens serving five-year-olds in West Bank Palestinian refugee camps. Two are sponsored by the European Quakers, the others by the Holy Land Christian Mission, a non-denominational agency headquarterd in Kansas City and operating many services in Bethlehem including an orphanage, school, orthopedic hospital, refugee widows support, kindergartens and others. It is our job to staff, train and supervise personnel and equip, improve and maintain the centers. The Brethren cover our transportation costs. The mission and the Quakers pay all program expenses and we work in the setting of the United Nations Relief and Works Agency for Palestinian Refugees.

Deprivation is a feature of the physical setting. Educational facilities are minimal. Professional training varies from two years in the UNRWA vocational school to none at all. There are no recreational facilities for children, which makes destruction of our facilities a "fun" activity for the younger refugee camp boys. Adults dwell on the collective sorrows or losses of homes and fields sustained by their families in 1948. Continuing harrassment, innumerable indignities, frustrations and threats to freedom and security by an unpredictable Israeli military occupation cast a pall of fear, resentment and helplessness over camp residents. In such a gray picture, the warm, enthusiastic response by refugee children is a daily reassurance of human resilience.

Ruth and Tom Nelson of Elgin, Ill., serve with the Holy Land Christian Mission on the Israeli-occupied West Bank.

Ruby Stickel: At last a group in Northern Ireland has had the courage to try to work out a political solution to the problems here and at the same time to be concerned about the needs of both cultures. This group is the 10-member New Ulster Political Research Group (NUPRG), and it was formed in January, 1978. Its aim is to find a peaceful constitutional solution to the problems here in Northern Ireland. The group did an extensive study into possible political solutions (various forms of devolution, full-fledged union and independence) and arrived at the conclusion that "negotiated independence" for Northern Ireland was the best solution because, through it, both sides of the community could survive with their cultures and common identity intact.

I work for and meet a variety of interesting people and do the usual office work. I also make endless cups of tea and coffee, which is a very important part of making visitors to our office feel welcome.

The most exciting aspect of the project is the recent decision made by 100 interested people from throughout Ireland to form an association (as an advancement from the Research Group). My boss, Glen Barr, is chairman. This association will be for people who are committed to the idea of "negotiated independence" for Northern Ireland and will include persons from all walks of life and most important, from both sides of the community. Who knows where it will go from here.

Ruby Stickel of Wakarusa, Ind., serves with the New Ulster Political Research Group, in Belfast, Northern Ireland.

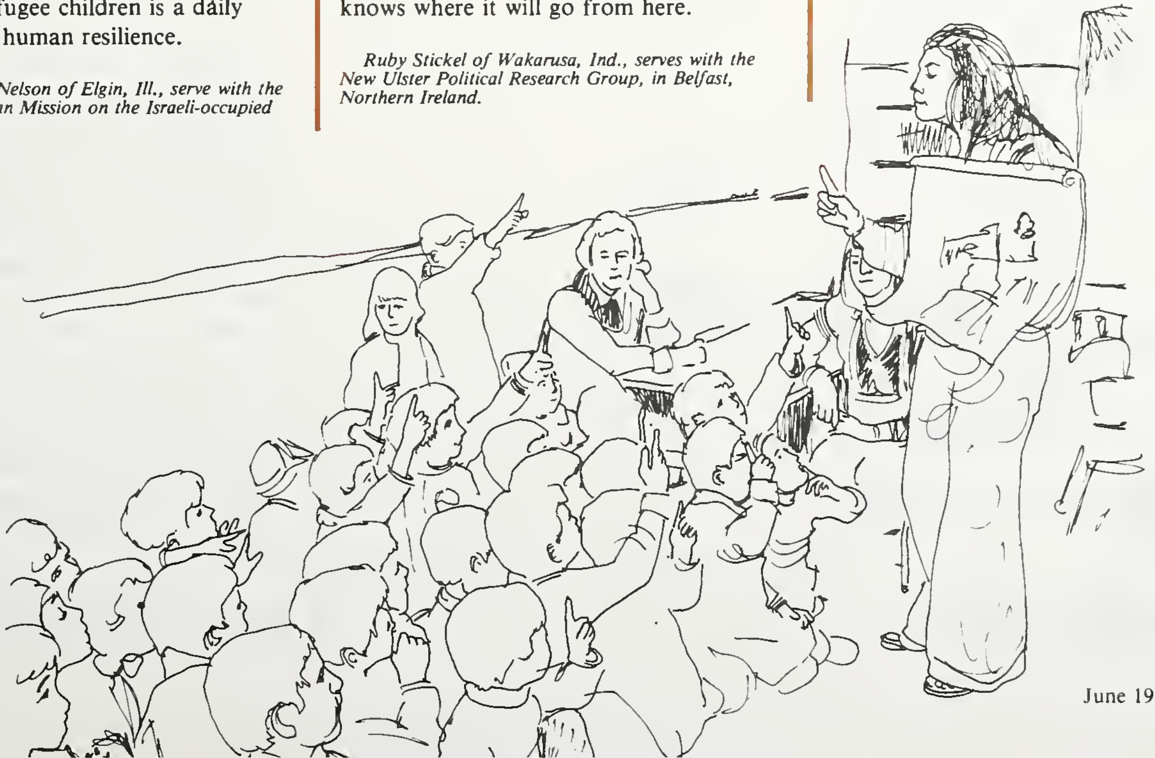
Mark Fransham: The settlement of Neve Shalom overlooks the valley of Ayalon, site of many an ancient battle because of its strategic command of the road to Jerusalem. This settlement is the center of an organization working toward peace, mutual understanding and respect between two peoples who for centuries have been pitted against each other—the Jews and Arabs. This includes reconciliation and co-existence among the three religions of this area: Judaism, Islam and Christianity.

Neve Shalom includes a small, steadily growing group of Arabs and Jews, living and working together, creating a self-supporting economic basis. Mutual understanding unites the community, enabling the individual retention of identity, political views and religious beliefs. Neve Shalom witnesses to the wider community through study seminars, lectures, summer camps and group dynamics activity.

My work includes maintenance and general upkeep of the building materials. My main work is building—remodeling and enlarging houses to accommodate newcomers to Neve Shalom.

Our hope is that Neve Shalom will become a model for a co-existence between Jews and Arabs in Israel, facilitating peace efforts not only in Israel, but in areas of conflict throughout the world.

Mark Fransham of Brussels, Belgium, serves with Neve Shalom settlement in Latron, Israel.



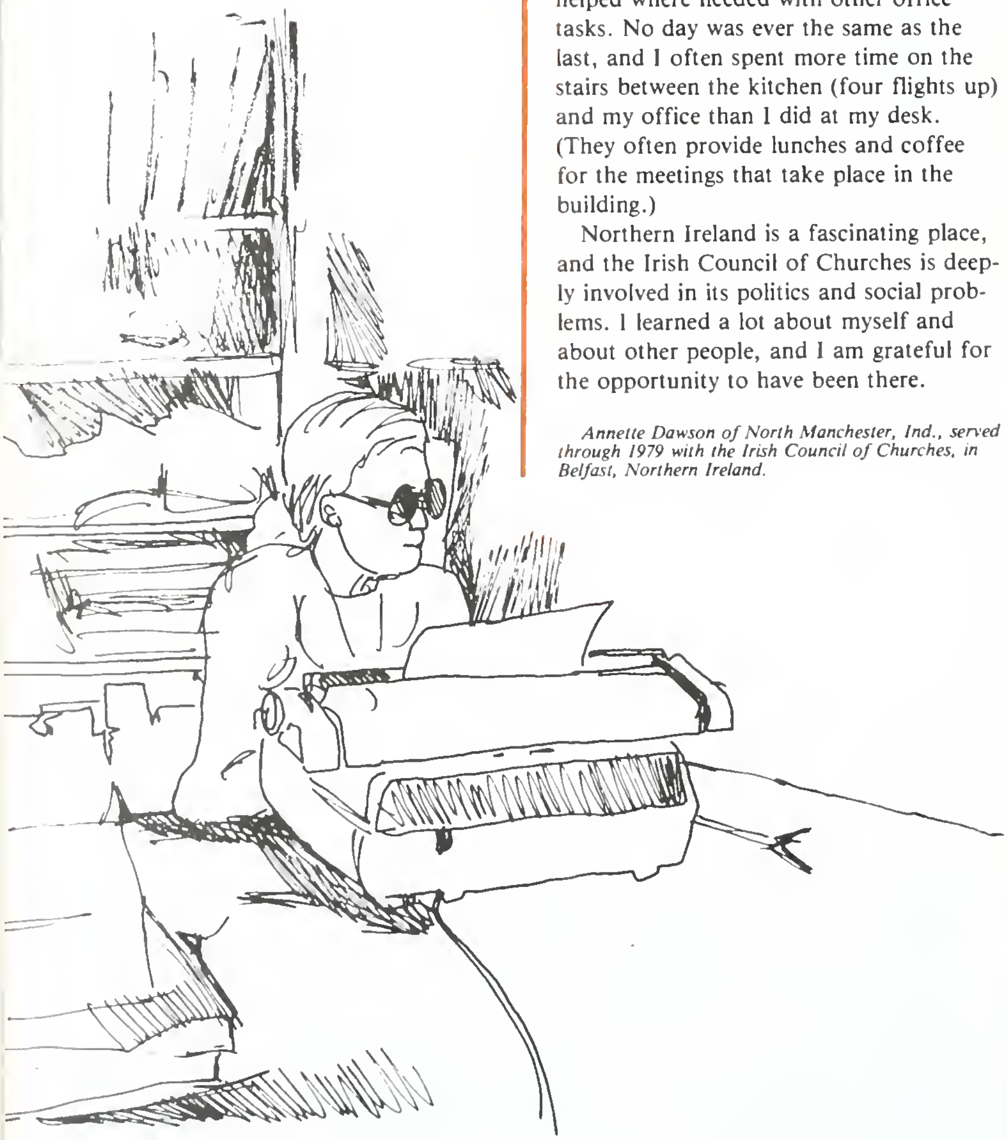
Annette Dawson: I can't honestly say that I *enjoyed* my BVS experience in Belfast, Northern Ireland. But I wouldn't have missed the opportunity to work there.

I worked in the Irish Council of Churches, doing general office work. At first I had very little to do, my typing was horrible (and the typewriter I used didn't make it any better) and I was always cold with a cold. Soon I was too busy to mind.

My duties included everything imaginable, from washing dishes to processing confidential material. I did secretarial and clerical work for the Youth Office (I also attended some meetings and conferences put on by the Youth Office) and for the Peace Education Program, handled the receptionist responsibilities, maintained current events files, and helped where needed with other office tasks. No day was ever the same as the last, and I often spent more time on the stairs between the kitchen (four flights up) and my office than I did at my desk. (They often provide lunches and coffee for the meetings that take place in the building.)

Northern Ireland is a fascinating place, and the Irish Council of Churches is deeply involved in its politics and social problems. I learned a lot about myself and about other people, and I am grateful for the opportunity to have been there.

Annette Dawson of North Manchester, Ind., served through 1979 with the Irish Council of Churches, in Belfast, Northern Ireland.



Jerry Dines: This is my second experience as a BVSer in the Middle East, although I have picked up some excess baggage along the way, including a Lebanese wife and two children, the elder one considering himself half-American and half-Lebanese and the younger one being still at the "bow-wow" stage.

In my present assignment, I work with the Middle East Council of Churches (MECC), Committee for Emergency Relief and Rehabilitation and Reconstruction (ERR) in Lebanon as a member of the Ecumenical Team.

Being responsible to the director of the ERR program, I coordinate relief work, including transportation and warehousing. As there are still several thousand displaced people living in temporary quarters under unsuitable conditions, relief is still a necessary part of the program.

I also assist the director in other aspects of the program. This task has included serving as a consultant to a committee of university graduates in the agriculture, public health and medical fields.

Having graduated from Manchester College in Peace Studies, I am grateful for the opportunity to be in a trouble spot of the world, where I may witness concretely in learning, listening and attempting to reconcile in daily experiences. My training in Middle East sociology became a good foundation for gaining familiarity with the complex social, political and religious issues in Lebanon and the Middle East and in developing an attitude of openness, discretion, integrity and patience. Personal experience has shown that it is extremely difficult and frustrating to witness effectively and meaningfully in the international business world in the Middle East, where I have been for the past several years, what with its constant intrigues and corruption and where the "bottom line" is the only thing that counts.

At this point of uncertainty and instability in Lebanon, reconciliation efforts have to be made through such programs as the MECC/ERR, as dialog between diametrically opposed factions and communities is very limited. We feel that our projects will have a fundamental role in starting the reconciliation process that will eventually occur. ☐

Jerry Dines of Hagerstown, Md., serves with the Middle East Council of Churches, in Beirut, Lebanon.

Conni Nafzinger: In BVS, the process of sacrifice, of leaving the past for an unknown, the willingly indentured service seem meager compared to the richness I find myself surrounded by, both materially and spiritually.

My project, The International Fellowship of Reconciliation (IFOR), is a transnational religious movement committed to nonviolence as a principle of life for a world community of peace and liberation. This secretariat for 30 national branches worldwide is located in Alkmaar, The Netherlands, and keeps the IFOR branches in communication as they work. My responsibilities include office maintenance, routine office organization and correspondence, team assistance with big mailings and organizing meetings (business and social), representing IFOR or speaking at conferences or seminars in various parts of Europe, and typesetting and proofreading articles for our bimonthly publication, *IFOR Report.*

I have been exposed to persons from all corners of the globe for whom all human life is sacred and who are using their creativity to better life for humankind, empowered by their faith in the almighty force of Good. The many alternative ways of living to promote reconciliation and inner strength amaze me: Gandhian ashrams, grass-roots Christian communities, religious orders, churches and nonchurch people active in peace witness and social change.

Too, I can feel a part of another culture, with a history, language and viewpoint different from that of the US. I can feel at home in another country. I see different ways of approaching things, be they making coffee or granting the right of life-long health care to all residents. I am freed from the US view, "We have to do it this way because it's the only way we've ever seen it done." In places where noble values have set the manner in which a task is approached, people are encouraged to envision and live alternatively to the values taught by the existing violence in society's structures. It is the atmosphere of living with integrity that allows an individual to stand for the betterment of society and bring reconciliation to any situation.

Conni Nafzinger of Earleville, Md., serves with the International Fellowship of Reconciliation, in Alkmaar, The Netherlands.

Deborah Chappell: For the people in the little farming village of Laufdorf, about 35 miles south of Schwarzenau, surrounded by the hills and forests of Hesse, it's hard to understand what sort of work can be going on in the little old farmhouse which serves as the "Church and Peace" office. Are the occupants some sort of sect or communist group? Why the English name? I understand their questioning, for even I am just beginning to comprehend it.

Church and Peace is a network of Christians of various church traditions who speak to their fellow Christians about the church's call to peacemaking. This network began as discussions—the Puidoux conferences—between members of the three Historic Peace Churches (Friends, Mennonites and Brethren) and the International Fellowship of Reconciliation. (These conferences were documented in Don Durnbaugh's book, *On Earth Peace.*) This first group of people has steadily grown over the years and now includes Christians from not only the peace churches but also from intentional communities, groups, organizations and volunteer services wanting to be committed to peacemaking and nonviolent behavior and action.

When I arrived in Laufdorf, I was immediately caught up in preparations for Church and Peace's second study conference, which took place last November in Alsace, France. Besides giving us some radical ideas to ruminate on concerning our life-styles (the theme was Jesus' jubilee proclamation in Luke 4:16-22), the conference also served to strengthen the "network" among us. This strengthening of the "network" is one of Church and Peace's main tasks. I attend seminars, meetings and workshops which our member groups hold.

It is encouraging to meet and share with other people believing in and actively committed to many of the same ideals and beliefs which I hold as important. It gives one another the needed encouragement, support and courage to continue our efforts to live in obedience and consistency with these beliefs.

Deborah Chappell of Lititz, Pa., serves with the Church and Peace Office, in Laufdorf, Federal Republic of Germany.

Cheryl Bolinger: With my assignment teaching English and conducting English conversation classes for 50 or 60 persons, the main objective of my first six months in Poznań, Poland, had been the tutoring of Zygmunt Skowronski in preparation for his one-year stay in the horticulture department of the Univeristy of Minnesota. He is there now.

As everyone in BVS knows, the basic project duties themselves can be outlined in print, but the experiences of daily living are too full to be limited to that. Life is full in the sense of always providing new experiences to challenge the mind and body. More distances to walk, more time to wait, different foods to try, fewer fresh vegetables, fewer conveniences—one begins to realize that "logical" Western reasoning doesn't apply to many situations in the Eastern Block countries.

Neither does it work to apply American logic to running an idealistic socialist or communist form of government, and the cold realities within which the system really operates. One might be, on one hand, quite astounded by the similarities between Orwell's *1984* and present-day occurrences within socialist or communist governments which were thrust upon people in a short time without their having any voice in the matter. On the other hand, one might be equally surprised at the optimistic outlook many people have about life in general.

Though Poland is tied economically, politically and socially to the East, it looks to the West as the dream of the future. Each Pole completing basic required education will have had from five to eight years of Russian. French, German, Italian and more especially English are studied for fewer years, but many people profess a better understanding of and liking for these.

In the process of a BVS assignment, one's thoughts, ideals and expectations are challenged. But these challenges lead to a strengthening of priorities and an appreciation for that which outlasts all the materialism with which one can get laden.

Cheryl Bolinger of North Manchester, Ind., serves with the Institute of Horticultural Production in Poznań, Poland.

Changing perspectives

by Robert W. Neff

When I was invited to take part in a National Council of Churches Middle East fact-finding tour, I thought I knew what I would find. I had lived in Israel, studied the Old Testament, taught in a mixed Islamic-Christian society. I felt informed about the problems of the Middle East. Then the tour began and my earlier conclusions crumbled and I came to see the Middle East through the eyes of Christians who traced their heritage to the visit of St. Mark to Egypt in 61 A.D., and to the visit of Paul to Damascus earlier than that. My eyes were opened by their faith and my perspective began to change.

As Christians coming from the United States, we tour the Holy Land as a tourist spot. We try to follow the footsteps of Jesus and look at important archeological sites. Yet we fail to realize that there has been a worshiping community for two millennia in many of these sites. There has been a continuous Christian presence. Christians in the Middle East are concerned that a continuing worshiping community be present at these sites.

I discovered everywhere that church leaders were alarmed by the emigration of Christians from the area. For example, in Jerusalem only 20 years ago the Armenian community numbered 15,000. Today that community numbers 3,000. There is fear that Christians will leave the area and a vital living presence will be gone. As a Christian I now feel compelled to support the Christian community in the Middle East. I have discovered I need to build new bridges with brothers and sisters whose faith dates long before my own particular brand of denominationalism began.

As I look back on that trip in February and March, I think the change began in the reception room of His Holiness Pope Shanouda III, the head of the Coptic Orthodox Church in Egypt, whose numbers are between four and eight million Christians. He presented a thoughtful discourse around the theme of Christianity in the Middle East and in particular the fate of the Christian Church in the context of Islamic law. "All Moslems will agree," he said, "that religious minorities are protected by Islamic law."

Even apart from the personality of the leader, Islamic law does not permit conversion to the Christian faith. Our host told the story of a Christian man who wanted to divorce his wife. He converted to Islam in order to gain the divorce. The sons remained loyal to their mother. They were faithful church members and taught Sunday school in the Coptic Orthodox church. Since the sons were more than 20, they were not at first required to follow their father's conversion. Displeased with his sons, the father decided to create even greater havoc in the family. He stated before an Islamic judge that his conversion to Islam had happened 15 years earlier. This meant that his sons were, by definition, Moslem. To claim that they were Christian in this circumstance made them subject to the death penalty because by Islamic law they had converted from Islam to Christianity. The Coptic church complained in vain to the government. The two young men had to leave the country to practice their Christian faith.

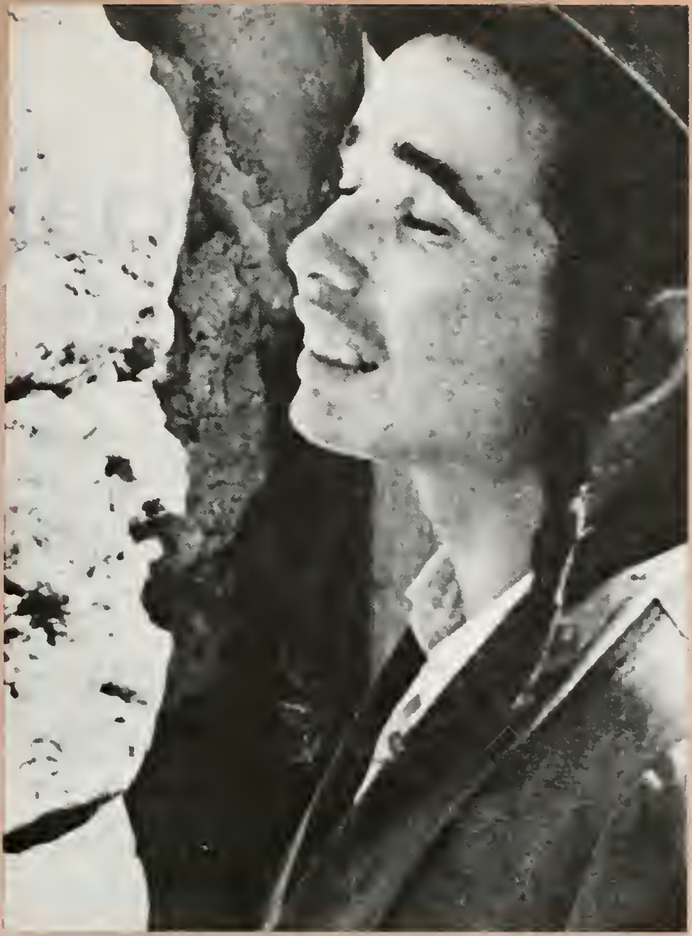
There is a new mood in the Middle East according to His Holiness. There are fanatical Moslem groups, often financed by rich oil-producing states. These groups make it difficult for Christians in the universities by harassment at exam time, by destruction of religious symbols in the students' rooms or by actual beatings. Mere student activities have been condemned by President Sadat and by professors who believe that Islam is a religion of love and understanding. However, the time may come, said His Holiness, when Sadat will no longer be the recognized leader in Egypt. What then?

He concluded by speaking about our visit, the purpose of which he knew. "Don't simply be concerned with politics but be concerned with the plight of Christians in this area. After all, you are members of a Christian council." He sent us on our way with a blessing, a Coptic cross and a fond farewell. We could not again easily dismiss the problems and questions of Christians who trace their heritage back to 61 A.D. It would be difficult to think of the Middle East simply as a problem of Arabs and the State of Israel. Our Christian brother in Egypt had reminded us of our common Lord and our partnership.

When we arrived in East Jerusalem, we were taken to the Holy Sepulcher or Church of the Resurrection, by Archbishop Manoojian, Primate of the Eastern Diocese of the Armenian Church of North America. Just outside we met Bishop Guregh Papikan, who gave us a tour of the holy places around the Church of the Resurrection. I discovered that my Protestant view of these sites was quite inadequate. The bishops worried for the loss of a worshiping community at these sites. Holy sites were the heart of their religious faith. I, as a Protestant, had lost this sense of place and worship. "We don't want tourist attractions; they have meaning to us only as a fathered community worships here." We discovered again the concern expressed in Lebanon, Syria, Jordan and Egypt, that many Christians were leaving the area, that Protestants in the US did not understand their problems and often encouraged Christians to leave or looked down their noses at these older churches. We discovered a deep and vital faith born of minority's struggle to survive in a sea of Moslems.

Of course, we could not leave behind the political struggle in the area. Deep fears and hatreds divide the region. They seem intensified on the West Bank. Here we were reminded of what many observe to be one of the principal blocks to peace, namely the Israeli settlements on the West Bank. We visited the Christian mayor of Bethlehem, who told us that if they were ever to take a survey of all the 200,000 Palestinian students on the West Bank, only 10 would be pro-American. "Don't even talk about the invasion of Afghanistan because *you* continue to permit the military occupation of the West Bank, Gaza and East Jerusalem." He, like many other leaders we spoke to, stated that the first step toward peace must include halting the settlement and the eventual withdrawal from there. Beyond that, there must be an end to the occupation of the West Bank and an end to the injustice which that occupation brings.

Butrus Gholi, Minister of State for Foreign Affairs in Egypt, a Coptic Christian, maintains that Egypt will have to remain flexible. The pledge of Egypt is not



to have a bilateral peace but a global one. King Hussein of Jordan spoke of the pathos in the region. I listened to him speak about the years of war, the bloodshed, the loss of life, the mistakes on every side. I was moved to tears.

The biggest discovery for me was the realization that the key to the solution of the problem between the State of Israel and Jordan, Syria, Lebanon and Egypt lies with the US. The path is not an easy one. It is difficult to say anything which will not be perceived as speaking for one side only. But we in this country must insist that the Israelis stop building settlements on the West Bank, that the military occupation which began 13 years ago come to an end. Though it is not clear what the shape of the West Bank should be, it is clear that the million Palestinians who live there should be accorded self-determination. Each day another settlement is planted, the hopes for those people are dimmed. Clearly Israel has the right to security. And yet in the name of security we cannot condone the taking of land which does not belong to Israel. As American Christians, we are called to a responsible stance on the settlements. The first steps towards peace now seem clear to me. We must give our efforts toward the stopping of the settlements.

I came home changed. I felt ignorant on many issues and in some cases misled by the American press and the American government. I came back asking, "Who will cry for peace? Who will live by that passion for peace? Who will take the risk to say what needs to be said? We have a great responsibility in this country. We must understand our sisters and brothers in the Middle East. We must understand the differences in Islam. We must understand the political situation beyond what we can learn through the press. And we must change our perspectives or we will be guilty not only of ignorance but of contributing to further violence. ☐

Robert W. Neff is general secretary of the Church of the Brethren General Board.

The losses on two sides of the Middle East crisis are reflected in the tears of an Arab woman **(left)** *forced to leave her home and the fervent prayer of a Jewish youth* **(above)**. *Along with Christians, area factions fight for self-determination and reasons for being.*

Bethany Hospital: A special mission and a unique spirit

by Vicky Dill

At the opening ceremonies of the Bethany Sanitarium and Hospital on December 31, 1920, Albert Cassel Wieand addressed the audience with these words: "The only interest that Bethany (Bible School) has in a hospital is not in the ordinary kind of a hospital but in the hospital according to the highest Christian ideals and for the sake of the spirit and cause of Christ. If the little hospital across the street cannot do this, then it will fail in its mission."

Wieand and his fellow workers instrumental in the founding of Bethany Hospital would be assured today, 60 years after the dedication of that original Bethany Hospital, that their mission did not fail.

The original vision they projected, " . . . that the Church of the Brethren should have a Bible-centered training school for ministers and missionaries . . . " and that " . . . the hospital was also to be a place for a Christ-centered practice of the healing ministry in the community of its location . . . " has matured into a new reality with the announcement of plans to begin building a 212-bed, 20-bassinette hospital facility on the site of the Bethany Bible School campus.

What began as a dream in the minds of Albert Wieand, E. B. Hoff, C. Ernest Davis and other Brethren at the turn of the century became a mission project eagerly supported by the Chicago Church of the Brethren under the leadership of W. R. Miller, J. M. Moore, pastors and other leaders. E. B. Hoff, on a tour of the Holy Land in 1902, had fallen sick, and, in the various medical facilities to which he was referred for treatment, became acutely aware of the great need abroad for the training of missionary doctors and nurses. After the founding of Bethany Bible School, Dr. William S. Sadler kept the hope of such a training school alive for 14 years by giving lectures in health to the students of the Bible School and to the community.

Members of the Bethany Bible School community wanted to express their concern for health care more tangibly, however. In 1915 they bought lots upon which such a training school and hospital could be built, and, with the growing support of Annual Conference actions yearly, the hospital maintained its 13-bed facility functioning at full capacity in the George Van Dyke residence on the original site. In 1929, a larger facility was built across the street.

By the late 1960s, the population of the area had shifted from upper and middle-class white residents to primarily low-income blacks, many on welfare. Faced with tremendous financial difficulties, the hosptial merged with the nearby 141-bed Garfield Park Hospital. Despite the change in location, Vernon Showalter, then administrator of the merged Bethany-Garfield Park Hospital, insisted that the hospital staff preserve the original vision of the Bethany project, that it serve the community in which it was located regardless of the ability of the patients to pay for services needed. In 1972 the Brethren took full control of the Bethany-Garfield Park Hospital, and in 1978 it was re-named simply "Bethany Hospital."

Showalter's consistent sense of mission to the inner-city sick prompted rapid resignations of a large portion of the merged hospital staff. This turnover left Showalter free to replace those who resigned with qualified workers from the surrounding community. The hospital's commitment to high quality health care for the poor did not go unnoticed by the press. On February 15, 1971, *Time* magazine cited the hospital as one which, unlike most hospitals that " . . . make black health care a scandal, . . . went out of its way to accept poor residents as early as 1960 . . . ." *Time* noted that black residents readily preferred Bethany Hospital to the overcrowded conditions of debt-ridden Cook County and other area hospitals, and that the community made full use of four out-patient clinic facilities for non-emergency needs. In 1973 and 1974, various Chicago area presses lauded the tenacity of the "little ghetto hospital that refused to die."

Patients uniformly note the personal quality of the care they receive at Bethany Hospital. New mother Salemma Jones said of her experience, "When I first came here, I got good treatment. I've been here so many times, and I'd come back again." New mothers such as Salemma Jones are taught how to care for their babies while still in the hospital, and receive follow-up care at the outpatient clinics.

Despite continuing financial difficulties, three separate outpatient clinics operate numerous programs which serve special community needs. In a community where few residents have a "family doctor," the outpatient clinics provide an entrance into what is an increasingly complex medical system. Further, an extensive drug rehabilitation and awareness program functions to find employment, both at the hospital and elsewhere, for former addicts. The drug awareness program seeks to prevent drug abuse by educating children to the dangers of drugs before they become addicted. Nurses sponsor pre-natal clinics where new mothers, a large percentage of them single, can learn child-care as well as budgeting strategies. Clinics test for hypertension, sickle cell and diabetes, as well as care for well-baby needs and dental needs. Outpatients are charged a minimum fee. In 1973, for example, the outpatient clinics saw 1,600 patients at a flat rate of $5 per visit. One such clinic, the Mary Alice Henry Community Health Center, built in 1973, will remain on location as one of four outpatient clinics after the new hospital opens its doors. Sandra Dyson, administrative secretary, says of her work in the Alice Henry Clinic, "I really enjoy working here. The staff is friendly and I've really learned a lot."

Despite Bethany Hospital efforts, the

The original dream—a hospital for a Christ-centered practice of the healing ministry—has matured into a new reality with the plans to build a new 212-bed hospital on the site of the old Bethany Seminary.

community surrounding the hospital remains one of the most unhealthy communities in the Chicago area. Infant mortality rates are about twice that of the rest of the city and venereal disease ranks equally high in incidence. Many patients, especially children, suffer respiratory difficulties linked to poor heating in community housing. Rat bites threaten the lives of the very young. Over 300 patients admitted to Bethany Hospital last year were the victims of neglect, abuse or unsafe housing. Adequate medical staffing is difficult to maintain, also. The doctor/patient ratio in Westside Chicago is 1/3,600 compared to the city's overall 1/1,200.

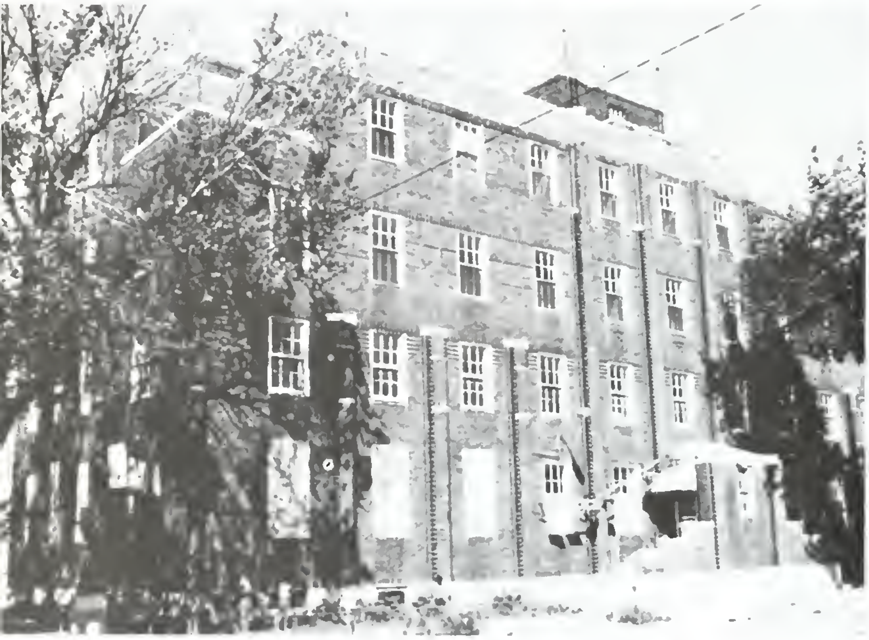
Above: *Edna Abella, head nurse in pediatrics, and Dr. Risher Watts examine a patient's throat. The community around Bethany is one of the most unhealthy areas in Chicago, with a high infant mortality rate.*

Bethany Hospital attempts to serve more, however, than the medical needs of the community, by providing employment for as many local residents as possible. This effort echoes one of the original purposes of the Bethany Hospital project: to provide training and employment for nurses and medical staff. Bethany Hospital is currently affiliated with three undergraduate training schools for nurses: Kennedy King, William Dawson and Malcolm X College.

Laurence A. Van Dyke is one of several teachers of practical nursing at Bethany Hospital in a CETA-18-funded program. Students' books and uniforms are supplied free of charge, and they are given a living stipend of $100 a week. The comprehensive nurse-training program graduates 90 to 95 percent of its enrollees. Van Dyke, himself a graduate of the nurses training program he now teaches, believes that present Bethany facilities are barely adequate to educate nursing students. Says Van Dyke, "Due to the advancement of technology, I would project that a new facility would help the students learn more both in practicum and in clinic. They need to be aware of and kept up on

BETHANY HOSPITAL
EMERGENCY ENTRANCE

Right: *The present hospital on West Washington Street.*



Upper left: *The original Bethany Sanitarium and Hospital built in 1920.*

Left: *The second hospital structure, built in 1930 across the street from Bethany Biblical Seminary.*

Above: *Bowman Chapel still stands on the old Bethany Seminary site, where the new Bethany Hospital will be.*

the latest procedures."

In addition to the CETA funding, a scholarship endowment of over $500,000 maintained by Bethany Hospital upon approval of Annual Conference now provides about $400,000 for hospital care training. Such training and employment aims to break the cycle of unemployment and welfare which breeds much ghetto misery.

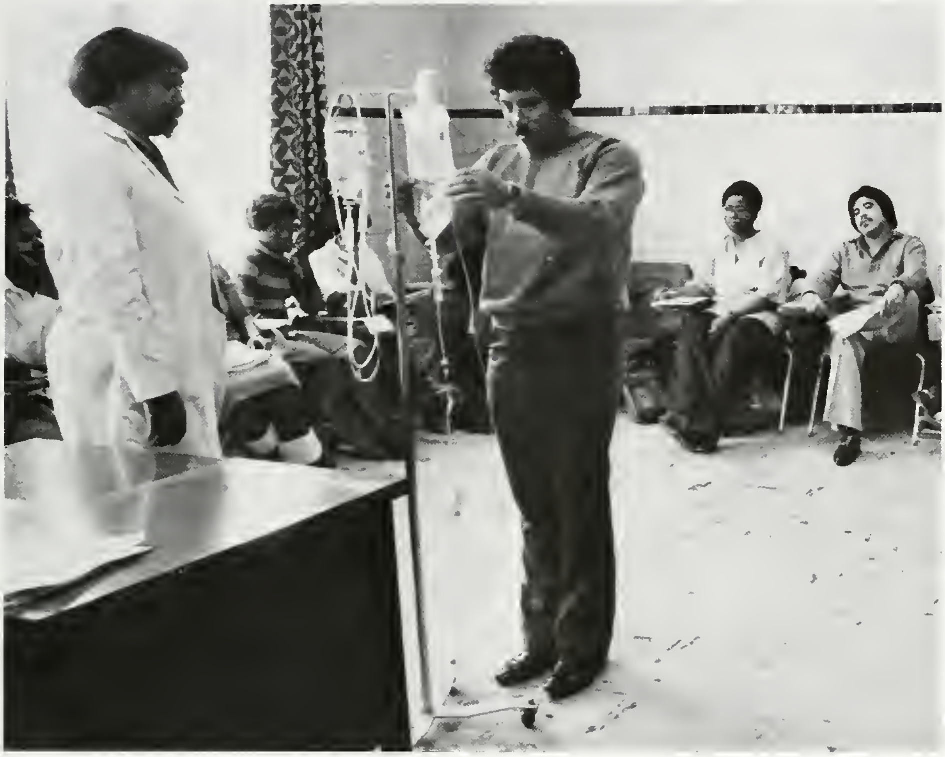
The new Bethany Hospital is designed to build upon the principles of grass-roots participation which have guided the hospital in the past. The new hospital will provide additional jobs for the area and will attempt to attract doctors to the area by providing safe housing adjacent to the complex. The hospital has not only affirmed Church of the Brethren interest in racial harmony through self-help, but has illustrated numerous ways in which functional ecumenism works for the benefit of such a project. The Evangelical Hospital Association, United Church of Christ and the Edgebrook Church of Christ have worked closely with Bethany Hospital and the Church of the Brethren to keep the hospital viable. Currently in a managerial relationship with the Evangelical Hospital Association of Oak Brook, Bethany can place regular purchasing orders at low-overhead prices, and can seek practical guidance in the construction of its new facility from an experienced firm.

Since a 1974 State of Illinois survey on health care, Bethany Hospital has accepted primary responsibility for hospital care needs in the community immediately surrounding its facilities. The current facilities, however, are badly deteriorated. Constructed in 1930, much of the hospital as well as the equipment can no longer be renovated to meet minimal health care needs. The pediatrics department, for example, is simply a regular hospital wing set aside for child treatment.

Dr. Risher Watts, a familiar face to many patients at Bethany, said of the projected pediatric center at the new Bethany Hospital, "In our new hospital we'll have a unit that serves children particularly; we'll have an exercise and play area. It might not open out to plots of thick green grass, but it will be a special care unit just for children. We need that."

Current facilities also suffer from obsolete laboratory equipment as well as antiquated medical record-keeping procedures which needlessly increase hospital costs. Most important, Bethany Hospital is crowded. Last year, the hospital provided 27,198 inpatient services and 36,580 outpatient services. The staff as well as the facilities are no longer able to adequately meet patient needs.

The new Bethany Hospital will be located on the old site of the Bethany Biblical Seminary campus on West Van Buren Street. The hospital will have 212 beds and numerous additional health care services including an ambulatory care center, emergency room pediatric center, pre/post-natal care, dental/oral surgery, alcoholic, mental health and drug rehabilitation programs, a family planning center, a consumer/nutritional education



Above: *Laurence A. Van Dyke, himself a product of the nurse training program he now teaches, trains student Carlos Mesia in the use of an intraveneous feeding device.*
Below: *Bethany nurse R. Benn and mother Salemma Jones admire 6-day-old Joseph Anthony Jones. Salemma Jones, who has been to Bethany many times, and other new mothers are taught how to care for their babies while still in the hospital, and receive follow-up care later.*

program and a well-baby clinic. Meeting the special needs of poor people in the area will be a sickle cell testing clinic, a venereal disease clinic, hypertension screening facilities, senior citizens' programs, a center for social work services and a chaplaincy center.

Both the local community and the employees of Bethany Hospital are enthusiastic about the new hospital plans. Many point to the hospital as a source of hope for steady employment and decent, personal health care. Dr. Dulceline Stahle, director of nurses, notes of the employees, "We know we are caring for people who otherwise would have no medical care. Several years ago when there was no money to pay our paychecks, we all came to work regardless. Few called in sick. The staff is committed to this place."

Construction of the new Bethany Hospital will cost $20 million. Long-range financing will provide funds to cover all but the equity of $5,650,000 required. Support toward the equity is anticipated from contributions. Chicago corporations and foundations will pledge $2 million. The Evangelical Hospital Association will provide $1.25 million.

The Church of the Brethren Annual Conference has granted the hospital permission to approach Brethren churches and individuals for $2 by 1983, in a campaign called Church of the Brethren Mission for a New Bethany Hospital. Olin J. Mason of Annville, Pa., is coordinating the campaign.

When asked to join in the future hospital plans, approximately 150 Bethany Hospital employees raised $182,000 in contributions toward the new building; that is approximately $1,000 from each registered nurse. The doctors themselves pledged an additional $300,000. Though many of the employees are themselves on modest incomes, they feel about the new Bethany Hospital as J. E. Keller did when he first described its opening, as " . . . an institution with a special mission and a unique spirit, and one that shall prove a great blessing to many suffering bodies and souls." □

Vicky Dill, a freelance writer, is a member of the York Center Church of the Brethren, Lombard, Ill., where her husband, Gary, is pastor.

film review

Jesus: Facts without feeling

by Larry Holben

Jesus. Directed by Peter Sykes and John Krish. Produced by The Genesis Project. Released by Warner Brothers.

Jesus (Brian Deacon) performs the miracle of the loaves and fishes in the new film "Jesus." The "documentary" of Jesus' life has opened in some parts of the country.

No one who has suffered through reel after reel of Jeffrey Hunter's beach-blanket Jesus in *King of Kings* or George Steven's ponderously scenic *Greatest* (and most boring) *Story Ever Told*, no one who cares about film or the gospel, can help but feel that he or she could do it better. Even Franco Zefferelli's richly detailed and visually magnificent *Jesus of Nazareth* was fatally flawed by Robert Powell's otherworldly, constipated portrayal of Jesus—the cinematic equivalent of the worst excesses of late medieval Spanish religious art, with only the green skin tones lacking.

Now the Here's Life Campaign (a project of Bill Bright's Campus Crusade for Christ, the folks responsible for all those "I FOUND IT" bumper stickers) has joined with the Genesis Project—an organization dedicated to putting the entire Bible on film—to produce *Jesus*, inaccurately described as a "documentary" of his life based on the Gospel according to Saint Luke. Despite its in-house, evangelical character and unabashedly evangelistic intent, the film is being distributed by Warner Brothers.

You have to appreciate the film's obvious good intentions: In contrast to the docetic, overly spiritualized and—let's be honest—wimpy Christs of previous efforts, English actor Brian Deacon's Jesus is sturdy, broad-faced, and dust-stained, giving no impression of sticky, sentimental piety. Furthermore, his Jesus is clearly portrayed as a practicing Jew who covers his head when he prays and touches mezuzahs as he enters a house.

There is, as well, a commendable realism throughout much of the film, a willingness to shock or go against convention if accuracy demands it. The Gerasene demoniac is not only frothing but naked, and for once Christ carries only his *patibulum* (the horizontal beam of the cross) to Calvary and is nailed through the wrists instead of the palms. Some of the secondary casting—using uncredited Israeli actors—is visually effective, especially a wonderfully wild and hairy (if a bit too clean) John the Baptist whom you can believe eats grasshoppers.

Despite these positive elements, halfway through the film I came to the disappointing discovery that I was untouched, unmoved, uninvolved, bored.

There are several reasons why *Jesus* is finally so flat and unconvincing—not even an emotional or aesthetic experience, much less a spiritual one. Design elements such as music, costume and art direction range from the pedestrian to the appallingly stupid; some of the scribes appear to be dressed in checkered curtain remnants, and Jesus' robes, so grimy earlier in the film, remain inexplicably pristine after the Transfiguration. The ham-fisted literalism of moments such as the temptation (yes folks, it's a talking snake) and the sweat of blood in Gethsemane leaves one squirming. Running through it all is a plodding narration of direct quotation from Scripture that is as unenlightening as it is intrusive, setting the tone for what is to come with a somber recitation of Luke's preface to Theophilus.

A more fundamental problem is Deacon's Jesus. To be sure, he is handsome—in a pleasant, conventional sort of way—and Deacon is not a bad actor. He simply has no presence, no power that would lead you to follow him across town, much less to the cross.

What the film lacks most desperately is any sense of artistic vision, any personal perspective that could mold the familiar gospel events into a unified, compelling whole, that could bring passion and energy to the retelling of Jesus' story. In a real sense, the "documentary" misnomer gives away the fatal conceptual flaw in the project: the notion that if the facts of the scriptural data are simply laid out objectively, indeed impersonally, the saving history will speak for itself.

It may sound like good theology, until one remembers that the gospel writers themselves felt no hesitation about reworking and arranging their historical and didactic materials to serve their purposes and particular perspectives on the

(continued on page 45)

turning points

Licensing/ Ordination

Barvinchack, Roman, licensed March 9, 1980, Longmeadow Church, Mid-Atlantic

Brown, Edward Martin IV., licensed March 16, 1980, Easley, Southeastern

Good, Lester, licensed March 16, 1980, Flat Creek (Mud Lick), Southern Ohio

Smith, Eugene M., ordained March 16, 1980, Paoli-Immanuel, Atlantic Northeast

Wampler, Mary Virginia, commissioned lay speaker, Jan. 13, 1980, Jackson Park, Southeastern

Pastoral Placements

Brown, E. Martin, from secular, to Fruitdale, Southeastern

Faw, William R., from Reba Place Staff, Evanston, Ill., to Chicago, First, Illinois/ Wisconsin

Layman, John P., from Dundalk, Baltimore, Mid-Atlantic, to Lost Creek, Southern Pennsylvania

McDaniel, Alton L., from Staunton, Shenandoah, to Quinter, Western Plains

Riddle, J.D., from other denomination, to Hershey, Associate, Atlantic Northeast

Shoenberger, Calvin, Jr., to Diehl's Crossing, Middle Pennsylvania

Sizemore, Butler, from Flat Creek, Southern Ohio, to Sugar Creek, West, Northern Ohio

Tyner, Larry, from other denomination, to Arbor Hill, Shenandoah

van den Doel, Anthonie, from Netherlands, to Reformed Church, Paramaribo, SURINAM, S.A.

Zuck, Nevin H., from Goshen City, Northern Indiana, to Palmyra, Atlantic Northeast, interim

Wedding Anniversaries

Bingaman, Mr. and Mrs. Eldredge, Fruitland, Ida., 50

Corle, Mr. and Mrs. Frank P., Woodbury, Pa., 50

Garst, Mr. and Mrs. Paul S., Mount Crawford, Va., 50

Hoff, Mr. and Mrs. Andy, Westminister, Md., 50

Holsinger, Mr. and Mrs. Emra, Quakertown, Pa., 57

Hutton, Mr. and Mrs. Clarence, Monticello, Ind., 68

Lanter, Mr. and Mrs. Herbert, Cerro Gordo, Ill., 60

Lantz, Mr. and Mrs. Louis, Monticello, Ind., 61

Metzger, Mr. and Mrs. J. Wilbert, Decatur, Ill., 60

Moyer, Mr. and Mrs. Joseph G., Roaring Spring, Pa., 50

Nissly, Mr. and Mrs. Cecil, Dallas Center, Iowa, 55

Over, Mr. and Mrs. Edward, Woodbury, Pa., 60

Patrick, Mr. and Mrs. Thomas, Hummelstown, Pa., 57

Ramirez, Mr. and Mrs. Fred, Garden City, Kan., 65

Sellers, Mr. and Mrs. Ray, Monticello, Ind., 56

Spires, Mr. and Mrs. John, Akron, Ohio, 50

Stum, Mr. and Mrs. Charles, Middletown, Ind., 50

Wolford, Mr. and Mrs. Charles, Emmaus, Pa., 56

Deaths

Arnold, Paul, 84, Greenville, Ohio, Nov. 4, 1979

Bowman, Macy A., 82, Martinsville, Va., Mar. 24, 1980

Cox, Ernest, 75, Warrensburg, Mo., Feb 27, 1980

Dewese, Ada Carter, 87, Roanoke, Va., Dec. 19, 1979

Flory, Ruby, 74, Greenville, Ohio, Jan. 31, 1980

Frantz, Maurice S., 92, Nampa, Ida., Feb. 7, 1980

Gardner, Elmer, Bridgewater Va., Feb. 1, 1980

Hays, Horton, 78, Dallas Center, Iowa, Feb. 21, 1980

Hilbert, Raymond, 64, Bridgewater, Va., Aug. 15, 1979

Hisey, Lenna Hilbert, 63, Bridgewater, Va., Feb. 7, 1980

Hoover, Stella May, 81, Lebanon, Pa., Feb. 12, 1980

Jameson, Lura V., 90, Modesto, Calif., March 7, 1980

Jordan, Oliver William, 80, Mount Crawford, Va., Jan. 18, 1980

Kaetzel, Dean, 34, Oak Park, Ill., Nov. 25, 1979

Kiracofe, Edgar S., 84, Huntington, Pa., Apr. 10, 1979

Lambert, Hilda Snyder, 55, Bridgewater, Va., Jan. 20, 1980

Landes, Kermit Koontz, 71, Harrisonburg, Va., Feb. 12, 1980

McDaniel, Grace B., 90, Kingsbury, Calif., Dec. 23, 1979

McRoberts, Roy, 82, Copemish, Mich., Feb. 13, 1980

Manning, R. Clayton, 79, Roanoke, Va., Oct. 27, 1979

Metzger, Ida, 84, La Verne, Calif., March 2, 1980

Nelson, Mary Nellie, 101, Warrensburg, Mo., March 2, 1980

Nora, Leonard M., 72, Mount Joy, Pa., Feb. 9, 1980

Perry, Leslie Lawrence, 77, Modesto, Calif., Feb. 3, 1980

Peterson, Mary M. Gauby, 93, Portis, Kan., Feb. 11, 1980

Royer, Howell B., 75, Taneytown, Md., Nov. 3, 1979

Seal, John, 68, Woodstock, Va., Jan. 19, 1980

Seese, Fred, 54, Windber, Pa., Jan. 27, 1980

Selders, Pearl Virginia, 71, Bridgewater, Va., Jan. 23, 1980

Shawn, Alice, 82, Sebring, Fla., Dec. 22, 1979

Sheets, Ollie, 89, Naperville, Ill., Jan. 27, 1980

Shenamon, Harvey, 80, North Liberty, Ind., Feb. 16, 1980

Shuder, Cleveland, 89, Milford, Ind., Feb. 6, 1980

Sines, Robert E., 77, Flora, Ind., Feb. 23, 1980

Snider, Benton, 90, Zanesville, Ohio, Jan., 1980

Stehman, Helen T., 57, Phoenixville, Pa., Jan. 29, 1980

Stratton, Ruby, 85, Greenville, Ohio, Dec. 15, 1979

Timmons, Gail, 89, Prairie City, Iowa, Nov. 26, 1979

Tooker, Crete, 75, Modesto, Calif., Jan. 2, 1980

Underwood, Dee, Sr., 77, Roanoke, Va., Jan. 12, 1980

Upton, Lola, 94, Spindale, N.C., Dec. 23, 1979

Volm, Dorothy Kurtz, Indiana, Pa., Feb. 15, 1980

Wagoner, Ella, 93, Delphi, Ind., Jan. 28, 1980

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CHILDREN'S PEACE BOOKS

"Read me a story."

I looked down, and there was my little boy clad in pajamas that covered his toes, with two library books clutched under his arm and a hopeful glint in his two big expressive eyes.

For a long time I looked at him. I really shouldn't, I told myself. He is only trying to postpone bedtime. Besides, I've read most of those stories to his two older brothers and sister so many times.

The big eyes remained steady on mine, a wistful smile, and then, "Okay, crawl up on my lap." To be perfectly truthful, I probably enjoy it as much as he does. It is a chance to be together by ourselves, to talk over the day, and to enjoy a rousing story and each other.

The stories we read to our children are a part of their religious education. With careful selection, many children's books become effective tools to communicate our quest for important values in life. Yet, frequently I find myself reading stories whose values undermine the important ideals I want to leave with my children.

From the Lists

For several years, Dale and Ruth Aukerman have shared this same concern. Operating the "Children's Peace Project" on a shoestring budget out of their home in Linwood, Md., they maintain a list of books that are helpful to developing attitudes of peace, offer suggestions for establishing a children's peace shelf in the congregation's church library and fill orders for children's books.

The Story Of William Penn
Written and Illustrated by Aliki
Two Sides of the River
David Crippen
Crow Boy
by Taro Yashima
Obadiah the Bold
Two Is a Team
Lorraine and Jerrold Beim
Pictures by Ernest Crichlow
The Fiddler of High Lonesome
the Quarreling Book
By Charlotte Zolotow
pictures by Arnold Lobel
Let's Be Enemies

Others have been at it also. Provident Bookstores (Mennonites) have a pamphlet, "Books That Make for Peace" and the Philadelphia Yearly Meeting (Friends) has recently put out a list. Other lists are available from time to time. Some of the best from these lists are:

Potatoes, Potatoes by Anita Lobel (Harper and Row, $7.50). This story is of sons going off to war, a mother's potato field and hungry soldiers coming back to find potatoes. How the mother persuaded the soldiers to go home to their families, and her sons to bury their swords and medals and plant new potatoes is a story of peace.

The Fiddler of High Lonesome by Brinton Turkle (Viking, $6.50) is a more somber tale. Lysander Bochamp, a fiddler, goes to live with his gun-toting, moonshining cousins, the Fogles, who spit and quarrel all day long. Lysander's fiddling brings joy to the valley and also tragedy when the Fogles kill the animals who come out in the moonlight to hear the music. The author, Brinton Turkle, is also well known for his delightful stories about the young Friend, Obadiah. Also books about peace, these include *Obadiah the Bold, Thy Friend, Obadiah,* and *Rachel and Obadiah.*

Let's Be Enemies by Janice May Udry (Harper and Row, $4.95) is delightfully illustrated by Maurice Sendak. When you have a friend, you invite him to your birthday party and share your pretzel with him. But a friend who always wants to be boss and who takes all your crayons is your enemy. So John decides to be enemies with James, but then they immediately go off together roller-skating and sharing pretzels again.

Charlotte Zolotow, the author of many books for children, has done superbly with *The Quarreling Book* and *The Hating Book.* The first of these describes the way ill feelings are passed from one person to another through the family until they get to the dog. The dog, however, responds by wagging his tail and starting to play. The friendliness, then, goes back up the chain, canceling out the ill feelings.

Books With a Message

The books listed below are only a sampling of many which can be read and enjoyed as stories and which also carry important messages about peace. One could also draw up a list of books for older readers on peace, or books for children which teach international understanding or help to combat racism or sex stereotypes. Some retell Bible stories in delightful ways, or lift up faith.

Aliki, *The Story of William Penn* (Prentice-Hall, $5.95).

Baker, Betty—*The Pig War* (Harper & Row, $4.79).

Beim, Lorraine and Jerrold—*Two Is a Team* (Harcourt Brace Javanovich, $1.25).

Chappel, Bernice—*Rudolph The Rooster* (Bethany, $3.45).

Crippen, David—*Two Sides of the River* (Abingdon, $4.25).

Hoban, Russell—*Charlie the Tramp* (Scholastic, $.95).

Hoban, Russell—*Sorely Trying Day* (Harper & Row, $6.89).

Leaf, Munro—*The Story of Ferdinand* (Viking, $6.95).

Lionni, Leo—*Swimmy* (Pinwheel Books, $1.25).

Wahl, Jan—*How the Children Stopped Wars* (Avon, $1.50).

Yashima, Taro—*Crow Boy* (Viking, $1.25).

Many of these books can be ordered from the Children's Peace Project, 181 Stem Road, Union Bridge, MD 21791 or The Brethren Press. Some can be found in your local library. Most ought to be in the church library also.

The next time Big Eyes comes around all zippered up in his nightwear with a proposition for a little fellowship before bedtime, I'll be ready for him.—BOB BOWMAN

Bob Bowman is Parish Ministries staff for worship and heritage resources.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• The great pilgrimage to Pittsburgh will soon be underway . . . the church will gather as the family of God and consider what it means to be "The Church Faithful." There will be a surfeit of hugs and holy kisses bestowed (and some not so holy). Families will gather together to greet sisters and brothers, cousins and aunts and uncles who have not been greeted since the sojourn in Seattle. Those family reunions which have been a hallmark of Annual Conference since its beginning are especially heartening to observe at a time when the American family is in a frightfully fractured situation.

The family traditions rooted in the particular value system of the Church of the Brethren, safely deposited in rural America where outside influences were less threatening than in the cities, honored the father as head of the household, the mother as the nurtural caretaker and children who paid homage to stable parenting by carrying similar values into the next generation.

It would be most interesting to conduct a survey in our denomination and try to record what has happened in the last 10 years to this sacrosanct unit of our society, the "good Brethren family." I think we would be surprised at the numbers who have been touched for the first time by divorce, by alienation of children from traditional values, and by shattered egos of individuals who felt "it" could never happen to them. From the hierarchy of the church, down to the smallest congregation at Strawberry Point, "that which was nailed down has come loose." Alvin Toffler in his new book, *The Third Wave,* says, "When only a small minority is involved, the crack-up of families may reflect individual failure. But when divorce, separation and other familial disasters overtake millions at once it is absurd to think the causes are purely personal."

We cannot retreat to the stereotyped role-playing demanded for generations in the homes, that spewed forth their own brand of neurosis . . . but there must be some answers, some healing of the pain suffered by so many. In the great family reunion at Pittsburgh, as we experience some continuity of relationships and as the love of God flows between us, there may be a glimmer of hope that God's love carries within it the answers we are seeking.

• Probably every modern pilgrim does some wandering in the great shopping malls proliferating in our consumer society. Recently while I was doing just that, I overheard an interesting conversation between a mother and daughter. The daughter wanted to buy a familiar wall hanging (perhaps as a gift for her grandmother) which read, "God couldn't be everywhere, so he made mothers." The mother, who had a pretty sure hold on her faith, and good basic Judaic-Christian theology resisted. "That's not the truth," she said. "That's not the truth! God is everywhere!" The daughter persisted, but the mother held her ground, and I don't know what the grandmother got as a Mother's Day remembrance.

• Back to Conference Minutes: One of the questions confronting the 1853 Annual Meeting was, "Have we a right to put away the lamb at the Lord's Supper and use beef in the place thereof?" And in that same year one congregation wondered "how to proceed, in case we have a love feast and a sister comes from another congregation who wears earrings and is not willing to lay them off?"

In 1903 the Kansas City church petitioned Annual Meeting in this manner. "Inasmuch as many of the churches place on the Lord's table beer bottles containing the communion wine, which we think savors of the appearance of evil, . . . please advise that all churches use pitchers or other appropriate vessels." One of the most interesting items indicated that the church was attempting desegregation as early as 1835, but the move was couched in language that would be unacceptable in 1980.

• Speaking of language, a story that has been widely repeated is instructive: Jesus asked his disciples, "Who do you say I am?" And they responded, "You are the eschatological manifestation of the foundation of our being, the kerygma in which we find the ultimate signification of our interpersonal relations." And Jesus said, "What?"

• See you on the journey.—P.K.H.

On gays, Encyclopedia, WCC

Dale Aukerman

God's "no" to homosexuals

In much discussion about homosexuality there is an underlying assumption that one cannot have a Christian attitude toward homosexuals if one believes that homosexual practice goes against God's intention for human beings. This point of view, if consistently carried through, would mean that there must be the sanctioning of any and every sort of behavior because not to do so would prevent us from having a Christian attitude toward persons in whom any particular behavior predominates.

It is elementary to Christian faith that love's "yes" to persons can (and at times should) be counterpointed by a "no" to specific behavior. That has been God's way with each of us. In the gospel passage that speaks most vividly against becoming prosecutor of others, Jesus gives his decisive "no" to adultery and to the specific adultery the woman had committed—but this within the wonder of his reaching out in love to her.

There is a place for feeling deeply with a struggling homosexual friend and for seeing the person's orientation as resulting not from a free deliberate choice of sexual deviancy but mainly from factors in early and later life that shaped and impelled the person into homosexuality. But that recognition does not in itself imply a validation of homosexuality as condition or as practice—any more than a similar recognition for an alcoholic or kleptomanic friend would do so for that condition. And God only knows the proportions of drivenness and choice from any one of us in our deviancies from his way.

There is clearly a need to examine our feelings: Where have we who are heterosexual been insensitive? Where have we engaged in self-righteous one-upmanship toward homosexuals and others? Where have we perhaps felt assured in identifying at least one sin that wasn't at all ours, without facing the dark twistings in our own sexuality? Recognizing the "no" to what is wrong in me, rather than seeking to justify it, can open me to God's forgiving me. Recognition of the plain biblical "no" to homosexual practice, rather than a justifying of it, can open toward God's "yes," his healing and a caring human "yes" to persons.

It takes a lot of theological sleight of hand to get around the biblical passages condemning homosexual practice. The rejection stated in Romans 1:26-27 cannot reasonably be seen as applying only to homosexual promiscuity. But of greater weight than these passages is the revelation centered in Genesis 1 and 2 and echoed by Jesus: God created male and female for life-long cleaving to each other. Biblical teaching, centered in that of Jesus, is clear that full sexual expression is appropriate only within an enduring covenant between two persons, male and female.

Dietrich Bonhoeffer exposed the danger of "cheap grace," which is so much a part of the Lutheran and Reformed traditions. The closely related contemporary Brethren counterpart of that is the danger of "cheap love," an imitation *agape,* which comes easy if nearly everything is relative and acceptable anyhow.

Christian families and the church should give much more instruction about sexuality as children in those families grow up. We need to see that there is in the issue of homosexuality not only the question of attitudes but also the question of what should be the teaching of the church in this matter to children and youth. Are we to the point of teaching young people that a homosexual life-style is a quite valid alternative to heterosexual marriage?

An evangelical Christian with a homosexual orientation tried for quite a while to make a biblical case for homosexuality. He later gave this up and recognized that, if divine healing of his condition did not come, he would, to be faithful, need to remain celibate. He says too that through years of association in homosexual circles he never saw a wholesome, enduring homosexual relationship.

Sensitivity, openness, a reaching out to homosexuals? Yes. A church legitimatizing of homosexuality as a life-style? To that there is God's "no." ☐

Dale Aukerman, of Union Bridge, Md., is a member of the General Board.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Fred Benedict

The Encyclopedia: 'Old, old story'

The historian of the future who attempts to record the whole sweep of Brethren history will have a distinct advantage and a satisfaction not enjoyed by writers heretofore. Frequently, historical writing, after the passage of time, requires revision. Facts have been lost. Acts were misinterpreted because the motives were only guessed at. Now, because the accounts of each Brethren group will be presented in the forthcoming Brethren Encyclopedia (projected publication: 1983) by each group's own writers, the historian's work, done with empathy, will have a longer life.

When we are tempted to depreciate any certain period of our history, I think a closer examination will show that we merely fail to appreciate the unique values and viewpoints earlier Brethren had. Just as we, they too, were only a product of the environment of their time. However, we have added hindsight and added knowledge. With all that, we still judge the past by our own standards.

There is, however, a thread running through Brethren history, and I think the Encyclopedia will show it—a thread common to most periods of Brethren history. I think that thread is lightly considered today. Today, there is an easy pietism

numbers, church's vision

abroad—we want a happy feeling, assurance of God's love. Are you born again? Just sign on the dotted line—oh yes, don't forget to send the $5 or $10. On the other hand, whether we consider Mack, Beissel, Kurtz, Kline or Nead, these men and their associates placed a high value on godliness. They grieved when they fell short of perfection. They disagreed among themselves, but they were uncompromising when they set out to do what they felt would please God.

The Encyclopedia will show that Brethren usually tried to obey the sound doctrine found in the Bible. Brethren labored not to compete with the world in its systems and values, nor were they much concerned with what polite society called "respectability." They knew that if we are not mindful of sound doctrine, we fall for counterfeits.

You remember the Old Testament story of Lot? While the New Testament calls him "righteous Lot," we easily see that he occasionally used poor judgment. Lot listened to others around him too much. The rationalizing of his family and friends got to him. Lot would settle for a half-truth and a compromise. Lot found himself in circumstances which made it exceedingly difficult for him to daily live out the plain word of God. In our modern idiom we might say that Lot's contemporaries were going about "doing their own thing" and Lot's views were "relative." Now, how does this relate to our Encyclopedia? The Encylcopedia will show that Brethren used to ask, first of all, "What does the Bible say?" We may question some of their judgments—not so, if we had lived then. The passing of time gives us new perspective. Are we as faithful as they? This is the question.

The Brethren Encyclopedia will be good evidence that Brethren throughout history have been less concerned with theologizing than with expressing their faith in their daily lives. The reference work will not deal much in the abstract. Instead, it will deal largely with people. The kingdom is people; the church is people; God is with people. More than what Brethren said, the Encyclopedia will show what Brethren did. The Brethren *did* their religion. When persons each go off into a corner and *do* their religion, it soon peters out. But Brethren did their religion together. Their children learned to do it right along with their parents. The Encyclopedia will show this and it will be a good lesson for us.

The Encyclopedia will tell the "old, old story." This is the story that changes persons' lives. The world doesn't need a new gospel—it needs a retelling—but most of all—a reliving of the old gospel.

(The Brethren Encyclopedia, being produced by a group of members from the five Brethren bodies is seeking funds for the project. The corporation had raised funds exceeding $150,000 by May 25—Pentecost, the traditional date for Brethren Annual Meetings. Further checks may be sent to Brethren Encyclopedia, Inc. 6611 Germantown Ave., Philadelphia, PA 19119.-Ed.) ☐

Fred Benedict of Covington, Ohio, is a member of the Old German Baptist Brethren, editor and publisher of Old Order Notes, and president of the Board of Directors of Brethren Encylopedia, Inc.

Dale Ott

Entering dialog on the WCC

Regarding Ernest Lefever's assessment of the World Council of Churches (Book Review, March), at least on one point I agree with something Lefever implied. The World Council of Church's Program to Combat Racism (PCR) is an unfortunate thing. Please read on. It is unfortunate—even a shame—that any Christian church or church body (such as the WCC must create a special program to combat racism. Combating racism should be an integral part of all Christian theology, a built-in part of our Christian lives and of community life in the church. Alas, this is too often not the case. Racism is a growing scourge almost everywhere and the church is on trial no less (and even more so) than society in general.

The PCR came as a mandate from the WCC's member churches. It was not the creation of a small group of "radical liberals" on the WCC staff. I don't know any. Ernest Lefever did not say this. But some critics have.

What follows is meant neither as an attack on Ernest Lefever's book (I have yet to get a copy) on the one hand, nor an apologia for the WCC or its PCR on the other. But I feel moved to enter the dialog—dialog-building being one of the central purposes of the PCR in the first place. Let me list a few items for thought.

There is no need for everyone or every member church to agree with all aspects of the WCC's PCR. Constructive criticism is welcome. The PCR has some weaknesses and growing pains. But the PCR is not on trial. Racism is. And so are we if we don't learn to deal with it in more serious ways than via "Brotherhood Sundays" and "moral, non-political preachments," though these should not stop.

Let's be informed and fair. The PCR's guidelines are still strict, specifying that all gifts must be used for humanitarian purposes. Thus the bulk of any grant goes to help the thousands of refugees who are victims of racism. Of course, some will insist that any money given for medicine and education simply releases other money for bullets. There is risk in any gift, as all churches must have realized in giving humanitarian aid to Vietnam. One reason for giving aid to Zimbabwe/Rhodesia through certain liberation movements was that these were the only agencies which had a ghost of a chance of getting aid to the thousands of refugees who had fled for their lives across the borders into surrounding countries. One Christian brother said, "What we need is humanitarian aid from the churches. We want to know that the church has not forgotten us. Getting weapons is no problem. Too many weapons are being given now—coming across our borders from all sorts of places for all sorts of reasons. We need no money from the churches for these."

It is strange that practically all criticism of the PCR has come from white, Western churches. On second thought, it's not so strange.

It is strange that one of the first churches to attack the WCC's PCR (for "contributing to violent movements") was one of the big German churches. Where was that voice 40 years ago?

Lefever, as one who no longer professes pacifism, might well understand, and even sympathize with, the blacks in Southern Africa, especially those one-time pacifists who are unfortunately beginning to lose their non-violent stance. If Pearl Harbor justified a violent response, as Ernest Lefever holds, certainly he should understand why growing numbers of blacks feel that they have no other recourse than that of returning violence in the face of such brutal atrocities as Sharpeville and Soweto.

As pacifists, we naturally protest against violence anywhere. But let's try for the proper perspective. What the PCR has given to a few liberation movements (and not for weapons) is peanuts compared to the massive arms trade which goes on daily between South Africa and many Western countries. If our churches are concerned about big-time violence, here's where the protest screams should begin. Many blacks well know exactly against whom many of these weapons will likely be used. Might "limited" atomic weapons someday "need" to be used to control blacks in the government-created "homelands"? An unlikely scenario—and God forbid. But just try to convince blacks that "this could never happen."

In a syndicated column last year, George Will (who also wrote a foreword to the book by Lefever) wrote about the WCC being dominated "by vaguely religious but intensely political intellectuals who are remote from real political experience." Would he not be advised (before thundering from his *remote* journalistic corner) to meet with certain WCC staff persons who come directly from the battle zones of racism and political oppression—from Latin America, Zimbabwe/Rhodesia and South Africa?

Critics of the WCC's PCR seem amazingly quiet about last year's famous "Muldergate" case, which exposed that the South African Department of Information had (for some time) been giving annual sums of around $400,000 to the Christian League of Southern Africa to finance a misinformation operation against the WCC. In a related matter, WCC's general secretary, Dr. Philip Potter, has said, "it is an interesting commentary on the state of the churches today, especially in the West, that they will get enraged over our grant to the liberation movements last year (1978) but are practically silent when revelations are made about the breaking of sanctions with the approval of governments and about the misinformation campaign."

If some PCR grants raise questions for us, let's remember that these more "controversial" cases make up only a small part of the program. Specifically: 1980's PCR project lists projects grants totaling some $370,000. The bulk of this sum will go to such causes as: Race and Minority Issues in Asia, Tribal People and Untouchables in India, Land Rights and Racially Oppressed Groups, Ethnic Minorities in Europe, Racism in Education, and Publications and Research.

As I said before, it's not necessary to agree with every aspect of the PCR. But that doesn't get us off the hook. What are *we* Brethren doing about racism? Better information wouldn't hurt any of us.

We can start by reading research materials from the PCR. Every congregation can have access to these. Another reading suggestion: A new book by John W. de Gruchy, *The Church Struggle in South Africa* (Eerdmans, 1979). Not that we need to pick on South Africa to learn about racism. But neither can we neglect this complex and explosive situation.

How about a few Brethren organizing an informal information tour to visit South Africa? Surprising what we might learn at the grass roots level from persons such as Bishop Desmond Tutu, general secretary of the South African Council of Churches, who wrote in his Christmas message: "We have not seen economic prosperity doing anything in South Africa significant to improve the political lot of the black person and we can't forever wait on crumbs of concessions which our white masters care to throw to us from their table. Economic and social improvements in our lot will always be at risk since they depend on the whim of those who wield political power."

Finally, I would remind us all that liberation theology (one of Ernest

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ANNUAL CONFERENCE BULLETINS

QUILTING—Each congregation is invited to submit one quilt square for quilting at Pittsburgh. Any design. Congregation's name may be on square. Squares 8 in. sq. with ¼ in. allowance all sides. May be pieced, embroilered (no liquid embroidery), cross-stitched, appliqued, Pre-shrunk fabric. Mail to Mary Ann Hylton, 3850 Westgate Place, San Diego, CA 92105. Or deliver June 24 to quilting area of Conference.

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Lefever's oft-mentioned concerns) did not begin with modern liberation movements. It started with Christ himself (Luke 4:18-19). ☐

Dale Ott is director of Brethren Service program in Europe and the Middle East, with headquarters in Geneva, Switzerland.

John B. Grimley

Numbers count: God needs us

Lets stop talking in circles (Editorial, February). Certainly the emphasis should be upon proclaiming the "good news" and meeting the needs of people, rather than on the increase of numbers. Yet, I believe it is not true that a small church can be as effective in being "salt" and "light" as a larger one. The brochure, "God's Mission Is the Same" points out that $600,000 less Brethren program had been accomplished in 1978 than in 1976 as the result of lowered giving and inflation. Our local church has not made its full commitment to the Brotherhood and district in 1978 and 1979, and now we have adjusted our commitment downward to be more realistic.

But it is not only inflation. During the past 20 years there had been only one year in which our local morning worship average attendance has been more than that of the previous year. That means we have lost almost 150 attenders during the past 20 years. And our ability to participate in the outreach of the Brotherhood has been reduced drastically. Now, for the first time, we have set a "growth goal" to try for an average attendance this year of 140. We haven't quite made it thus far into 1980, but we are above the average attendance of last year.

The February editorial concludes with an "On the other hand . . . " It would set better if we were, as a denomination, growing rapidly and needed a word of warning. Our "failure" is not in our having lost members and participation, but in that we have not really been much interested in reaching people who are lost. And there has hardly ever been a time when there are more of us who could be so designated than in our time. We ourselves can be "faithful" (or not faithful) no matter what our size. But I believe when Jesus said, "Go," he had something else in mind. The writer of Acts showed an interest in the numerical increase of the church. And God also seems interested in the practical value of numbers in Acts 18:10 where in a vision God tells Paul, "Don't be afraid, but speak up . . . for I have many people in this city."

Vernard Eller's article, "The Church Faithful" (February) amazed me too. And both in the same issue of MESSENGER. Here again, if we were noted for bragging about our "great things" rather than just the opposite, that is, taking special care not to look for any kind of praise or notice of our service work, I would feel that this was some good medicine. And certainly, if Eller is talking about arrogance, I agree with him, but, as I just noted, that has not been our "fault."

To say that the idea of God needing our hands is just "froth and fizz" really

Patricia Kennedy Helman

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Patricia Kennedy Helman is a licensed minister in the Church of the Brethren, North Manchester, Indiana. The author of two previous books and a regular contributor to *Messenger,* she is in high demand as a speaker for ecumenical and community events. Her husband, A. Blair Helman, is president of Manchester College.

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floors me. The Nigerians of the Hawal and Yedseram river valleys seem to have missed out on "what God could have done" over a period of many hundreds of years, until Stover Kulp and Albert Helser arrived on the scene in 1923. Eller seems to be unaware of Paul's statement, "We are ambassadors for Christ, God making his appeal through us."

I am convinced that the world is not any farther along than it is, not because God went ahead in his plans without us, but rather because we have not been sufficiently given to him (through the last 2,000 years) as conduits through which his plans and will can flow. Could Eller make a list of advancements God has accomplished through the years *without* "human hands?"

Both the fouling up of God's plans and the accomplishment has been "with our hands." We can't blame God for the fouling of his plans, but we can give him the glory when something is accomplished through his "earthen vessels." ☐

John B. Grimley is pastor of the Brookville (Ohio) congregation.

Terry Hatfield

Time to enlarge church's vision

Vernard Eller, in his article, "The Church Faithful" (March), called us to recognize the sufficient sovereignty of God (i.e., God will complete his work despite us, not because of us). He stressed that our primary focus should be on being "faithful" rather than on being "successful" in our witness. And he presented the cross as the example of servanthood, which he calls an "unprofitable . . . role" for which "the church simply is not cut out" to fulfill.

We are not to get "the big head" and get caught up in the razzmatazz of a success-oriented society in a faith which does not *require* success. As a pastor/counselor who does work with alcoholics, I am reminded by Eller's concept of seeing ourself "useless" of the first step of Alcoholics Anonymous, which calls for admission of "powerlessness" so that real power can be received from God.

A Jewish friend and I were returning from a business trip a few weeks ago. Halfway through the two-hour drive I pulled my Bible from my brief case to do some reading. When he asked me what I was reading, I responded with the smile of a comic who had just been given the perfect opening line: "I'm reading the rest of the story." It seemed to me in reading Eller's concern over "great things" that some of "the rest of the story" needs to be examined.

First, is our faith centered on the "failure" of the cross or on the "success" of the Resurrection? Christ was completely aware of all the powerful possibilities of the cross. He was not unaware that his action on the cross was going to result in "success." Both the prophetic word and God's personal guidance affirmed the "results." We agonize (as Jesus agonized) over the *thought* of the cross, but our joy, our hope, our newness of life is demonstrated in the Resurrection. Our certainty is in a Lord of history, who has *already* declared himself a "winner" and promised a culmination of history in him.

Christ's call for the disciples to tarry and wait in Jerusalem for the Holy Spirit was so that they could *go beyond the cross* to continue to claim the "success" of the Resurrection faith. Do we have faith in Christ's action on the cross and the victory of the Resurrection or are we so uncertain that we are strapped to the ultimate trap—the need to reconstruct crosses where none are needed?

The servant role is undoubtedly a role of the church. But is it the only role? It is a role that is exclusive of other roles? The widow who gave the mite was called great because of her *motive*, not her mode. Suggesting the servant role as a "pure state" which must lie outside the church to be pure, real, or truly existent does indeed seem like "froth and fizz." The servant role does not have to be "either/or" or "pure" to be valid or faithful.

If indeed we do see our faith as a process instead of a product, we must allow that process to have many stages of growth. We must see the church in multiple dimensions of growth. Out of the church comes the newly baptized person, like a recently hatched chick, saying "What's next?" Out of the church comes the person struggling with the Scriptures to integrate into their confusion and

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deepest needs words of hope. Out of the church comes the person who sees a cross in need of a bearer, and without a word picks it up. Our denomination has had the servant role as one of its ideals. This ideal has been lived out in many in sacrificed lives and quiet, unsequined service.

But many churches in our denomination, particularly our smaller congregations, have felt forgotten and yes, even useless. One might claim it is because we measure success by certain standards, but I would contend that it is because we have not encouraged the beautiful potential and aliveness that is already in those churches.

Goals in a congregation or for an individual are measurements of *potential,* not yardsticks of success or failure. When the individual or community of faith stretches and reaches with set goals, they *are* demonstrating their faith. Their goals are based on how they see the will of God for their lives. Whether someone else is able to see that as the will of God is not a measure of their faithfulness. When goals are not fulfilled this is not failure; success has come just by "being" a people of God. The action was a demonstration of faith. The unfulfilled portion of the goal is merely another possibility for experience, growth and perhaps more action (if freely chosen).

It seems to me that it is time to heighten and broaden our vision of the body of Christ. The diversity of our denomination, the possibilities of our churches, the potential of our people, the need of our world for some "good news," call us to be faithful, which may also turn out to be successful. ☐

Terry Hatfield is pastor of the Liberty (Ill.) congregation, a consultant on pastoral care and a mental health counselor.

M.E. Nansel

Our first task: Make disciples

I have just completed the morning worship bulletin for the Yellow Creek and Cherry Grove fellowships, and a part of the material that has gone into it was the insert, "Hungry or Thirsty."

This was the second piece used; last week the adult folder, "Lord, When Did We See You?" was used; and next week, along with the Share Envelope, the children's folder, "Sharing with the Children of the World" will be used.

There is someting absent from the material that distresses me. As I read through the material I was told of all that we have done and are doing throughout the world by way of our One Great Hour of Sharing offering. The only thing I saw us doing was reaching the physical needs of this world.

Now I realize that you are unable to reach the physically needy with the spiritual gospel of Christ until their physical needs are met. But I see from the materials that we are reaching the physical only. The Great Commission says that the number one task of the church is to make disciples. In order to feed the person spiritually we must speak to the physical needs so that we may share the gospel of Christ and make disciples.

Where are the stories of people finding Christ in these places where we are sending our One Great Hour of Sharing offering? In the crossword puzzle that appears in the children's folder, not once is the name of Jesus mentioned, or the word of God used. If we do not get started making disciples, within another generation, there will be no One Great Hour of Sharing, because there will no longer be a Church of the Brethren.

If we are not going to share the gospel of Christ then it is time for those of us who feel and believe that the main purpose of the church is to meet the spiritual needs of life to begin to look elsewhere for a place to give our One Great Hour of Sharing offering.

May each of us examine our own lives in the light of Revelation 3:17-18, "For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked. Therefore I counsel you to buy from me gold refined by fire, that you may be rich, and white garments to clothe you and to keep the shame of your nakedness from being seen, and salve to anoint your eyes, that you may see."

If we think that by meeting a person's physical needs we have fulfilled the gospel of Christ, then we need the eye salve of the Holy Spirit applied so that we may see that we have just begun the task of sharing the gospel.

Not until that person comes into the fold of Christ is our job even to be considered at best partially completed. ☐

M.E. Nansel is pastor of the Yellow Creek and Cherry Grove congregations, in Lanark, Ill.

JESUS/ from page 36

historic events. Each of the four evangelists had a powerful personal vision, and each was willing to manipulate his materials to best use the potentials of his literary form.

Of all the film treatments of Jesus' life that I've seen over the years—and I've managed to catch most of them, including the original, silent De Mille *King of Kings* —only two have had any real resonance, any emotional or spiritual staying power, Pier Pasolini's deeply moving Catholic-Marxist rendering of *The Gospel According to Saint Matthew* and Norman Jewison's smashingly inventive, gaudy, raucous *Jesus Christ Superstar.* Both are personal to the point of idiosyncrasy, both forge powerful, involving film experiences out of their material, and both—despite their creators' unorthodoxy —confront us with something of the reality of Christ. Which is more than *Jesus* manages, for all its determined fidelity to the inspired sources. ☐

Larry Holben is a correspondent for Sojourners *magazine.*

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prayer calendar

June Prayer Calendar

June 1-7: Pray for the LAFIYA program, representing a major Brethren commitment to strengthening health resources in Nigeria.

June 8-14: Remember the Bethany Theological Seminary commencement to be held June 8, and give thanks for the seminary's 75 years of service to the church.

Pray for Dale Ott, of the Geneva office, as he maintains contact with BVSers in Northern Ireland, Israel, the West Bank and Poland.

Give prayer support to BVSers Gerald Crouse at Glebe House, Northern Ireland, and Frederick Dinkel and Diane Woody, at the Research Institute of Pomology, Poland.

June 15-21: Pray for Youth Study/Action Conference at Juniata College, June 20-25, and for the Ministers' Association meetings in Pittsburgh, Pa., June 23-24.

Pray for the Goals and Budget Committee, the Executive Committee of the General Board, and the General Board meeting June 18-23.

June 22-28: Remember Annual Conference in Pittsburgh, Pa., June 24-29. Ask God's protection for those who travel to Conference, and for the Spirit's guidance in Conference activities, as the denomination seeks to relate the mission of the church to current issues.

June 29-July 5: Pray for the LIFE lab at Manchester College, July 6-11.

Pray for Jon and Beth Cassel, serving as agricultural missionaries in Zaire, Africa, with Mennonite Central Committee.

No one escapes—spo
Conference crowd

The most bigoted choice you will make during your lifetime is your choice of what professional sports franchise to patronize. My choices may be peculiar, but by no means are they less bigoted than anyone else's. I am different only in the sense that I usually choose teams to hate, a harmless way to vent the hostile spleen—directing hostility at a commercial football team, bought and paid for by playboy entrepreneurs and real estate crooks.

I hate the goody-goody Dallas Cowboys because they are a tax dodge for a bunch of Texas oil slicks. Coach Tom Landry has always reminded me of some of those high school phys. ed. jocks who pass for teachers. They always smell like Mennen Skin Bracer and chew Juicy Fruit gum. One bragged that he was studying for a doctorate in driver's ed. Others like to give health advice about changing socks and underwear at least twice a week. They were nurds. So is Landry.

What's more, I don't like the Philadelphia Eagles either. Given my Dunker heritage, I suppose I ought to love everything about the "City of Brotherly Love." After all, that's where for the Germantown Brethren it all started, stateside. Wissahickon Creek, Germantown church, the Saur Press and all that is the Philadelphia story. However, lately the city has been Frank Rizzo's town. Anybody who would root for Rizzo's team would have backed the lions against the Christians.

But moving westward to Chicago, I have come to see profound significance in the religious rites of American sportianity for local Brethren. Since living in the Second City for the past dozen years, where every season in most any sport is sure to be awful, I have become convinced that the true Dunker thing is to get behind one or all of Chicago's pitiful teams. They are all perennial losers. Brethren are called to back losers. Hoping for a pennant or some kind of title in Chicago is like waiting for the Eschaton. It's always coming next year, but next year never comes.

Meanwhile back in Pennsylvania, my ancestrial ties make me feel guilty about siding with Midwestern foes and thus abandoning the loyalties of my kinsmen. Though the Philadelphia Eagles are an

ns, liberals, conservatives, the Annual
urray Wagner satirizes all our Dunker foibles.

A proposal for Pittsburgh pilgrims

y Murray L. Wagner II

impossible choice for any sincere Christian, I have recently seen the light and turned to the mighty Pittsburgh Steelers as the team to give me the thrill of vicarious triumph over the dread enemy. And it's not often that we lose. Our infrequent losses are only strategic ploys to confuse the forces of Gog and Magog into thinking they might have a chance.

Behold, the Steelers stalwarts, ever girded in the full armor of righteousness as they charge the Beast of the Abyss, the Mean Joe's "intensity!" The defensive line eats raw heifer before each game. The backs are fed baled hay. And as a hedge against all possible doubt, quarterback Terry Bradshaw has announced for Jesus.

Gridiron superstars who declare for Jesus are a relatively common phenomenon nowadays. It didn't used to be that way. Back in the long ago winning days of the ancient "Black and Blue" division, when the Packers, Lions and Bears went out on Sunday afternoons and broke backs and tore limbs from sockets, nobody called it Christian. The monsters of the midway never had any locker room chaplains. But now it's different (except for Oakland). Christian athletes go out and split heads. Then over the gore of battle, they offer post-game prayers for the spirits of the football's holy warriors.

The bone-busting approach to Christian missions is not with precedent. Charlemagne converted much of Europe at the point of a sword. Lots of American Indians got the "good news" the same way. Maybe the church growth movement ought to consider a revival of Christian brute force as the surest way of propping up sagging church membership roles. Given the successes of confessing quarterbacks such as Bradshaw and Staubach, who's to doubt the efficacy of macho violence in winning souls to Christ?

There are, of course, some doubters and a few cynics. When the 1979 Super Bowl matchup pitted two "born-again" quarterbacks against each other, my neighbor, who is an infidel, watched the game just to see one of them lose. I must admit to considerable perplexity in knowing God's will for me when faced with such choices. Who does the Christian root for when men of God's own choosing are playing on both sides? Truly, there are lots of so-called Christians. But surely we know that only a few of them are really sincere and spiritual enough to be considered real Christians. We will be well reminded by Howard Cosell's wise words: "Not until time runs out and the final score is posted can we really tell the winners from the losers."

I was stunned beyond belief when my Orioles lost the 1979 World Series to the Pirates. (There's Pittsburgh again.) The Birds were three games up and victory was all but certain. What we didn't know was not revealed until the End Time. Tim Foli, the Pirate shortstop who has also announced for Jesus, stood in the locker room before the network cameras and in full flush of victory gave the Lord all the credit for the Pittsburgh triumph. Earl Weaver and the Birds didn't have a chance against such odds. It's like seeing Satan and all his devils grabbing up the whole earth and thinking they have the great victory in their clutches. Then God sends to the plate one of his great saints—someone such as Willie Stargel. Then, old Satan gets his comeuppance. Watch his miserable face as the ball clears the fence and all the elect round the bases and come rejoicing into the home dugout.

With great remorse, I have come to see that Earl Weaver and the Baltimore Orioles are really Anti-Christ and his minions. Fortunately, I am one of the lucky ones. I have seen the error of my ways and have confessed my sins. I will no longer cheer those satanic forces from Baltimore. I have converted. Now I love those whom God loves. I love the Pirates and the Steelers.

My revelations have been given to me as we Dunker pilgrims make our way to the Holy City—Pittsburgh, "Title Town, USA"—and the 1980 Annual Conference. For one great and glorious week we will be at home where the mighty Steelers and the world champion Pirates are at home. For the glory of God and our neighbors good, let us make the most of it. Let us have a Brethren Night at Three Rivers Stadium. What a wonderful opportunity we have to make our witness. The pre-game ceremonies could feature the Conference Choir singing the National Anthem. Moderator Bill Eberly could throw out the first ball while the names of Standing Committee members could be flashed on the electric scoreboard. Nancy Faus could be at the stadium organ and Bob Neff, a diehard Pittsburgh fan, could have the honor of announcing the batting order. Maybe Clyde Weaver (no relation to Earl) could get the concessions, while Elgin staff members could work the grandstands as vendors, selling chow-chow and Lebanon Bologna. Brethren beauty queens could be bat girls and Bethany faculty might hawk Alex Mack souvenir programs and pennants. Personally, I would like to be the Dunker Harry Carey and lead the crowd in the Camp Swatara song during the 7th inning stretch. And we could be on live over Christian tv in Pittsburgh.

If we don't use the opportunity God has given us, then what? I'll tell you what. If the Brethren don't learn to capitalize on these bigtime media events to get across our simple life message, then those who cheapen the gospel with consumer religion will get all the good publicity. So let's play ball! ☐

Murray L. Wagner II is librarian and associate professor of historical research at Bethany Theological Seminary, Oak Brook, Ill.

editorial

On being the church faithful

The early Christians wanted some sign or evidence that the Holy Spirit was present in their lives. They wanted to see some "manifestations of the Spirit." Very often these "spiritual gifts" were identified as highly individualistic and private functions. In the popular view, the more unusual and rare the phenomenon, the greater its value as a sign. This explains the occasional biblical references to such "signs" as casting out demons, speaking in tongues, handling poisonous snakes with safety and drinking poisonous liquids without harm.

Other gifts, however, were largely concerned with giving aid and support and care to other people, such as preaching, teaching and healing. When Paul ranks a number of gifts shared in the church, the most important—the "higher gifts"—are those that represent ministry and service to others in the church. Paul urges us to "earnestly desire the higher gifts." He even seems to question the real value of some of these inner phenomena which come off simply as demonstrations or exhibitions. He suggests that the real impact of the Holy Spirit comes in ways that work "for the common good" or that "help the entire church."

Sometimes within the Christian fellowship—the church—there is discord and disruption and division. Paul challenges all of us who "are eager for manifestations of the Spirit, to strive to excel in building up the church." In the Living Bible it comes out pointedly: "Since you are so anxious to have special gifts from the Holy Spirit, ask him for the very best, for those that will be of real help to the *whole church*" (emphasis added).

To "build up the church" is to build up one another. The church is the Body of Christ, the fellowship of believers who have accepted Christ. The relationship of those within the church is a primary concern of the whole body. The Greek word, "koinonia," which describes the relationship of love, has never been adequately translated into English. The highest level of love relationship ought to exist within the church fellowship. Paul tells Timothy that the ultimate aim of the Christian minister is "to produce the love which springs from a pure heart, a good conscience and a genuine faith." Read again some of the great chapters of the New Testament—Romans 12, 1 Corinthians 13, 1 John 4—which speak so eloquently about life relationships within the church.

We become a part of the church when we accept Jesus as our Lord. To accept Jesus as Lord means that we take his teachings seriously. This is one of the vows we make when we are baptized. To "build up the church" is to support and encourage all of our members to be faithful to their commitment to make Jesus the Lord of their lives.

When the bonds of love and devotion within the church are strained and broken, our witness to the world is often weak and impotent. When our loyalties and commitments within the church are divided and scattered, our ministry to the world is often confused and ineffective. Let us build up the church. Let us be the church that is faithful to its New Testament message and mission.—WILLIAM R. EBERLY

William R. Eberly, professor of biology and director of environmental studies at Manchester College, North Manchester, Ind., is moderator of the Church of the Brethren Annual Conference.

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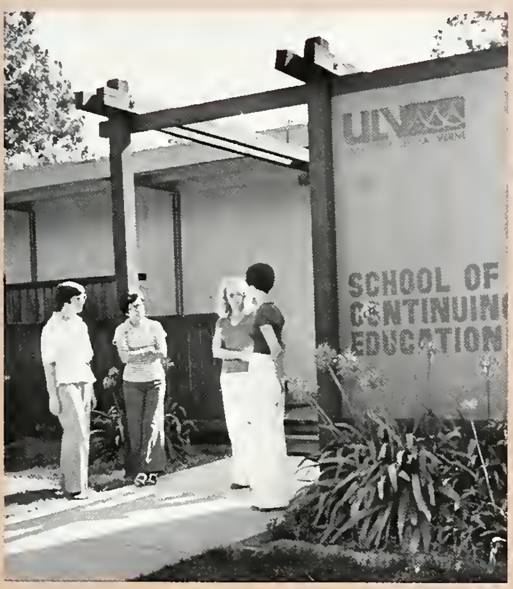

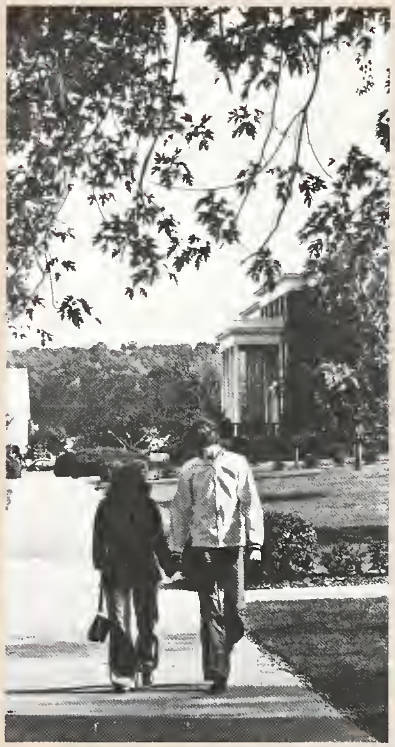

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Q. *Can an annuity agreement be written for two persons?*
A. Yes, there can be a two-lives—joint and survivor agreement, although the annuity rate is slightly reduced.

Q. *Is there a tax advantage when investing in a gift annuity?*
A. Yes, there is a sizeable charitable contribution deduction the year of the gift/investment and a sizeable annual deduction on the annual annuity payment.

Q. *Are there estate tax advantages?*
A. Yes, the principal of the gift annuity is not included in one's estate at death.

Q. *How do I report the charitable deduction and the income I receive on my income tax return?*
A. The income tax information will be computed for you. You will receive it with your gift annuity agreement.

Q. *How much must I contribute for a gift annuity agreement?*
A. Gift annuity agreements are written for $500 to many thousands of dollars.

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messenger
CHURCH OF THE BRETHREN JULY 1980

ROSA PAGE WELCH:

She sings of a wondrous love

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letters

WORSHIP AND PERFORMING ARTS

Like Christian Bashore (Letters, March), I too, have seen the clamoring for entertainmen with worship. I have friends who upset me sometimes with their seeming inability to sit throug the Sunday morning service. I, myself, am frequently a poor listener. However, I see this more as a plea for an interesting, attention-holding form of worship than as misdirected energies o an addiction to entertainment. My friends and I are always attracted by a well-done dramati reading or moving song delivered by a beautifu voice.

Eliminating the performing arts from worshi would alienate a large group of brothers and sisters in Christ who possess God-given talents i the performing arts. When used properly the performing arts can be an effective teaching tool. I not teaching a gift of the spirit?

Regarding the statement that "good, clea shows" do not pose serious questions to our present life-style, I disagree adamantly. About a yea and a half ago, I took part in a district youth rally in which the Covenant Players, an excellent Christian acting troupe, were resource persons. I got more out of those three days than a comparable amount of time in conventional worship.

We should attack the cause of the problem—people's attitudes—and not its result, undesirable forms of worship. To quote Thoreau, "There are a thousand hacking at the branches of evil to the one chopping at the root."

ANN ERICKSON
Manistee, Mich.

ENTERTAINING THE TROOPS

Have you or any of your family ever spent Christmas or any other day in the jungles of Vietnam or Cambodia? (See Editorial, April) How can you begrudge two or three hours of entertainment by a volunteer group of people from the US who give up their own comfortable homes to help a few thousand people forget the life they are compelled to endure?

How the tv rerun of those scenes could possibly "psych" anyone up for war is beyond my comprehension. To me the opposite seems to be the case. Let us hope so, for certainly Bob Hope, or any of the people involved, would be the last to promote another war. They were there.

HELEN FORNEY
La Verne, Calif.

(I didn't "begrudge" the troops being entertained. I only observed that the tv reruns suggest that somebody wants us to develop warm fuzzy feelings for war time. —Ed.)

A TOOL OF THE LORD

I am puzzled by MESSENGER's stand against the "electric church" as a helping arm of the local church. Are the facts all in and have they been judged with prayerful consideration and with guidance from our Lord Jesus Christ, or are we making our own personal judgments?

What are the local pastors finding in their own congregations regarding the "electric church"?

Have the 700 Club, PTL Club, Jerry Falwell, Robert Shuller or Billy Graham been a detriment to the local congregation? Have many lost souls been won to God's kingdom and been encouraged to join a local church for the first time? In many cases, inactive members have recaptured a lost faith and been brought back to life in the local church fellowship.

Through the wonder of television, I have seen lives changed and people come to a closer acknowledgment of God's will in their daily walk with him. Television is a tool that the Lord has decided to use for his honor and glory. My prayer is that the Church of the Brethren will not turn its back on this instrument as a means of helping the local congregations in winning lives to Christ.

Jack L. Smith
Carlisle, Pa.

ARE WE BEING ISOLATIONIST?

I read with much interest "Christian March on D.C. has Political Overtones" (April). Now that the march is over, I feel we need another article stating what actually was the situation. My newspaper gave it minor coverage: One photo, and a caption stating that 125,000 participated, calling the US back to an active prayer life . . . which we need badly.

I can understand the concern that if we participate, we might find ourselves in a conflict of interest situation. Yet, I am sure the Church of the Brethren cannot support all the activities and policies of the National Council and World Council of Churches, but we are affiliated with them. I see many opportunities of cooperation with other groups and our leaders seem to be taking an isolationist stance. Many of our people are donating many hours of time to the World Missionary Press at New Paris, Ind. Many are retirees and find much joy in feeling useful and yet some of our district leaders discourage it.

I relate strongly to some of the ideals listed in this article that the New Right supports and opposes. Abortion rights, busing for desegregation and union activities are a few of the things I'm concerned about. I'm sure these ideals are meant to bring equality and justice, but have been carried to such extremes as to have caused severe injustices at the other end of the spectrum.

W. Otis Loucks
Bremen, Ind.

ARE PEACE AND LIFE WORTH IT?

Before we begin World War III with all our technology, let's look at its expected costs. Peace based on mutual terror can end in total obliteration in hours. Radiation can silently wreak havoc in humans for years.

Every major city in the US and USSR has missiles aimed at it. One megaton bomb exploded at 6,500 feet above a large city on a clear day creates a fireball many times hotter than the sun, vaporizing everything and everyone directly beneath. Fires begin miles away.

Soon a silent blast wave moving at supersonic speeds kills all life, melting glass and concrete as it explodes out from center. Winds of 180 miles an hour follow, carrying heavy thermal and nuclear radiation. The usual mushroom cloud begins, raising dirt and debris and raining deadly radioactive fallout.

The resulting firestorm covers hundreds of square miles. Life in shelters ends by asphyxiation or lethal radioactive fallout.

One MX missile can kill millions. Many of today's bombs are up to 20-megaton power.

Lingering death can claim the living for years. Radiation sickness, lowered resistance to disease, stillbirths, malformations, leukemia and cancer are part of the price.

Are peace and life worth the struggle today? Wouldn't it be better to stop the draft and spend our efforts and resources serving humanity?

George Weybright
Syracuse, Ind.

A NAME ENSURING A WELCOME

It disturbs me to see so much controversy over the name of the Church of the Brethren. Even the Lions' Club, the Moose and the Elks seem to find more worthwhile work to do than be concerned if their names fit all their members.

If there must be a change, I would suggest the Church of the Children. Christ welcomed them and no one should object to being called a child of God.

Gladys H. Derrickson
Millsboro, Del.

WE NEED TO HEAR BOTH SIDES

The April Messenger was a good example of a well-produced, well-balanced magazine: informative (Outlook); challenging (Ken Brown's "Saying it all in an hour," which I hope everyone read) and "A Touch of Macho Madness" (a prophetic and courageous editorial); and angering (the Jerry Falwell line of thinking of "Unity is easier said than done," by Dan Deal).

Keep up both sides. I'm sure my anger is someone else's joy . . . and vice versa. We need to hear both, to know who we are and how to love those with whom we cannot agree.

Karen S. Carter
Daleville Va.

MESSENGER'S GERMAN ROOTS

The May Messenger has excellent features. I particularly enjoyed the delightful article by Ken Morse on the Marienborn area. This is in some ways the most interesting site of Brethren historical interest.

The decision to go bilingual was also of interest. However, I believe you are mistaken in your statement that "Messenger has always been in English." Henry Kurtz published a parallel to *The Gospel Visitor* in German from 1852 to 1861. This was called *Der Evangelische Besuch.* It ordinarily had the same content as the *Visitor* but varied somewhat. Kurtz was concerned that the Brethren not lose their Germanic heritage and ceased publication only with deep regret.

Donald F. Durnbaugh
Oak Brook, Ill.

page one

This writer did not take on this month's cover story without reason. I have known Rosa Page Welch since the day she arrived in Nigeria to begin her two years of service as a Church of the Brethren missionary. Well do I remember meeting Rosa in Kano at the Central Hotel. As we introduced ourselves, she asked me, "Honey, where are you from?" "I'm from Virginia," I answered. Rosa brightened. "Whereabouts in Virginia?" she pursued. I said, "Oh, you probably wouldn't know the place. It's a little town down in Henry County, called Martinsville." Rosa burst out, "Lord have mercy, honey, I taught school there in Martinsville years ago!"

Thus did our friendship begin. When I returned from BVS in Nigeria, I learned to know many of Rosa's old friends in Martinsville and spoke in the black Christian Church there. Rosa, on later trips there, learned to know my folks. She loved my mother's turnip salit and cornbread, fixed especially for her.

Rosa Page Welch

When I was working on this story I spent the night at Rosa's home in Denver, ate delicious eggs, sausage, grits and biscuits for breakfast, and ran on about old times.

Interviewing Rosa for a story is not an easy task. One anecdote tramples on the heels of another, and they often turn off the path and get away from you besides. This woman has known so many people, been to so many places, had so many meaningful experiences, that I almost feel I should apologize for attempting to capsulize it all in one Messenger story.

But even a book would not do Rosa Page Welch justice. Count yourself among the fortunate ones, if you have known Rosa as a friend or heard her sing at a youth camp, lead the Brethren in song at Annual Conference, speak on race relations or face issues at a General Board meeting. Rosa is a person who should be encountered, not read about. As I struggled with her story, I was made acutely aware of the inadequacy of journalism to capture the charisma of this marvelous Christian, who has done so much to brighten the lives of others and to witness to them for Christ and his love.
—The Editor

in touch

Tim Wood: Concern for the environment

"Everything we do affects others in some way." Tim Wood cares about that. Because of it, the life-style of his family is quite different from that of his neighbors in suburban Beavercreek, Ohio. And it's quite different from the day to day routine of the average American.

When Tim heads for his job as director of environmental studies at Wright State University, he goes on his 10-speed bike. Wearing a helmet and bright orange vest, he takes off for WSU over four miles away.

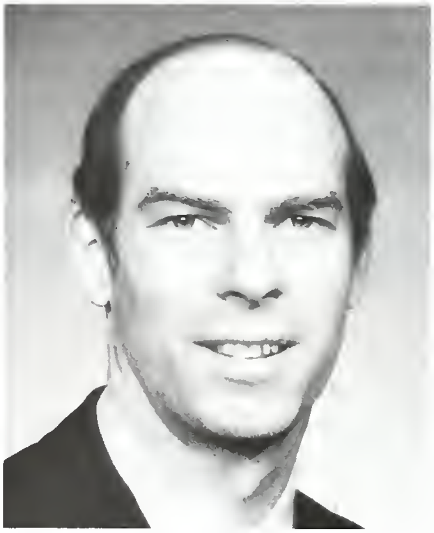
Tim uses the bike also when going to organ practice—he fills in as substitute organist at the Beavercreek Church of the Brethren. He is a cellist with the Wright State Community Orchestra as well.

Tim built a solar greenhouse to supply heat for his home. A simple structure, it's the best inflation fighter around. The principle of its workability, in the simplest term, is "like a closed car sitting in a parking lot." His solar greenhouse, with the doors closed, holds at 80 to 90 degrees in winter when the sun is out—it doesn't matter what the temperature is outside. An automatic blower, through grilled openings in the house walls, pulls the cool air from the bedroom section and circulates it through the solar area, delivering warm air into the living area. The house is equipped with an electric heating system which is seldom used. A rough estimate of the cost of heating the three-bedroom home in winter is $25-$30 monthly.

All winter long the Woods pick lettuce and herbs in their greenhouse. The root cellar is beneath the greenhouse. Some of the harvest from their productive crescent in the backyard is stored there.

Tim's concern for conservation is all inclusive. It's a way of life . . . on the job . . . at home . . . or at leisure. He has the full cooperation of his wife, Miriam, and two young daughters who are learning much about the simple life-style. Their freezer is filled by summer's end with the yield from their garden. Miriam bakes bread twice a week, using natural ingredients.

Their shopping habits are highly honed. In 1978 their grocery bill averaged $20 weekly, including paper products, soap and whatever they needed to buy at the supermarket. It took its annual increase in 1979, climbing to about $23 weekly.



Brought up in a Quaker home in a rural area not far from New York City, Tim came to the Church of the Brethren looking for a replacement for the Friends Meeting.

His aim is simply to use things carefully so that they last as long as possible. He wants to be in control of his own impact on the environment and is dedicated to keeping any adverse impact at a minimum. That's caring of an extraordinary sort, with action to match.

Life can be rich on a "shoestring" in 1980.—BETTY CHANDLER

Betty Chandler is a member of the Beavercreek congregation, Xenia, Ohio, and social editor/columnist for the Beavercreek Daily News.

Ken Kreider: Helping

"Are we going to hold committee meetings or resettle refugees?" That was Ken Kreider's question when he was asked to head his congregation's resettlement program. Always a "doer", Ken learned in Brethren Volunteer Service in Europe that the needs of refugee people do not wait for action by committees and church councils. At that time, in the 1950s, Ken worked with people displaced by war and political upheavals in Germany, Hungary and Sardinia. Now the homeless persons are victims of the war in Southeast Asia.

Since 1975 the Elizabethtown Church of the Brethren has resettled 38 refugees, and J. Kenneth Kreider has been the spark plug for the effort. Ken is modest about his work, calling attention to the people who have helped him. "Without them," he says, "it could never have been done."

For Ken, the most satisfying part of working with refugees is seeing families reunited. In the winter of 1979 two families of Indochinese boat people arrived in Elizabethtown. When Ken got word that these people had parents and brothers and sisters in Malaysian camps, he sent for them, too. The number of refugees soon grew from 10 to 21. For Ken and his volunteer helpers that meant even more job interviews and taxiing to jobs, but there was never a question about whether or not to proceed. There was a job to be done, and Ken saw that it got done.

Ken, a history professor at Elizabethtown College, finds it exciting to watch his refugee friends build new lives in the US. They come with nothing and within six months or a year, they are supporting themselves completely.

"They think Ken is a magician," says Ken's wife, Carroll, who, along

omeless

with daughters Brenda and Denise, has done her share of helping. Ken fixes broken water pipes, starts stalled cars, finds the best price on 100-pound bags of rice, gives driving lessons ("hair-raising, at times"), and advises on purchasing washers, houses and cars ("buying a used car is like getting married: You don't know for about a year if it was a good deal"). "If you need me, call me," is Ken's invitation.

Now that the present refugees are ready to move out on their own, Ken is looking ahead to the next group. "The refugee problem will only get worse," says Ken. "After World War II the Church of the Brethren challenged every church in the Brotherhood to sponsor one family. We exceeded that goal then. We should be doing the same now, or examining our commitment to God's kingdom."—CAROLYN TYSON SOLLENBERGER

Carolyn Tyson Sollenberger, a homemaker, is editor of the Elizabethtown (Pa.) congregation's newsletter, Through the Columns.

Arthur Dean: Architect for the Lord

"The Lord's been good to me and I'm just trying to serve him the best way I can." That's Arthur Dean's philosophy of life since, as he says, "Chester H. Petry Sr. led me to the Lord in East Dayton, Ohio, back in 1942."

At that time Art was employed by the United States government as an architect at Wright-Patterson Air Force Base and had been invited to draw up plans for some building changes at the East Dayton Church of the Brethren. As a result of that contact, Art said, "I gave my life to the Lord, and my baptism was a real experience of being born again."

Art was employed by the Church of the Brethren General Board as church building counselor for the denomination from May 1, 1956,through Sept. 30, 1965. The mark he left in designing church buildings, especially within the Church of the Brethren, can be found across the length and breadth of our land, over 400 since 1942.

A few years ago, Art and his wife, Frances, moved to Florida, "to take life a little easier." But to take life easy is something this man will never do, in spite of one severe heart attack. It's not that Art is a "workaholic." Rather, he is an "architect for the Lord" and as long as he is physically able he will be designing churches as his way of helping to get out the message of the new life that is in Jesus Christ.

Art has made a significant contribution to Florida-Puerto Rico District over the past several years. He has donated his professional services to designing a multi-purpose building at Camp Ithiel, and a community building at the Palms Estates in Lorida, the designing of new sanctuaries for the Orlando and Lorida congregrations, and new church facilities for two new congregations—The Good Shepherd Church of the Brethren in Bradenton and Christ the Servant Church of the Brethren in Cape Coral.

Art has also donated his services to designing the new facilities of the Trinity Church of the Brethren in Massillon, Ohio, another new church development project. The savings to these various organizations is well in excess of $75,000. Christian stewardship is a way of life for Art and Frances as together they demonstrate, in a humble way, what Christian discipleship means to them.—DONALD H. SHANK

Donald H. Shank is pastor of the Christ the Servant congregation, Cape Coral, Fla.

June graduation honors 28 Bethany graduates

Bethany Theological Seminary held its 75th commencement on June 8 with 28 persons receiving degrees. Giving the commencement address was David J. Wieand, retiring professor of biblical literature and director of continuing education.

The four graduates receiving the Doctor of Ministry (D.Min.) degree were:

Max Andrew Murray II, campus minister, assistant professor of religion and director of peace and conflict studies at Juniata College; member of Stone Church of the Brethren, Huntingdon, Pa. B.A., Bridgewater College; M.Div., Bethany Seminary. Married to Teresa Robinson Murray; two children.

Robert Landon Rowe, pastor of Kingsport (Tenn.) Church of the Brethren. B.A., Milligan College; B.D., Eastern Mennonite Seminary. Married to Eleanor Ann Garst Rowe; one child.

Donald LeRoy Stern, General Board staff for stewardship education and stewardship of creation; member of Highland Avenue Church of the Brethren, Elgin, Ill. A.B., McPherson College; B.D., Bethany Seminary. Married to Betty Reeves Stern; one son.

Eric C. Stumpf, pastor of Faith Evangelical Lutheran Church, Cicero, Ill. B.A., Concordia Senior College; M.Div., Concordia Seminary. Married to Linda Krueber Stumpf; two children.

The 21 persons receiving the Master of Divinity (M.Div.) degree were:

Douglas H. Barber of Prince of Peace Church of the Brethren, South Bend, Ind. B.S., Manchester College. Married to Theo LaVerne Waits Barber.

Danny Ray Bryant of First Church of God, Oak Lawn, Ill. B.A., Anderson College. Married to Naomi Willowby Bryant. Will continue as youth minister at First Church of God, Oak Lawn.

Lindley E. Butler of First Church of the Brethren, Detroit, Mich. B.A., Manchester College. Rockefeller Fellow at Pacific School of Religion. Married to Phyllis Cohen Butler. Plans to teach and study in Minnesota.

David Raymond Eis of the Manchester Church of the Brethren, North Manchester, Ind. B.S., Manchester College; M.S., Saint Francis College. Married to Lois Mansfield Eis; one child.

Deborah Lee Fisher of the Orland Park (Ill.) United Methodist Church. B.A., George Williams College. Married to Randy A. Fisher; three children.

Dena Pence Frantz of the La Verne (Calif.) Church of the Brethren. B.A., Manchester College. Married to David Wayne Frantz. Will do Ph.D. work at the University of Chicago Divinity School; will live in Villa Park, Ill.

Kathy A. Gingrich of First Church of the Brethren, Harrisburg, Pa. B.A., Bridgewater College. Will continue employment at York Center Church of the Brethren, Lombard, Ill., through the end of summer.

W. LeRoy Griffin of York Center Church of the Brethren, Lombard, Ill. B.S., Manchester College.

Donald J. Hoover of the Washington (D.C.) City Church of the Brethren. A.B., McPherson College.

Charles Frederick Jeffrey of the New Testament Community Fellowship in Park Forest, Ill. B.S., Southern Illinois University. Married to Kathleen Jeffrey.

Delmas Lee Keeney of the Little Swatara Church of the Brethren, Atlantic Northeast District. B.S., Manchester College. Married to Lois Mengel Keeney. Will be pastor of the Mount Vernon Church of the Brethren, Shenandoah District.

Alvey Lee Kinsey IV of the Waynesboro (Pa.) Church of the Brethren. B.S., Shippensburg State College. Married to Sandra Shook Kinsey; four children. Will be pastor of the Cedar Lake Church of the Brethren, Auburn, Ind.

Earl Joseph Kruse of the First Con-

Andrew Murray

Robert Rowe

Donald Stern

Douglas Barber

Danny Bryant

Lindley Butler

David Eis

Kathy Gingrich

LeRoy Griffin

Donald Hoover

Charles Jeffrey

Delmas Keeney

Lee Kinsey

Earl Kruse

Robert Life

Beth Nonemaker

Keith Nonemaker

Louise Rieman

Robin Risser

Paul Roth

Theo Barber

gregational Church, Elmhurst, Ill. B.S. and M.S., George Williams College; J.D., John Marshall Law School; Ph.D., Northwestern University. Married to Joyce Wolff Kruse; five children.

Janice Greenwalt Largent of the York Center Church of the Brethren, Lombard, Ill. B.S., Ball State University. Married to Charles S. Largent; three children.

Catherine Louese Laycook of the Manchester Church of the Brethren, North Manchester, Ind. B.S., Manchester College.

Robert Lee Life of the Mill Creek Church of the Brethren, Shenandoah District. B.A., Bridgewater College.

Alesia Beth Holmes Nonemaker of the Douglas Park Church of the Brethren, Chicago, Ill. A.A., Wenatchee Valley Community College; B.S., Northwest Christian College. Married to Keith A. Nonemaker with whom she plans to enter a copastorate.

Keith Andrew Nonemaker of the Douglas Park Church of the Brethren, Chicago, Ill. A.B., Messiah College. Married to Beth Holmes Nonemaker with whom he plans to enter a copastorate.

Louise Ann Baldwin Rieman of the Beacon Heights Church of the Brethren, Fort Wayne, Ind. B.A., Manchester College. Married to Philip Wayne Rieman; three children. Will be pastor of Prince of Peace Church of the Brethren, South Bend, Ind.

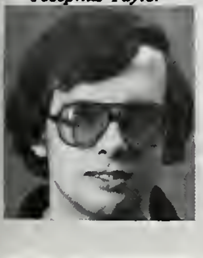
Deborah Fisher

Dena Frantz

Janice Largent

Catherine Laycook

Josephus Taylor



Frederic Jenkins

Robin Ann Risser of the York Center Church of the Brethren, Lombard, Ill. B.S., Lebanon Valley College. Married to Paul E. Mundey. Will do chaplaincy work at Johns Hopkins Hospital and study organ in Baltimore.

Paul William Roth of the Carlisle (Pa.) Church of the Brethren. A.B., McPherson College. Married to Linda M. Tucker. Will be pastor of the Lewiston (Minn.) Church of the Brethren.

The two students receiving the Master of Arts in Theology (M.A.Th.) degree were:

Theo LaVerne Waits Barber of the Manchester Church of the Brethren, North Manchester, Ind. B.A., Manchester College. Married to Douglas H. Barber.

Josephus G. Taylor of the First U.M.E. Church, Salem, N.J. B.A., Elizabethtown College. Married to Suzanne Williams Taylor. Will move to Washington, D.C.

Receiving a Certificate in Theological Studies was **Frederic M. Jenkins** of Douglas Park Church of the Brethren, Chicago, Ill. Married to Dwina Davenport Jenkins; five children. Will work in the Germantown Ministry of the Church of the Brethren in Philadelphia, Pa.

Methodist conference opposes peacetime draft

The United Methodist Church's General Conference recorded it's opposition to a peacetime military draft because it could lead to "unauthorized wars."

The majority of delegates at the meeting in Indianapolis in April also came out against peacetime draft registration undertaken for "psychological reasons."

"Despite the fears of some, we do not believe that military conscription is essential to the security of nations in time of peace," said the conference resolution.

Varying perspectives surfaced during the debate. A lawyer from Pennsylvania called President Carter's draft registration plan a "psychological" tactic employed against the Soviet Union because of its invasion of Afghanistan. A youth delegate argued in favor of military preparedness. "We must be prepared at any time to protect (our) freedom," he said. "I feel that at this time America is not as militarily strong as it should be." A clergyman predicted that "any future war will likely not be declared. It will just happen."

Evangelicals issue call for simpler life-style

An international group of evangelical Christians has challenged affluent Christians to simplify their life-style and take political action to change present unjust world economic structures.

"An Evangelical Commitment to Simple Life-style" was the result of the first International Consultation on Simple Life-style held in England last spring.

Endorsing the document were 85 participants from 27 countries. According to conference planners, the statement is "the strongest call yet by evangelical Christians to take a stand against economic injustice and in support of a redistribution of wealth."

The call for changed life-styles is firmly rooted in evangelism. "The credibility of our message is seriously diminished whenever we contradict it by our lives," declares the statement. "It is impossible with integrity to proclaim Christ's salvation if he has evidently not saved us from greed . . . or his love if we close our hearts against the needy."

More than a change in personal life-style is called for, according to the group. "The present situation of social injustice is so abhorrent to God that a large measure of change is necessary," says the statement in calling for a greater commitment to international development.

The statement criticizes governments of affluent nations for failing to meet their targets for official development assistance, to maintain emergency food stocks or to liberalize their trade policies. It also urges that multinational corporations should be more subject to controls.

Participants agreed on four areas of action: prayer for peace and justice; education of Christian people in the moral and political issues involved; participation in the active struggle to create a just and responsible society, which may include resistance to an unjust established order; readiness to suffer as "followers of Jesus, the Suffering Servant. . . . "

The consultation was sponsored by the Lausanne Theology and Education Group of the Lausanne Committee on World Evangelization and the Unit on Ethics and Society of the Theological Commission of the World Evangelical Fellowship. Ronald J. Sider, a professor at Eastern Baptist Theological Seminary, was one of the coordinators.

New program provides food canning centers

Through a new program of the Church of the Brethren, community groups in developing areas of this country and around the world can organize and equip themselves to safely preserve food using a system appropriate to their needs.

The new program called the Brethren Service Food Preservation System, has been made possible by a donation from Ball Corporation in Muncie, Ind. Ball has donated to the Church of the Brethren about $160,000 in equipment, the services of one of their staff members for several months and manufacturing, distribution, promotion and service rights for their compact canning systems.

Ball's compact canning system lies at the heart of the new program, which will be located at the New Windsor Service Center in Maryland. The canning system enables larger-scale and safer food processing for homemakers than can be done at home. Ball calls it "a unique approach to decentralized food processing, labor-intensive and economical."

The food preservation project is not intended to meet immediate hunger needs, as in an area where famine has struck. Instead, it is seen as a long-term, community development project in areas where preservation of homegrown or inexpensive food can help the community overcome long-term nutritional needs.

The systems will be sold by the Brethren Service Food Preservation System on a not-for-profit basis to US and world, community organizations.

Ball, the only producer of this kind of equipment, had decided to stop producing and selling the systems. Joel Jackson, acting director of Ball Food Preservation Program, is an active member of the Anderson (Ind.) Church of the Brethren and alerted Brethren staff to the possibility of becoming involved in this project.

Following negotiations in April with Mac Coffman, service ministries staff, and Wil Nolen, community development staff, Ball donated to the Church of the Brethren the existing inventory and all rights for future sale and distribution. As part of Ball's donation, Jackson worked with Brethren staff through the end of June to get the project underway. As of July 1, Jackson has joined the New Windsor staff as staff for the food preservation project.

After signing the documents transferring Ball Corporation's Food Preservation Program to the Church of the Brethren, Mac Coffman (left), Brethren service ministries staff, and Ruby Rhoades, executive of the World Ministries Commission, examine the compact canning system with Joel Jackson (right), who has been acting director of Ball's program.

Monsanto shareholder action gains support

A shareholder resolution filed by the Church of the Brethren and other groups garnered 3.5 percent of the vote at the recent annual meeting of the Monsanto Company, enough to raise the issue again in 1981.

The resolution requested Monsanto to appoint a special committee to evaluate the social and moral implications of continued production of nuclear arms. Special attention was to be given to the health and safety of the workforce and the surrounding community.

The question is Monsanto's Mound Facility in Miamisburg, Ohio, where nuclear weapons components are developed and produced.

Representing the Church of the Brethren at the meeting in St. Louis was Velma Shearer, a nurse from southern Ohio who has researched nuclear hazards in the area. She acknowledges that "the long road is ahead of us" but says she is "quite pleased" with the vote. A similar resolution placed before stockholders of the Union Carbide Corporation got only 1.9 percent of the vote, not enough to allow the issue to be brought to shareholders another year. The Church of the Brethren was also a co-sponsor of the Union Carbide resolution.

In these stockholder actions, the Church of the Brethren has worked with the Interfaith Center on Corporate Responsibility, a movement related to the National Council of Churches. Shearer says ICCR will continue working on this issue and hopes the Brethren will, too. This year's resolution followed actions filed last year requesting disclosure of information about the nuclear arms production of the same two companies. The actions are based on investment guidelines adopted by the General Board in 1972.

New legislation allows triple refugee intake

President Carter signed legislation this spring tripling the number of refugees who can be regularly admitted to the United States each year.

The bill brings US refugee policies more in line with United Nations guidelines and is a major overhaul of the 1952 Immigration and Nationality Act. A number of religious agencies involved in refugee resettlement, including Church World Service, testified to the need for the new legislation.

Under the new act, the number of refugees admitted regularly will be increased from 17,500 to 50,000. The President and Congress may also admit more than 50,000 in emergencies such as the current flood of Indochinese refugees.

The act uses the UN definition of refugees as persons who cannot live in their own countries because of "persecution or a well-founded fear of persecution on the account of race, religion, nationality, membership of a particular social group or political opinion." Under the earlier act, refugees were defined to include only persons fleeing persecution from Communist-ruled or Middle East countries.

The act authorized $200 million annually for fiscal years 1980-82 for refugee services including English language training and programs related to jobs, health care, orientation and education.

The need for refugee sponsorship continues. Brethren interested in sponsorship should contact Refugee Resettlement Office, P.O. Box 188, New Windsor, MD 21776, or telephone (301) 635-6464.

New national church emerging in China

A government-recognized group has drawn up and circulated plans for the formation of a new national Protestant church in China.

The plans were shared in a 2,000-word "open letter to brothers and sisters in Christ" sent to church people in China and abroad by the Three-Self Patriotic Movement. This movement (self-government, self-support and self-propagation) was organized in 1951 to serve as a liaison between the government and the Protestant churches. Suppressed during the mid-1960s, the movement has re-emerged in the past several years.

The letter calls for the training of church workers and clergy "to strengthen the pastoral work of our Christian communities. . . . This is an urgent task which calls for our deep commitment and leads us . . . to see the necessity for the formation of a Christian national structure." The document also supports implementation of a policy of religious freedom and calls for a national Christian conference.

Foreign influence is not welcome in the emerging national church. "We are aware that in churches abroad there are a small number of people still hostile to new China today," says the letter. "They are trying . . . to push Chinese Christianity back to the colonial past and earn for it again the onus of a foreign religion taking its stand against the Chinese people. We hope that these individuals would not receive the support of the other Christians. We are sure that their pursuits will not mean good fruit. . . . "

underlines

APPOINTED ... An advisory committee on Hispanic concerns in the Church of the Brethren has received its final member with the appointment of *Maria Villarreal* of the Falfurrias (Texas) church. The committee was formed at the Consultation on the Hispanic Presence in the Life and Ministry of the Church of the Brethren held in March (May MESSENGER, page 8) to advocate for Hispanic concerns in the church.

OOPS! ... We goofed. In an article about Washington for Jesus in the April MESSENGER (page 4), a letter was cited from *Jerry Falwell*, well-known television preacher. Sources available since that article was published reveal that Falwell was not associated in any way with Washington for Jesus and the letter cited may not have been in the official Washington for Jesus literature packet. The news staff regrets the error.

ON CAMPUS ... The first woman to address the University of La Verne's Baccalaureate service was *Mary Cline Detrick*, General Board staff member for life cycle ministries and person awareness. Baccalaureate was May 25. . . . Graduation speaker at Bridgewater College May 25 was *Jesse H. Ziegler* of Dayton, Ohio, retiring executive of the Association for Theological Schools. Ziegler, a 1935 Bridgewater graduate, was also the recipient of the 1980 Distinguished Alumnus of the Year Award. . . . Receiving the first Distinguished Young Alumnus Award at Bridgewater was *Ellen Layman* of Harrisonburg, Va., a 1965 graduate. . . . Among the recipients of McPherson College's 1980 Alumni Citations of Merit were *Harold Crist* of Scott City, Kan., an educator, farmer and minister; *Raymond* and *Rowena Flory*, he a historian, both in part-time ministry; *Alberta Grosbach* of Enders, Neb., an active churchwoman who has worked with retarded people; and *John Ward* of Lincoln, Neb., a professor of animal science and an active churchman.

NAMES YOU KNOW ... *Galen Beery*, who processed thousands of Indochinese refugees for admission to the United States while working for Church World Service in Malaysia, has returned to the US. . . . The Brethren Peace Fellowship has given the eighth annual Brethren Peacemaker Award to *H. Lamar Gibble*, General Board staff for peace and international affairs. The award cited "his unrelenting service in the cause of peace... his quiet yet powerful witness...his selfless style which includes power to move the movers yet no heralding of himself among his own people". . . . *Wilbur Mullen*, administrator of the Brethren's Home in Greenville, Ohio, has been elected to a two-year term as president of the Church of the Brethren Homes and Hospitals Association. . . . *Tom Kinzie* has resigned his one-quarter time position with the Illinois World Peace Ministries Consortium to devote more time to the pastorate of the Springfield (Ill.) congregation. . . . *Myron Augsburger* has resigned as president of Eastern Mennonite College, Harrisonburg, Va., effective June 30. He will study next year at Princeton (N.J.) Theological Seminary. The new president will be *Richard C. Detweiler* of Souderton, Pa. . . . *Vern Preheim*, currently Asia director for Mennonite Central Committee, will become general secretary of the General Conference Mennonite Church this summer, succeeding *Heinz Janzen*.

update

KEEPING UP WITH YOUTH ... Instead of traveling to Mexico for their annual spring work project, the *La Verne* (Calif.) youth and advisers spent part of a week in Modesto involved in service projects all around the city--with Heifer Project and at homes for the aging and for children. Fellowship with *Modesto* members and a tour of the state capital were also on the agenda. . . . Youth at the *Manchester* church (North Manchester, Ind.) recently met with the "Over 50 Group" to share their perspectives on being a teenager and being over 50. Reportedly, the intergenerational sharing was appreciated by everyone. . . . Youth of the *Lititz* (Pa.) church are heading for Brooklyn, N.Y., for a summer work camp July 6-12. They will be doing painting, repairing and other odd jobs at the *Brooklyn* church.

DOING WITH LESS ... A series of discussions, seminars and tours on energy alternatives for the future will be the core of a campus weekend at *Elizabethtown College* July 18-20. "Live Better With Less" is designed as a family experience and the sessions are open to any interested persons. Sessions begin Friday evening and will conclude with Sunday morning worship. For more information, call the office of the college chaplain, Jerry Greiner, at (717) 367-1151.

ENCYCLOPEDIA FUND MEETS GOAL ... The goal of collecting $150,000 in contributions and pledges for the *Brethren Encyclopedia* by Pentecost, when the German Baptist Brethren have their annual meeting, was accomplished. By early June, the total of gifts and pledges was $154,084, with more contributions still coming in. Gifts may be sent to Brethren Encyclopedia, 6611 Germantown Ave., Philadelphia, PA 19119.

SHARING LOVE ... Two Kansas churches, *Buckeye* and *Navarre*, got together at Navarre for Love Feast on April 3. They plan to do the same next year with Buckeye as host church. . . . The *Cedar Creek* church near Citronelle, Ala., invited the Citronelle Methodist church to celebrate Love Feast with them this year. Many Methodists attended.

MILESTONES ... The *Hartville* (Ohio) congregation dedicated a new sanctuary the weekend of May 16-18 with five services dedicating the church and its people to mission, the community, and growth. . . . The *Orlando* (Fla.) church dedicated a new sanctuary March 23 with special worships, a carry-in meal and an organ recital. . . . The *Enid* (Okla.) church burned its mortgage in special ceremonies May 18. . . . Shenandoah District's *Sangerville* church celebrates its 100th anniversary this summer. June 15 was the date for special services. A slide-show review of Brethren history May 4 and an old-fashioned communion service in October round out the schedule. . . . The *Pasadena* (Calif.) church marked its 75th anniversary with special services and programs May 18.

FALFURRIAS REUNION ... Brethren Volunteer Service workers who worked at *Falfurrias*, Texas, and former church members are invited to a reunion and revival services there Aug. 10-16. Speaker will be Guillermo Encarnacion. For details, contact Goby Vargas, 402 W. Allen St., Falfurrias, TX 78355.

outlook

Iran crisis brings call for greater restraint

Following the aborted military rescue attempt of US hostages in Iran in late April, church leaders urged President Carter to use greater restraint and to continue peaceful negotiations in attempting to settle the Iranian crisis.

The earliest comments from church leaders were unanimous in their urgings. "The recent events . . . point to the wisdom of a continued policy of patience and restraint," said Archbishop John Quinn, the elected head of the American Catholic bishops.

Leaders of the United Church of Christ wired the President that "nothing in the situation . . . of the hostages has justified the use of military force. We urge you for the good . . . of the world to show restraint in the future. . . . "

At its quadrennial General Conference in Indianapolis, the United Methodist Church repeated its appeal for "reconciliation and restraint" and suggested acknowledgement of fault and the resumption of conciliatory dialog by both the US and Iran.

H. Lamar Gibble, General Board peace and international affairs consultant, wired the President condemning the "military caper in Iran," calling it a "perilous and bankrupt choice of options." Later, in a radio interview, he expressed his belief that "some admission of complicity on the part of the US with the repressive rule of the Shah could have been . . . effective in the release of the hostages, but apparently this is too high a price to pay. Human life," he concluded, "is apparently not too great a price to pay to maintain our national pride."

Withholding needed food is poor foreign policy

A resolution condemning the withholding of needed food as a foreign policy tool was approved by the Executive Committee of the General Board during its April meetings in Elgin.

"We cannot support the embargo or threat of embargo of US food products to other nations as a means of influencing their foreign policy when the health and food needs of any group of people are at stake," said the statement.

"We view the production and distribution of food as a response to basic human need," continued the statement. "The withholding of food as a method of coercion or retaliation in national foreign policy is inconsistent with our understanding of the proper use of food, and the proper response in terms of conflict, even with those who would be our adversaries." The statement cited Romans 12.

The statement pointed out that when food is withheld from a nation as part of a symbolic political gesture, it is the powerless, not the powerful and the policy makers, who suffer the consequences.

The resolution resulted from a concern shared by members of the Southern Ohio District.

Guiding children in faith focus of new resources

Helping adults nurture children in faith is the goal of three new Foundation Series resources. The resources will be available for use in September.

The *Nursery Course* is designed to assist teachers working with children ages 24 to 36 months. Building on the foundation of *Infants, Toddlers, and Twos,* the new course offers a teacher's guide for planning meaningful one-hour sessions and teaching packet with aids for creating a wholesome learning setting. Also provided are take-home cards for each child. Each card has a full-color illustration and notes to the parents on the week's theme.

Also new is the *Let's Sing!* songbook that accompanies the *Let's Sing!* record. The record has been part of the Foundation Series *Kindergarten Course* from the beginning. The songbook will enable children, parents and teachers to sing along with the record.

Upon These Doorposts, the third new resource, is a congregational training course to help adults understand their role in guiding children in their response to faith. The course explores the importance of mental, social, moral and spiritual aspects in the development of faith. It describes the contribution of the Foundation Series in understanding faith and explores how the congregation and home can best undergird children in their faith.

Foundation Series—Children is a cooperative publishing venture of the Brethren in Christ, General Conference Mennonite Church and the Mennonite Church. The Church of the Brethren participates as a cooperative user.

Working groups were a significant part of the denominational stewardship conference in early May. In one working group, participants divided into smaller groups to consider the task. Above (from left), Keith Pontius of Northern Ohio, Wilbur Hoover of Western Plains, Janice Fralin of Florida/Puerto Rico, Judy Bailey of Illinois/Wisconsin and Anita Metzler of Northern Indiana talk about the congregational self-allocation plan.

Stewardship plans set at national meeting

An exciting and excited group of about 80 Brethren leaders gathered May 2-4 in Lancaster, Pa. to plan for stewardship growth and mission outreach in congregations during the 1980s.

It proved to be a significant meeting. So significant that former Annual Conference moderator Don Rowe called it "one of the most important conferences in the life of this denomination in recent years."

Conference participants worked on three specific areas: How to help congregations strengthen their stewardship education and commitment program and achieve the Annual Conference goal of increasing giving through agencies of the church to five percent of income by 1984; how to raise $20 million for the work of the General Board between 1980 and 1984; and how to promote outreach ministries across the denomination through the Mission '80s (self-allocation) program. Bible studies throughout the weekend helped participants grow in understanding the biblical importance of their task.

The participants came with a high level of motivation for confronting hard questions. They were district staff and board members from 19 districts and 10 members of the General Board staff. Through sharing and personal testimony, the group members made obvious their own deep commitment to the stewardship of all life's resources as one means of faithful discipleship to Christ.

On the suggestion of one of the working groups, conference participants were surveyed about their own giving level. Among the 59 households represented, the average level of giving was 11.2 percent of income.

Unlike many conferences, this one did not end with recommended papers to be passed on to the denomination. Instead each district group met together to strategize for its own district's needs.

Several themes were recurring throughout the weekend, however. It was agreed that the pastor is the key to stewardship growth in a congregation. Stewardship is part of all of life. As one person put it, "Tithing is more than the number 10 and stewardship is more than fund-raising." The group was agreed that Christians must be educated about the importance of stewardship to Christian life and should be encouraged to practice it. One important encouragement is to hear the verbal testimony of persons who are committed to stewardship of their life and resources. The General Board staff was urged to increase the amount of communication about the missions of the Church of the Brethren so that people can know better where their gifts are being used.

The conference, planned by General Board stewardship staff, had no formal theme. If it had, perhaps it would best have been one taken from Bob Neff's Bible study on John 13:1-15. "The communion of saints is a group of people reflecting Christ, being living reminders of Christ," he said. "We are called to *be* the communion of saints."

'Who do you say I am?'

by Darrell Turner

"Do you believe that Jesus is God?"

When Mansfield Kaseman was asked that question last year, he replied: "No, God is God." The answer did not prevent the United Presbyterian Church's National Capital Union Presbytery from accepting the United Church of Christ minister as a pastor, but it led to a controversy that is still going on in the UPC.

Similarly, disputes between the Vatican and Roman Catholic theologians Hans Küng and Edward Schillebeeckx also involve their refusal to declare the unqualified divinity of Jesus.

For many lay Christians and some scholars, the failure simply to affirm the doctrine that Jesus Christ is God smacks of heresy—a denial of one of the central teachings of the Christian faith. John Gerstner, professor of church history at the United Presbyterian Church's Pittsburgh Seminary, took this view in responding to Kaseman's contention that his statement was more a matter of semantics than theological disagreement.

Kaseman had said that in answering the question, "I was not rejecting the divinity of Christ from the way I look at it." He explained that he "didn't want to make the person of Jesus as being synonymous with God."

But Gerstner called that explanation "an utterly lame excuse." He asserted that "it's not a semantic matter at all. Jesus Christ is or is not God."

The teaching of the divinity of Jesus was formulated in 451 A.D. by the Council of Chalcedon. In what has become known as the "Chalcedonian definition," it affirmed that Jesus Christ had two natures, a divine and a human, which were merged unchanged and unconfused in one person of the Trinity.

But Bible scholars have argued that the teaching of Christ's divinity is drawn almost exclusively from the Gospel of John and that it is not found explicitly in Matthew, Mark or Luke. Some assert that Jesus never claimed to be divine, and stress that he frequently referred to himself as the Son of Man. Others note that he repeatedly emphasized that he was subject to the will of his Father, and suggest that this would be incompatible with the notion that Jesus was divine.

The question has also come into prominence in Christian dialogs with Moslems and Jews. Islam denies the divinity of Jesus on the ground that this would repudiate monotheism. Most Jews say one of the reasons Jesus could not have been the Messiah is that Hebrew tradition held that the Messiah would be a human being, not divine.

A controversy was stirred in England in 1977 when seven theologians—six Anglicans and a member of the United Reformed Church—published a collection of essays titled, *The Myth of God Incarnate.* The preface to the volume said that the conception of Jesus as God incarnate "is a mythological or poetic way of expressing his significance for us."

Four scholars later answered the book in a volume, *The Truth of God Incarnate,* which reaffirmed orthodox Christian expositions of the doctrine. One of the strongest denunciations of the first volume was made by John R. Gray, moderator of the General Assembly of the national Church of Scotland (Presbyterian).

Referring to the writers of *The Myth of God Incarnate,* Gray said, "Holed up in their ivory towers, they may have difficulty in understanding what it means to say Jesus Christ is the son of God. Fortunately 1,200 million Christians know perfectly well what it means."

But a recent survey taken by the Princeton (N.J.) Religious Research Center found that belief in the divinity of Jesus Christ shows signs of slipping in Britain. It found that only about 55 percent of the British population believes that Jesus was the Son of God, compared to 60 percent in 1963 and 71 percent in 1957.

The situation is quite different in the United States. Studies taken by the Gallup organization, of which the Princeton center is an affiliate, show that more than 80 percent of US adults believe in the divinity of Christ, and that even 64 percent of those who do not belong to a church affirm this doctrine.

Joseph Fitzmyer, a scripture scholar at the Catholic University of America, has asserted that "in scripture matters, education today is so retrograde that one cannot even pose a critical question without shocking people." This may be the case with Küng and Schillebeeckx, who have not explicitly denied the divinity of Chirst, but have stressed his humanity in their writings.

Vatican Radio charged in 1976 that Küng's book, *On Being a Christian,* moved away from Catholic dogma in its references to Jesus. In a broadcast, it said,

"The Christ presented in the book is notably different from the Christ of our Faith."

West Germany's bishop later expressed dissatisfaction with a set of "clarifications" on the matter the theologian submitted to them. They declared that "Küng's obscure and ambiguous affirmations are concerned with such a serious matter that the Conference (of bishops) must request precise corrections and modifications."

While some critics fault theologians for obscurantism, some Bible scholars claim that the ambiguities are in the Scriptures. "Today, for the first time, we are beginning to see the variety of images of Jesus as something positive," comments Josef Blank, professor of New Testament studies at the University of Saarbruecken, West Germany. He says this means "that we must accept that the New Testament offers no exclusive or normative image of

(continued on page 31)

For Brethren: More bales than books

To Brethren, the question, "Do you believe that Jesus is God" might be found to be a slightly unscriptural way of expressing it, but not really the kind of question over which to start a major squabble. In fact, in our tradition we would not be so surprised by the variety of answers given to the question as shocked by the idea of a test for creedal orthodoxy. We have been willing to risk the dangers of being imprecise in our definition of how God was in Christ rather than to substitute doctrine for discipleship. The key question for us is not what one believes about Jesus, but what one does about him; not whether one's doctrine is correct, but whether one's discipleship is faithful.

The result of this bias of the Brethren has been that we have produced more bales of clothing for relief than we have books of theology. Also, rightly or wrongly, we have tolerated a wide spectrum of theology among the sisters and brothers. In one congregation a recent prayer breakfast of about a dozen people included a charismatic, a conservative, a revivalist and a liberal who doubted Jesus was different from anyone else. Yet a strong faith in God, a deep concern to be faithful, a sense of urgency for the church and an abiding love and respect for each other united the group.

This does not mean that doctrine is not important to Brethren. But for the most part, we have been content to let the New Testament speak for itself and have resisted making pronouncements of the church normative for faith. And certainly there are a variety of expressions within the New Testament for describing the nature of Jesus. While Küng, Schillebeeckx and Kaseman are concerned lest we claim more for Jesus than the New Testament did, the Vatican, Gerstner and Gray are concerned lest we claim less for Jesus that the New Testament did. The concern of the Brethren would be that attempts to protect the "orthodox" view may fail to let the full diversity of the New Testament portrait of Jesus be seen.

The statement, "Jesus is God," with no further qualification, seems to do less than justice to that diversity, for example, to the very humanness of the cry of Jesus, "My God, my God, why hast thou forsaken me?" It also seems to be saying something different from the preaching of the early church reflected in Acts 2-4 where Jesus is preached as a man whom "God has made both Lord and Christ." So whatever the essential unity of God and Jesus, they are also distinguishable.

On the other hand, Brethren have found no clearer picture of God than the life and mind of Christ. By choosing Jesus as our Lord, we are saying that Jesus is the clearest source of information about God. His word was God's word. His spirit was God's spirit. His feelings were God's feelings. What he stood for was exactly the same as what God stood for. The faith which Jesus awakens in us is at the same time faith in him and faith in God. With Thomas, we confess this unity, "My Lord and my God" (John 20:28). We are quite happy with attempts to emphasize the true and radical humanity of Jesus until that emphasis obscures the divinity within him. We are not ready to say that there exists some clearer picture of God somewhere by which we can evaluate how much of God was in Jesus. Beyond this, Brethren would be reluctant to make definitions so sharp that they divide us from one another. Besides, we have the conviction that Jesus came more to correct our lives than to correct our notions.

So how will Brethren respond to the raging scholarly debate on Christology? There will be some of us who will follow the debate with interest, knowing that the very tension of the debate itself will help us focus our all too fuzzy ideas. Some will be quite upset, worrying as Mary worried unnecessarily, "They have taken away my Lord, and I do not know where they have laid him" (John 20:13). For the most part, we will continue to respond with disaster relief, teach and live peace, work for international reconciliation and seek to live in simplicity and obedience. The Christ may still elude our definitions, but his call to the way in faithful obedience rings at least clearly enough for me that I have not yet found the end of it. — BOB BOWMAN

Bob Bowman is Parish Ministries staff for worship and heritage resources.

Was she foolish?

Read: Mark 12:38-44

Jesus was serious about stewardship. He was concerned that individuals use their life and money wisely. Many parables deal directly with this subject.

Jesus was teaching: "Beware of the scribes." Jesus attacks the practice of religion of the scribes as hypocritical. They wore long robes, the clothing of the well-to-do. They used the best seats while most stood in the synagogue. They held the places of honor, which went to those prominent in the community.

But Jesus sees it as a show—without meaning. The scribes' calling as interpreters of the law made their behavior even more reprehensible. The scribes were living examples of external signs of religion. Jesus was not interested in *outward* appearances but *inner* character.

Immediately following this observation on the scribes, Mark (also Luke) records the stewardship of the widow.

Temple gifts were received in trumpet-like metal horns. They were voluntary offerings. Jesus is standing close, observing, when the two coins were given. How he knew "she put in everything" is not known. But in many places in Mark, Jesus is presented as having supernatural insight.

The widow's gift moved Jesus. It was the real thing. And so he called his disciples together and shared it. It was the widow's next meal. Jesus had heard the noise of many coins on the metal. The gift that counts is the gift that costs. It was one of the world's greatest financial transactions—two coins.

What Jesus was noting was that lives, not gifts, were being reflected. Some with money gave. That was fine, but it was out of their abundance or surplus.

The word "poor" comes from a Greek word that suggests "one who has to labor hard for a living." Paul sheds some insight from his writing in 2 Corinthians: "We work with God, as poor, yet making many rich, as having nothing, yet possessing everything." Indeed, in Romans, Paul says, "God did not spare his own Son, but gave him up for us all."

But how do we identify with this event? Most of us are not really rich or poor. I grew up with a boy whose family was rich. There were maids and butlers and chauffeurs in his house, which was connected to a seven-car garage. The family name was on a downtown theatre and a 17-story office building. He was rich. But I was not poor. The only time I really missed a meal was when I was snowbound on a bus. Yet, while we are not wealthy, we are not poor. If we want to see the poor, we can go across town and go "slumming." Still, what we may consider to be average for us, most of the people of the world cannot dream of having. However, rich or poor is not the point—giving in a loving attitude is the point.

You need not feel inferior in giving when you give of yourself, for this kind of giving is not dependent upon the size of a salary or bank account. A big heart is more important than a fat check book.

The offering of our gifts depends upon our lives for its value. The largest gift is profitless if not mixed with love from the one who gives it. Giving has worth for the givers if they delight in their gift.

Percentage is the important issue instead of amount in dollars and cents. Jesus complimented the widow who gave out of her living and he censured others who gave out of their comfortable margins. The widow believed enough to give all; others did not. Her gift was an act of faith; theirs a gesture. Thus she felt that she had given; they felt nothing. Her act of faith made her gift a noble deed and left a shining example for all to follow.

We all know persons like this unnamed widow. Their attitude toward money is a living-out of this biblical event. For me it was a 92-year-old woman in central Kansas. I first met Gracie in the basement of the church. I was in the role of a prospective pastor; she in that of the oldest active member of the congregation. She wanted to look me over, and when we parted that evening she remarked, "I think you'll be all right as the pastor."

I moved into her town two months later and discovered that poor health forced her to make the hospital her home. Yet even there she made good use of her time. I found her with two pieces of reading material: a large print edition of *The New York Times* and a book on beginning Spanish. She did not know Spanish and felt it was time she started. Friends reported that she always made good use of her stewardship of time.

She had been a widow for many years, yet she was one of the major givers to the church. In fact, some years earlier—when the issue was raised if a new structure should be built—it was Gracie who made an impassioned speech at the special congregational meeting: "Let's get on with it. This old building has served us well, but it's 100-plus years old. I'll give $1,000 now and more later."

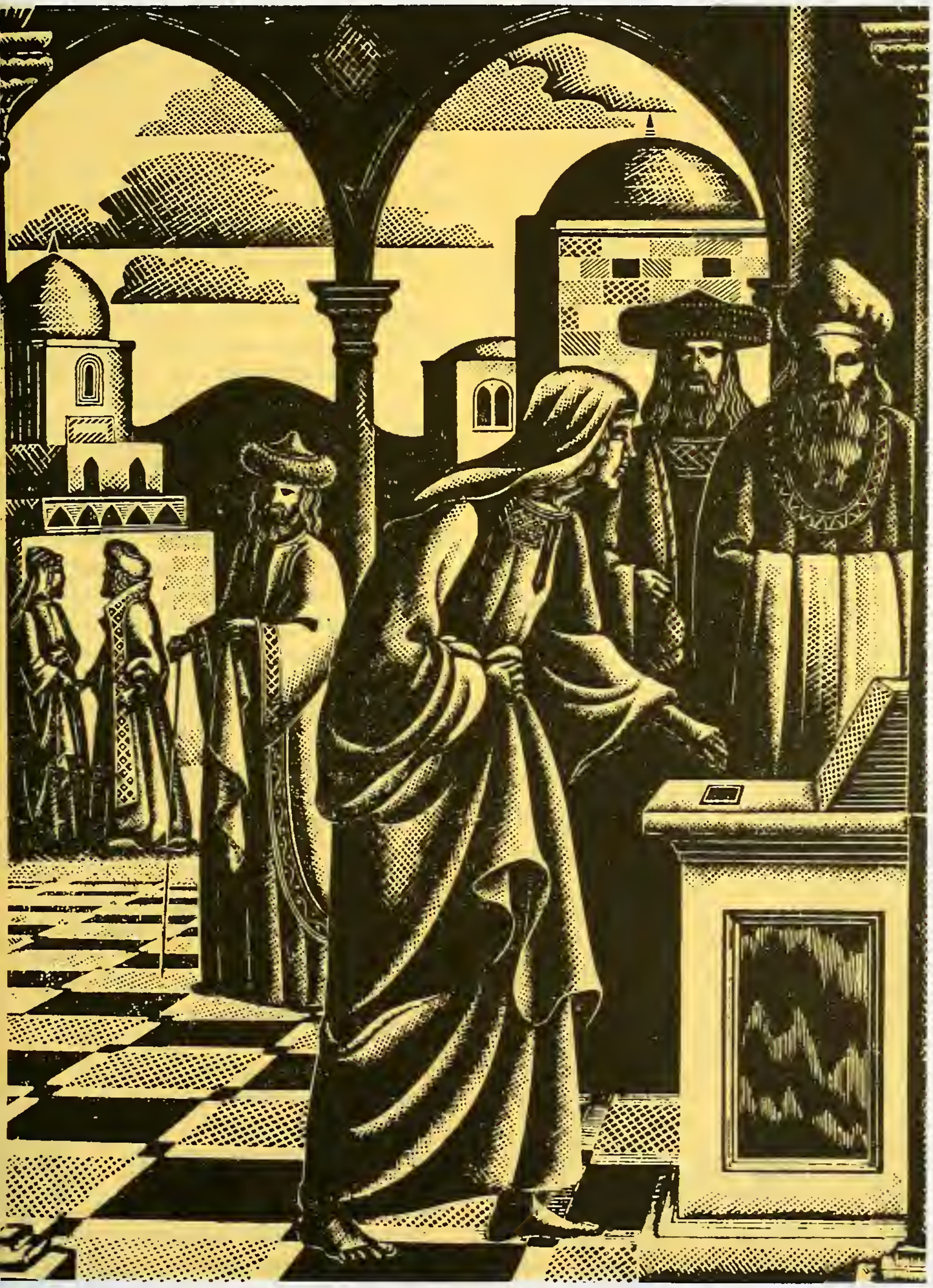
But death waits for no person, even kind widows, and later that year she died. As I was preparing her service I found she left suggestions for the event. She selected hymns and scriptures and mentioned her love for her church, ending with "keeping this membership to the last."

A few weeks after her funeral her son informed me that the total amount of her estate (while not large) would go to the church. All her copper coins went to the church. "She put in everything."

And what of Mark's widow? Was she

A matter of faith, not finances.

"The Widow's Mite," woodcarving by Bruno Bramanti



foolish? Most would reflect that she was not practical. The dictionary says of the word foolish: "Without good sense or wisdom; silly, imprudent, unwise, ridiculous, absurd." But toward the end of the definition, the dictionary uses the word "humble." And by *whose* standards was the widow foolish? Should we, can we, move toward her example? What does this recorded event mean for us? Contrast the widow with the rich young man also mentioned in Mark (10:17-22). Jesus said to him: "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." But he went away sorrowful. Which one made the Who's Who in the kingdom of God?

Years ago there lived in a small English village a woman who always gave herself in helping others. Her tombstone in the village cemetery bears the words: "She Has Done What She Couldn't."

She only had two coins. She might have thought, "What difference can two coins make? It is so small, especially when measured by other gifts. Let those give who can afford it. I really don't have anything to spare. No one will ever notice if I drop in anything or not." If she had thought like that, she would have walked away with the two coins still in her hand.

No gift of love is too small to count, but no life can be excused from the duty of sharing. Nothing escapes the notice of God, from whom no secret is hid.

Now as in New Testament times, it is impossible to slip into the offering receptacle a casual coin bearing no relation to our income or to the object for which it is given. Our giving becomes the expression of our attitude to the Christian philosophy of life. Giving, like living, is a matter of faith. It is not a matter of finances. ☐

William W. McDermet III is the pastor of the Downey Avenue Christian Church in Indianapolis, Ind.

/by William W. McDermet III

She sings of a wondrous love

"Rosa Page Welch has traveled a
world the marvelous things that can

by Kermon Thomasson

"When I was a little girl in Port Gibson, my uncle took me to a minstrel show to hear Bessie Smith sing. I came home from that show determined to be a blues singer like her. For a long time afterward, I kept a 'minstrel show' going, using the other neighborhood children. We'd charge pins and buttons for admission. Of course, I always played Bessie Smith."

The little girl outgrew that childhood ambition, but her determination to make something of herself beyond the options afforded black children in Port Gibson never left her.

Port Gibson, a town of some 5,000, is the county seat of Claiborne County in Mississippi. It is south of Vicksburg, in the area where silt from the Mississippi River has created the rich alluvial soil so suitable for cotton growing. It was here that Rosa Page was born in 1901, the older of two daughters of Robert and Lizzie Heath Page. Her black ancestors had been slaves on the cotton plantations until the War Between the States. Her white ancestors were plantation owners. A great grandfather was a Creek Indian.

After The War, the large Page family owned a farm near Port Gibson. Joshua Page ("the cussin'est man in Claiborne County") was sheriff in Reconstruction days. The success of the Page clan led to white jealousy and finally a shoot-out in which the local white community vowed (unsuccessfully) to "dig a big grave and fill it with Pages." Rosa's Great-uncle Joshua and other family members were afterward reticent to speak of that dark episode of family history for fear of white reprisal. By the time of Rosa's childhood the community had reverted to white dominance and many of the blacks found work in town.

Rosa's father was a barber, but, being gifted in music, he sang tenor, played the violin and directed a string band and a brass band. Handy also as a carpenter, Robert Page at one time worked for a Jewish undertaker and furniture maker, a Mr. Marx. Once Mr. Marx sent him to repossess a pump organ which a customer had kept for years and never paid for. Robert was instructed to take the organ to the dump. But since home was on the way there, he decided to drop the organ off and keep it himself.

Rosa remembers the organ incident: "My sister, Leslie, and I were so excited. After work my father took the organ apart. Mice had eaten the felt off the hammers. He cut up an old hat and made new felts. He replaced other missing or damaged parts. I stood there watching every move. When, after many nights of work, he finished repairing the organ and sat down and played, it was the most exciting moment our house had ever known."

Rosa's Great-aunt Mary Johnson taught Rosa and Leslie how to play the organ. "Aunt Mary was a strict teacher. She had a long hat pin with a big white knob on it. She held it in her hand as we practiced, and whenever we made a mistake she'd rap our knuckles with that old hat pin. I was a fast learner."

Robert Page died at age 52. "We were poor while he lived, and

ong road from Port Gibson, Miss., and has seen all over the
happen when the gospel of Jesus Christ is shared and lived.”

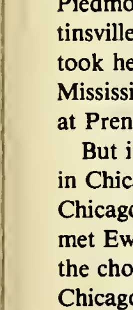
poorer after he died,” Rosa recalls. “Mother sewed and took in washing and ironing.”

In Edwards, Miss., the Disciples of Christ (the Christian Church) maintained a boarding school, the Southern Christian Institute (now Tougaloo College) for educating the children of ex-slaves. Rosa attended SCI through junior college. She and the other girls of the school wore used clothing from “missionary barrels” sent by women's groups of the Disciples.

Rosa's musical training continued at SCI. “One time I was running my mouth in the hallway and a new music teacher heard me and asked the matron whose voice it was—‘that girl ought to study.’” The matron interested a wealthy Disciples “missionary,” May Potts of Chattanooga, Tenn., in Rosa's musical gifts and she paid for her piano and voice lessons throughout her stay at Southern Christian Institute.

After graduation, Rosa became a schoolteacher, although her heart by then was set on being a concert singer. She first taught in a county training school in New Albany, Miss., then spent a year at Piedmont Christian Institute in Martinsville, Va. Further teaching experiences took her to Kentucky and back home to Mississippi, where she taught at home and at Prentiss, Miss.

But it was a summer visit with an aunt in Chicago that changed Rosa's life. In Chicago she studied voice and piano, and met Ewing C. Welch, who was directing the choir where Rosa attended church in Chicago. The following summer, Rosa returned to Chicago and married her “Welch”—June 30, 1927.



Another turning point for Rosa came at the second Chicagoland Music Festival sponsored by the *Chicago Tribune*. She had entered the soprano contest, competing with 58 other contestants. “In the finals, they called up four persons, including me. I was so excited I ran up on the stage and forgot my music. I sang Brahm's ‘Lullaby’ and placed third.”

Rosa did not know that a national staff person from the Disciples of Christ was at the performance and had heard her sing.

Rosa finds no language barriers as her Southern charm, her gift of song and her love of Christ win friends wherever she travels and witnesses. Serving as a Brethren missionary in Nigeria, she made friends with the Chief of Jos as easily as with the rural villagers.

Next day he saw in the newspaper that she was a Disciple, and also remembered her from Southern Christian Institute. Rosa was asked to lead singing for a student conference in Lincoln, Neb.

Always interested in church work, Rosa accepted the assignment. Other invitations to work with youth groups among the Disciples followed. Her fame spreading by word of mouth, Rosa was soon accepting invitations from other denominations as well.

Rosa made a crucial decision for her life. In Chicago she had belonged to a little opera company on the South Side. “We did some light opera. My ambition was really to do concert work and I did make my debut in concert down in the Loop there in Chicago. I sang there at least three different times.”

But Rosa's heart had been given to the Lord—the church was calling too. So the aspiring mezzo-soprano decided to work in churches rather than in concert halls and opera houses.

Rosa's popularity with youth at first rested on her ability to charm them with music. But as she sang for the groups of largely white people, the desire built within her to witness for a better understanding of blacks and their story. At a meeting in Indiana, Rosa observed how interested the youth were in a Japanese man and his story. So at a later conference, Rosa made a presentation on blacks, modeled on that given by the Japanese. It was well received.

Rosa discovered that she could give a testimony on race relations that won people's hearts. “If you get people to singing, they forget things. They want to talk.” Interest groups discussing race relations became a standard feature of Rosa's appearances.

Rosa was introduced to the Brethren by Alvin Brightbill, whom she first met in 1933. Later the director of fine arts in religion at Bethany Theological Seminary, Al Brightbill met in Rosa Page Welch a kindred spirit. He later said of her, “Many have been the times of joint music leadership experiences at major conventions, conferences, national and international youth conventions, sponsored by the National Council of Churches and major Protestant denominations. How frequently I have witnessed her spiritual influence upon great assemblies of thousands who sang as one great choir under her gifted musical ability.”

Through Al Brightbill, Rosa participated in a choir conference at Camp Alexander Mack in Indiana. For years thereafter she returned to Camp Mack for youth camps, bringing her children, Gale and Linnie, with her. Mary Cover Bowman, who often accompanied Rosa on the piano at these camps, recalls, "What a gift she had! And to her it was just *that*—her gift from God which she wished to share with others to help them understand and love each other better."

Through her ministry of music, Rosa became known in circles widening beyond the Disciples and Brethren. At an International Missionary Conference in Toronto, it was suggested that Rosa be sent abroad on a good will tour. Margaret Shannon, a leader in the Presbyterian Church (US), and Church Women United became interested. With the cooperation of the United Church Missionary Society and other bodies, Rosa left in 1952 on a mission of good will interpreted through music. "I was actually to sing my way around the world. I still think of it as a dream."

Japan, the Philippines, Hong Kong, Thailand, Burma, India, Pakistan, Syria, Lebanon, the Belgian Congo, Liberia, Portugal, Britain, France . . . Rosa sang her way into the hearts of persons of all races and raised their consciousness about the character and condition of blacks in America. Typical of her tour appearances, at a college in the Philippines, Rosa won over the student body by declaring, "I have never felt as much at home since I left the United States as I have here. It may be because you have my color." Rosa paused and added, amid happy laughter, " . . . or rather, because I have *your* color."

Rosa went on to speak about black spirituals and their part in American culture. "True spirituals are the songs sung by my ancestors during their time of slavery. And in these songs they expressed their trials and tribulations, seeking comfort and relief through them." Soon the brown-skinned American had the brown-skinned Filipinos singing spirituals, exhibiting Rosa's ability to turn untrained voices into a harmonious chorus.

But it was in Africa where Rosa felt most clearly her kinship with her hosts. Not only did she know a kinship by virtue of her ancestry, but she could identify with the African's feeling of freedom through Christ. Years ahead of Andrew Young's "The New Testament is the most revolutionary force in the world," Rosa declared, "The racial unrest and tensions in (Third World) countries are the direct result of the awakening brought about through the teachings of the gospel. These teachings acquaint persons with the fact that they are equal with all other persons around the world."

Rosa returned home with a longing to be a missionary to Africa. A few years later, when the Belgian Congo became independent and chaos ensued, her longing grew stronger to return to Africa. A friend, Anna Mow, suggested she consider serving in Nigeria under the Church of the Brethren. Rosa was delighted. Within two weeks she received an invitation to an interview with Brethren foreign missions staff, and in December 1961 she arrived in Nigeria, a missionary at last.

For two years Rosa worked as a teacher and music resource person, mostly at Waka Schools and Kulp Bible School. Her unique ways of identifying with Nigerians charmed her students and astonished her fellow missionaries. Rosa did not hesitate to impose her own ideas of propriety on Nigerians. Once she invited to dinner a group of male students and their wives. When the men arrived alone, she sent them scurrying back down the road, refusing to allow them in if they did not arrive walking with their wives. Female students flocked to her house to use a "hot comb" to straighten their hair. She painted one wall of her living room Chinese red because her students loved bright colors.

Rosa sang for the Nigerians and organized school choirs that quickly adapted to American black spirituals. One male student was so taken by Rosa's example that he volunteered to sing a solo in chapel and belted out a spiritual in Rosa's style, imitating both her voice and her body language. His evident sincerity forced the missionaries to stifle their amusement.

Rosa's terror of wildlife, from spiders to leopards, afforded her friends further amusement. Once this writer attempted to calm her fear of walking dark paths by advising her, when meeting a hyena, to shine her flashlight in its eyes. "Lord, child!" Rosa exclaimed, "How am I going to shine a light in its eyes when I'm running the other way as hard as I can?"

Although her short stay and constant movement kept her from learning a local language, Rosa found no difficulty in communicating. The spirit of her singing overcame language barriers, and the color of her skin drew the curious forward. Rosa was able to tell Nigerians about blacks in America in a way her white colleagues could not match. Wherever she went, Rosa witnessed to the gospel truth of the equality of all God's children.

Rosa's "love affair" with the Church of the Brethren has continued beyond her stint as a missionary. Through the years hundreds of Brethren have been charmed by Rosa's ebullient spirit, her inspiring singing, her down-home folksiness, her hearty laughter and her ready witness to a deep faith. In the middle of her Africa service, she was flown home to serve as a leader for the 1962 National Youth Conference at Estes Park, Colo. That exposure, as youth, to the witness of Rosa Page Welch is an acknowledged turning point in the spiritual journey of many Brethren leaders of today.

From 1970 to 1973 Rosa served on the Church of the Brethren General Board.On the Board, as the only black member, she called on Brethren to work harder at breaking down the racial barriers still standing in this country.

Rosa has never seen race relations as one-sided. As a black, she freely says, "Blacks have a responsibility too." Once in Chattanooga, Rosa appeared as a singer at a church service following a concert. After the service, as she was greeting well-wishers, she noticed an elderly woman slowly advancing toward her. "This little old white lady would come a few steps, then draw back, then come on a little closer. Finally she got up to me, and she said, 'I've never heard that Marian Anderson sing, but you were just great.' Then she added, 'If only you were white!'

"Well, I grabbed that little old lady and I hugged her up tight. She tried to wiggle loose, but I just held on. 'Honey,' I said, 'What *difference* does it make? What *difference* does it make?' Later I found out that she hadn't known I'd be at the church service, and she had skipped the concert because she had told her daughter she would never go to hear a nigger sing.

"That whole affair was worthwhile just for that one encounter. I grew some and that little old white lady grew some, too."

"Love is the center of Rosa's being," Mary Cover Bowman reflects. "Her heart can be breaking and she calmly goes on trying to bring joy to those around her. With all the acclaim and recognition she has received, she remains humble and full of grace."

Rosa substantiates such assessments when she says, "I'm so glad I'm to the place where I see all persons as sisters and brothers. I enjoy 'loving the hate out of people.'

"We have come a long way," Rosa observes, "when we compare conditions 40 years ago with those of today. And when I think of Port Gibson where I grew up, it's a whole new world. Claiborne County is one of the places where lots of blacks have been elected to public office.

"When I was young, we'd walk down to the railroad station in Port Gibson as our Sunday evening recreation, just to watch the trains come in and the white folks get off. That old railroad station has been renovated and made into a nice restaurant. Two years ago, I was back home, and my minister took me there for dinner. This white woman came up to me and welcomed me and said she recognized me from a newspaper story. Honey, I just closed my eyes and said, 'Lord Jesus, thank you for letting me live long enough to see this.'"

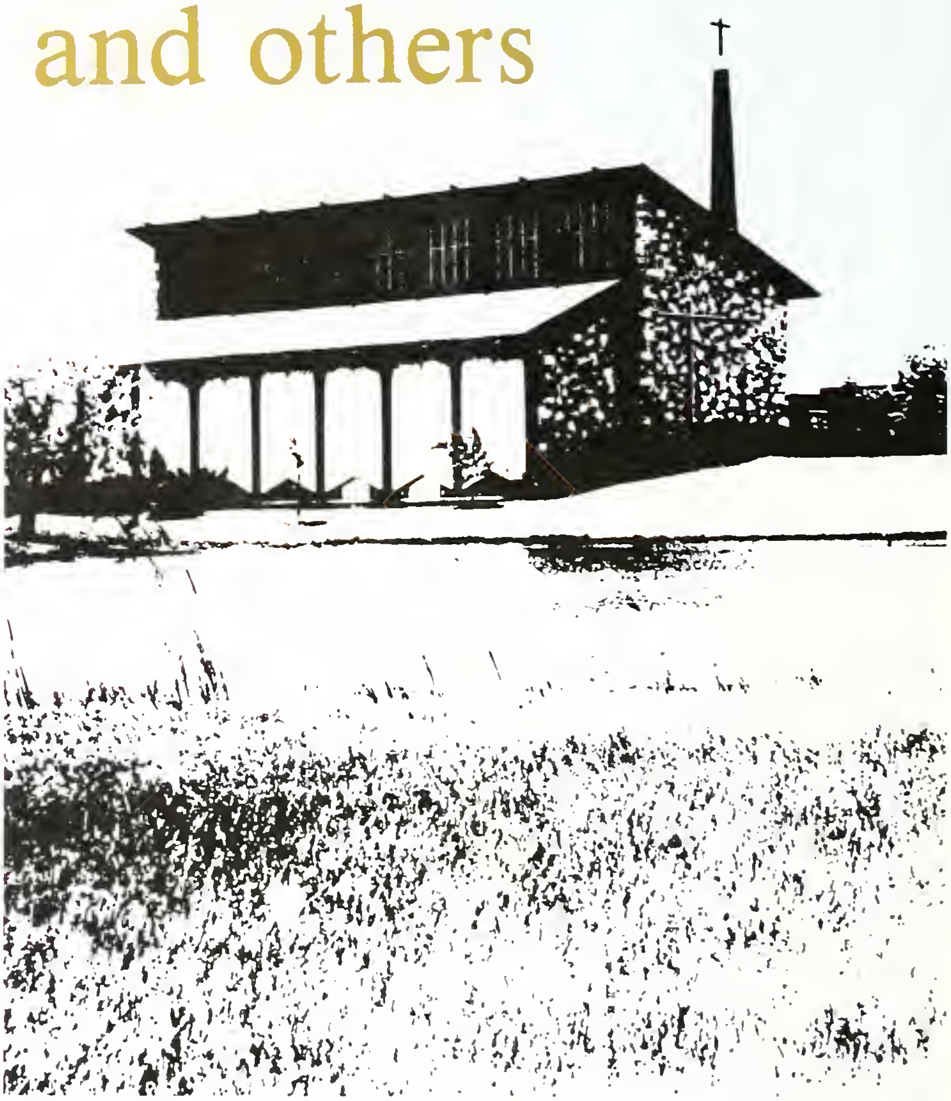
Rosa Page Welch has traveled a long road from Port Gibson, Miss., and has seen all over the world the marvelous things that can happen when the gospel of Jesus Christ is shared and lived. But she has not been a witness by chance. Her own sharing of music, her own witness to the gospel and her own living of the faith have been a big part of that happening. ☐

Above: *Rosa has settled into her retirement home in Denver, Colo., but commitments to many churches and organizations keep her on the road as she continues to witness for Christ through her gift of song. An illness last January only temporarily slowed her down; she was back on the road in a matter of a few weeks, and in June was present at the Church of the Brethren Annual Conference, singing at the* MESSENGER *dinner.*

Opposite and right: *For years Rosa has been an inspiration to Brethren youth. Perhaps the highlight of her ministry to youth was the 1962 Estes Park National Youth Conference, when she was flown back from Nigeria especially for the youth event. Many Brethren leaders of today recall their encounter with Rosa Page Welch as a turning point in their commitment to working for better race relations and in their commitment to the church itself.*

Bethany: Equipping the saints . . . and others

by James H. Lehman



Bethany began in the imagination of Albert Cassel Wieand. Wieand read in *The Gospel Messenger* in 1893 that Sister Lizzie B. Howe attended Moody Bible Institute. "How long," he asked later, " . . . can we hope for our church doctrines and practices to remain pure and uncontaminated if we allow other denominations to train and teach and innoculate with false doctrines our preachers and missionaries and Sunday school teachers?"

Albert Wieand was a deeply spiritual man, and as this idea of a school took hold, he came to believe that God's hand was in it. He wrote later, "The founding of Bethany was not my own idea, but was imposed on me from without, and . . . was God's purpose and plan for meeting the great need of the church. . . . " At about the same time he saw *The Gospel Messenger* article, he met E. B. Hoff, a preacher and teacher with a great interest in the study of the Bible. They were drawn to each other immediately, and Wieand told Hoff of his idea.

Many years passed, however, until they acted on the idea. Wieand took a job teaching at McPherson College and then went to study at Moody himself. Hoff enrolled at the University of Chicago. Wieand followed Hoff to the university and then went to Germany for still more study. These young Brethren ministers were getting a remarkably sophisticated education. Both could speak at first hand about those "doctrines" Wieand warned against, but both gained something important—an understanding of the best biblical scholarship and a knowledge of the latest teaching methods.

In the winter of 1901-1902, they traveled together to Palestine. There Wieand formally proposed they start the school, and Hoff agreed. Wieand wrote, "On the Mount of Olives overlooking Bethany,

Conceived in the imaginations of A.C. Wieand and E.B. Hoff, Bethany Theological Seminary has for 75 years provided leaders and inspirational guidance for the church—a church that at first didn't want it, but later embraced it as its own.

kneeling under an olive tree, we named the unborn child Bethany Bible School . . . after the place where Jesus loved to come. . . . "

When they began to make their plans public in 1903, they met opposition—not from the church where it was to have been expected, but from the Brethren colleges, whose leaders felt there were enough Brethren schools. In Illinois, where Wieand and Hoff wanted to put Bethany, the Mount Morris College people were especially alarmed. The president, J. E. Miller, wrote to Wieand, "You will understand that we have never felt the need of your school as you have, and that we have always considered it as a sort of an intruder in our field."

The two men, searching for a site for their school, petitioned the church in Elgin to use the church facilities there, but were refused. Then in 1904 Brother Hoff became pastor of the Hastings Street Church of the Brethren in Chicago. The way seemed to be opening for putting the school in Chicago. The Hastings Street site was appealing because it would provide opportunities for the practical mission work the founder envisioned.

In the summer of 1905, Wieand went to Germany for still more education. But Hoff was ready, so it was decided that he and his wife should go ahead with the school. They bought a house on Hastings Street, across from the church, and altered it to prepare it for students. A modest announcement was put in the *Inglenook,* a Brethren family magazine; A. C. Wieand came back from Germany; and on October 3, 1905, after more than a decade of dreaming and planning, Bethany Bible School opened its doors.

The founders promised "training in all branches of Christian work"; Bible studies "both comprehensive and practical"; practical training "doing God's own work in Chicago's ripe harvest field"; and consecrated instructors "in sympathy with the principles of Christianity as understood by the Brethren Church." Bible, practical field work and the special Brethren viewpoint—these have been at the heart of Bethany's program since the beginning.

Bethany prospered immediately. Twelve students came that first day. By the end of the year there were 33. Within three years there were more than 150. More space was needed. A vacant city block on Van Buren Street was purchased in 1908. In the spring of 1909, the cornerstone was laid for the first building, and in September this structure, called simply Building A (later named Mack Hall), was completed. That summer the young school petitioned Annual Meeting for recognition. After some lively debate, the petition was granted, and Bethany achieved the first step toward acceptance by the church. The school became popular in the church. Many Brethren wanted what Bethany had to offer. More students came. More buildings were built. Enrollment soared to 376 in the 1919-1920 school year.

"The faculty has matched the times"—E.B. Hoff (top, front, fourth from left) and A.C. Wieand's (fifth) staff of the earlies was graced by Anna and Baxter Mow (back, first and fourth from left). Paul Robinson's "bright young faculty" of the '50s and '60s included Grady Snyder, Dale Brown, David Wieand, Don Durnbaugh and Earle Fike.

Bethany was two institutions in one: a seminary to train college-educated people for the ministry, and a training school to prepare those without higher education for Sunday school leadership and other church work. In reality, however, few people graduated from either school. Of the 70 students in the seminary in 1921, only 10 graduated; and only 4 of 300 graduated from the training school that year. There was little concern over degrees. Bethany was an exciting place to come to—learning how to get more out of the Bible, to meet other Brethren, to get practical education. The school began to have influence as these students, after a year or two of study in the city, went back to their home churches.

Brethren were being exposed to city life. Students were working as conductors on the Chicago El (elevated railway), wearing conductor caps and plain coats. One young chap wasn't so sure he liked what he found. "What I usually hear and see while at work on the railroad is quite a contrast to what I hear and see in my classrooms. Loud talk, vulgar language and cheap jokes are left behind and for-

Below: *E. B. Hoff and one of his classes around 1920 (note Burton Metzler, second from left, and Albert and Lola Helser, fifth and eighth).* **Left:** *Now general secretary Bob Neff taught at Bethany 45 years later. Since Hoff's days the curriculum and "style" have been revamped.*

gotten as I come into an atmosphere of gentle talk, meditation and prayer."

But distaste for the city was only part of the story. These students went out into this strange city and visited bleak slum homes, taught community Sunday schools, did hospital work and took their ministry to the prisons, enthusiastically entering into the practical work the school expected of them.

However, for all of its success, Bethany still did not belong to the church, as Wieand and Hoff had hoped it would. From the beginning, they had held all its assets in trust toward that day. By the early 1920s, they felt the church might be ready, and a petition was placed before Annual Conference. It was debated at four Conferences, and finally, in 1925, the church accepted ownership of Bethany.

In 1928, E. B. Hoff died. In 22 years he was never absent from a class. The school missed his quiet, steady, wise leadership. Then in 1932, A. C. Wieand, who had provided the more visible leadership through the years, resigned as president, staying on, however, as professor.

D. W. Kurtz, Yale-educated Brethren minister, pastor and churchman, was called to the presidency. It was his task to lead Bethany through the difficult Depression years. Enrollment fell off sharply. Sometimes the faculty received no salary. Kurtz was a marvelous public speaker, and sometimes he would earn money by lecturing among the churches. He came home one time with two chickens and $2.89 for six lectures. Kurtz suffered from sinus trouble and after only five years in office, he resigned in order to move to a more favorable climate.

Rufus Bowman, the new president, was a large man, and there are stories about how chairs would sometimes collapse under his weight. Like Kurtz, he had his B.D. from Yale and was a pastor and churchman. Bowman set out to improve Bethany's academic standing, and in 1941 the school was accredited by the American Association of Theological Schools. During the Bowman years, the seminary-level work improved, and the number of graduates increased dramatically, while in the last years of his administration the training school began to decline. Ph.D.s began to appear behind the names of more of the faculty members. Bowman himself acquired a reputation beyond the church as an ecumenical churchman and as a staunch pacifist. In 1952 he died suddenly of a heart attack.

W. W. Slaubaugh, who had taught at Bethany for many years, served as interim president, until Paul M. Robinson was called to the job. Bethany's most dramatic changes came in the Robinson administration. As older faculty retired, Robinson began to assemble what was then called the "bright young faculty."

By the late 1950s, the deteriorating neighborhood around Bethany had become a serious problem. After much soul-searching and debate, a difficult decision was made—to move Bethany to a 60-acre plot in nearby Oak Brook. A completely new campus was built, carefully designed to meet the needs of faculty and students, and in 1963 the new buildings on their beautifully landscaped site were dedicated. Just prior to this move, in May, 1962, the training school was discontinued, and at the time of the move, the name of the school was changed—to Bethany Theological Seminary.

Under the leadership of Warren F. Groff, then dean and professor of theology, the curriculum was revised and a colloquium style of education was developed. Students meet every week in small groups throughout their entire seminary experience to encounter one another, to test their ideas, to discuss their field work and to integrate their faith and learning in a community setting.

President Robinson, a graduate of Princeton, enlarged the academic goals of Rufus Bowman. Bethany became known inside and outside Brethren circles for the excellence of the education it offered. When Paul Robinson retired after 22 years, Bethany had an almost entirely new faculty, a new campus, a new name and a well-deserved reputation. And as important as any of these, it still provided the kind of education for ministry needed by men and women in a church that itself had changed considerably.

In 1975, Warren Groff became president, the first president since Wieand to come from the faculty. He also is widely known and well educated, also a Yale man, and like Kurtz, Bowman and Robinson, he is a churchman. Under President Groff, Bethany continues to preserve Brethren tradition while providing scholarly instruction within a creative, flexible, experience-oriented curriculum.

Though the new campus was a farm in 1960, today it is in the middle of high-rises and shopping centers, and students still face urban problems in their field work. The faculty continues to believe that students learn by doing, and then in the colloquium structure by reflecting on what they have done. This action and reflection is set in the context of biblical studies in the conviction that it is finally scripture which defines who we are. Bethany has come a long way since the cramped little house on Hastings Street, but in these fundamental convictions it has not changed.

A. C. Wieand wrote in the years when Bethany was still only an idea, "There is no greater question before the church today than how we are to equip our church workers. . . . " Bethany was Wieand's answer, of course, and Bethany continues to answer this need in our church, training men and women, "equipping the saints" . . . and others . . . for ministry in the church.

A. C. Wieand also wrote, "Our young people are bound to have such instruction. It is utterly futile to close our eyes and refuse it; scores who will not venture so far as others to (universities and schools in) Chicago, Yale, Germany, etc., are looking with eager longing to the time when we can sit under our own vine and fig tree, and enjoy such advantages as good as the best." Wieand did venture to those places and so have many other teachers, and like Wieand they came back and through the years have guided Bethany until it has become a school with advantages as good as those of the best.

BETHANY THEOLOGICAL SEMINARY

President Warren F. Groff (right) chats with graduates and staff member Rick Gardner (left, an adjunct professor) at the 1978 graduation. Groff became the sixth president in 1975, the first since Wieand to come from the faculty. Like D.W. Kurtz (president 1932-37) he is a Yale man and like Kurtz, Bowman (1937-1952) and Robinson (1953-1975) he is a churchman, respected in and out of Brethren circles.

But a school is more than these advantages—a well-trained faculty, continuity of purpose, usefulness to the church, a high reputation, capable leaders, a fine campus. There are also the countless incidents of student life, the fun, the pranks, the anecdotes remembered years later and told on persons now prominent in the denomination. There are the eccentric professors, and the ones with dry, sharp wit. There are the laughable moments, and the solemn, prayerful moments. And there is something else.

In 1926 a student wrote, "The part I like best about my classes is the attitude of our consecrated teachers; not just common ordinary teachers, but teachers who know how to be human. . . . " Bethany students have always talked about the deep concern and the openness of the faculty, and about the close community, the Christian fellowship with people who know how to be human. When asked what one thing there is without which Bethany would not be Bethany, President Groff said, "The sense in which we belong to one another."

There is something peculiar about this school. The school has changed as our church has changed, but through it all, there has been a peculiar rightness. New leaders have fit the new issues. The faculty of each generation has been appropriately fitted for the theological challenges and educational needs. There has been a sense that we do belong to one another—church and school, president and staff, faculty and student.

Recently, president emeritus Paul Robinson, said "(Soon after) I first went to Bethany, I was in California . . . and I went to see Brother Wieand, who was then well up in years, but still alert and deeply interested in the seminary. In talking with him, I had a deep sense of his feeling that God had really guided the destiny of Bethany from the very beginning."

This year Bethany is 75 years old. We in the Church of the Brethren celebrate its achievements. We remember gratefully and fondly those who have guided it in the past. We salute those who serve it today. We appreciate its contributions to ministry in our church. We rejoice that Bethany has been right for us. And we are thankful to God, who put the idea into A. C. Wieand's imagination and who watches over Bethany still. ☐

(A slide/tape production, with a script based on this article may be secured for a $5 postage and handling fee from the Development Office, Bethany Theological Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521.)

James H. Lehman is a freelance writer, from Elgin, Ill., where he is a member of the Highland Avenue Church of the Brethren.

This is the feast

God is the rich man inviting us to a feast. The empty table awaits the love community.

At a conference of Christians in New York City, an American Indian said, "Regardless of what the New Testament says, most Christians are individualists, with no real commitment to community." There were theologians, clergy and Christian leaders of all sorts present. Looking over all these good people, the American Indian continued, "Let's pretend that you all are Christians. You would not accumulate; you would actually love one another; you would share everything you had with each other and with the poor, and you would treat each other as if you were a family."

He finished with a question: "What is it that keeps you from doing that?"

What would your answer have been?

All of us can quickly agree that in a world, ruled as it is by so many satanic forces, serious problems emerge. But we are always hard put to determine just why the church, ruled as it is by so many forces for good, has so many serious problems.

There is wide agreement that fundamental changes are necessary in the life of the Church of Jesus Christ, but the nature of those fundamental changes finds little consensus. Some shout that the problem calls for a more profound preaching of the Word—renewal through evangelism. Some feel strongly that we all need a greater filling of the Holy Spirit—renewal through charismatic experience. For others, the church would be healthier if there were a higher dedication to service to the poor and more forceful political action on behalf of human justice. And still others insist that the call to discipleship requires every Christian to resist the power and violence of the state.

I want to go on record to say that I join all of those conservatives, liberals, fundamentalists, charismatics, evangelicals, main stream Protestants and all the rest who believe that the need of our time is not simply for *kerygma*—the preaching of the gospel; nor for

by Robert G. Statler Mock

charisma—the experience of the Spirit's gifts; nor for *diakonia*—service on behalf of justice; nor for *propheteia*—the challenging of the king.

The greatest need of our time in the life of the church everywhere is for *koinonia,* the call to simply be what the church was intended by God to be—to love one another and to offer our life for the sake of the world. And the creation of a living, breathing, vital, loving community of faith at the local church level is the foundation of all the other answers that have been so loudly advanced.

Now recall the parable of the great feast that Jesus tells in both the Matthew and Luke Gospels: "A certain man made a great feast and invited many."

The practice of sending a preliminary invitation was common in Jewish culture. It merely said, "Get ready for the feast." When the invitation went out, those who were invited accepted.

But unknown to the heralder, the invitation must have been taken casually or with reservation. The first flush of the invitation produced some excitement, but by the time the day was announced, other commitments seemed to be more rewarding. At any rate those invited did not organize their time and business in light of the fact that shortly the host's messenger would come with the announcement of the particular day. They may have even forgotten the first invitation altogether.

However the first invitation was received, when the day was set and announced, the attention of so many of the guests was claimed by things which, for the moment, seemed more important that the banquet. There was a high preoccupation with: buying a field (expanding profits); buying oxen (acquisition of more and more things); having married a wife (surely the concerns of the family will excuse us from the feast).

In this parable, keep your eyes on God. He is the rich man. He goes forth to invite all of us to the feast.

Whom does he invite? Those who took the first step at baptism; those who rise to the call to discipleship after baptism; outsiders looking for a place to belong; and those who long for participation in a feast of love.

But what about the feast? If I have any understanding of the most fundamental and radical teaching of Jesus, it is that he calls us to a feast of love—a love feast.

Most of the types and styles of Christian experience and action which so many of us shout about as so desperately needed in the life of our local congregation are really a conscious escape from the most difficult call of the "good news" of Jesus Christ—"Love one another."

When I observe the jockeying for positions in a local congregation, when I observe what is happening at various meetings, when I hear certain action proposed or not proposed or deeds that need doing, I can't help but believe that we have not quite yet understood the nature of the feast—the love feast—God has prepared for us. I pray God we will not be cast out and forsaken as Luke 14:24 suggests.

It is so easy for us to ask people what they believe about Jesus instead of asking whether they love enough and are ready enough to forsake everything to follow him. And when you forsake all to go to the feast, what you forsake most is your own pride and defensiveness that keeps you from being loving.

"What the world needs now is love, sweet love."

That's why there were divisions in the Corinthian church, and that's why there are divisions in our church—we have not been to the love feast. Anyone who rejects the love community will not know the feast. Those are the threatening words of Jesus in Luke 14:24.

What would we have to forsake to be at the love feast each Sunday? What preoccupies our time? What will have to be forsaken to be at board meetings, committee meetings? What has to be forsaken to be at choir rehearsal, to have time to prepare for a Sunday school lesson?

And more than all that, when we come together, is it to observe the Lord's supper? That was the question asked the Corinthian church, and that question Jesus now asks us.

When we meet to worship—is it a feast of love?

When we meet at board and commission meetings—is it a feast of love?

When we visit the sick and aged—is it a feast of love?

When we prepare for receiving a refugee family—is it a feast of love?

Whatever is done in the name of Christ in your church, is it to celebrate the love feast?

It was not a sentimental, passing affectionate moment, when Jesus' last words to Peter were a question asked three times: "Peter, do you love me?"

The feast is not great preaching, charismatic experiences, service to the poor or resistance to the King. These are the by-products of the feast, and to name them as primary may indeed be just an escape from what is most needful, yet what is most threatening—the creation of a loving, caring community. The feast in the parable is a love feast to which we are all invited. It is an invitation to become a love community, and the invitation is simple, yet profound.

Seek first that your congregation be a love community, then all the other things will be added: great preaching; Holy Spirit filling; service to others; and appropriate challenging of the government.

A rich man gave a great feast. We were all invited.

Amen. □

Robert G. Statler Mock is pastor of the Nampa (Idaho) congregation.

Patient, heal thyself

Anatomy of an Illness as Perceived by the Patient: Reflections on Healing and Regeneration, by Norman Cousins, W. W. Norton, New York, 173 pages. Hardbound, $9.95

If you have ever pondered the miracle of healing, you will want to read *Anatomy of an Illness.* This readable book is stimulating since you enter into the experience of a serious illness and its cure as experienced by the patient.

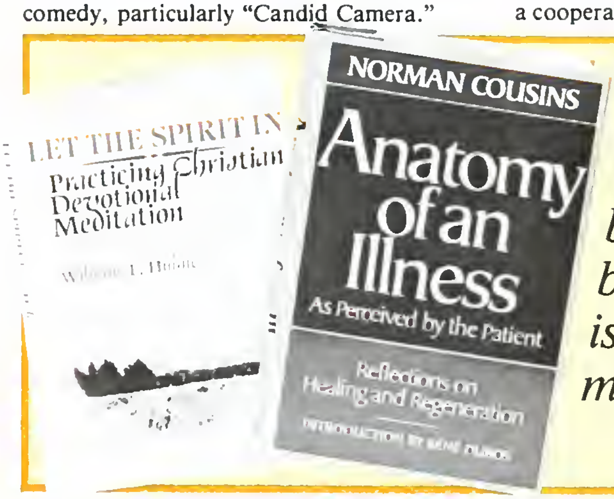
Cousins, former editor of *Saturday Review,* is currently chairman of the magazine's editorial board. For almost two decades he was reluctant to write about the destructive disease from which he was cured. He feared he would bring false hope to other persons suffering from similar crippling illnesses. In December 1976 he published the essence of the first chapter of the book in the *New England Journal of Medicine.* Following this, many people—particularly doctors—urged him to write a fuller account of his experience.

The author describes a long period of hospitalization during which time his condition worsened. His long-time friend and physician, Dr. William Hitzig, told him that there was one chance in 500 that he could live. It was at this point he decided that with such odds against him he had better take personal command of the situation and not leave the matter to hospital personnel.

Because of a malfunction of his endocrine system, he suffered a collagen illness, a disease of the connective tissues. It was Cousins' opinion that his illness was caused by exhaustion; causing him to become "unglued."

The researchers available to him were requested to look up everything they could find on the subject of ankylosing spondylitis. These findings he related to his own feelings and the limited knowledge he possessed about himself. He had long held a strong conviction about what constitutes the ingredients of health, and after counseling with his physician, he embarked upon a plan which he believed might lead to restored health.

His prescription for himself was simple. Excessive doses of vitamin C and, believe it or not, laughter. Some who observed were sure that his apparent improvement was the result of a placebo affect. Regardless, the sed rate (the speed with which red blood cells settle in a test tube) did begin to improve at once, an indication of positive results. While the recovery process was slow, it was steady. With persistence and large doses of vitamin C and laughter, he began to sleep naturally and to regain his health. Vitamins can be purchased in bottles, but laughter is a different matter. His mirth was stimulated by comedy, particularly "Candid Camera."


LET THE SPIRIT IN
Practicing Christian Devotional Meditation
William E. Hulme
NORMAN COUSINS
Anatomy of an Illness
As Perceived by the Patient
Reflections on Healing and Regeneration
INTRODUCTION BY RENÉ DUBOS

> *"Vitamins can be purchased but laughter is a different matter."*

Norman Cousins regained his health and he learned two important things about his recovery. First, it was necessary for him to take a personal interest in his well being; a theoretical interest was not enough. He was fortunate also, that his physician encouraged him to become involved in his own cure.

Using Pablo Casals and Albert Schweitzer as examples, Cousins is confident that creativity contributes to longevity. From them Cousins learned that both the will to live and a highly developed purpose for living are major raw materials for healthy existence.

Cousins' view is that health must be approached in a holistic manner. A patient must be treated in the context of numerous factors—work, nutrition, family, personality, emotions, environment. All figure in illness or disease.

Doctors should not forget, Cousins insists, that their mentor, Hippocrates, emphasized at the beginning of modern medicine that the human body contains the potential for healing. Doctors must support this possibility and avoid any interference with the healing process.

Norman Cousins survived his almost fatal disease. He also relates two other critical times in his life. One was at 10, the other in 1954. In both of these instances he did not allow the doctor's diagnosis to conquer his will to live. The reader is cautioned not to misunderstand—Dr. Cousins respects medical science. His insight is that healing is a cooperative endeavor involving physician and patient, plus other persons and experiences important in the patient's life.

While the book is about health, it is more about a way of life. —HELEN M. KAUFFMAN

Helen M. Kauffman is a junior high home economics teacher and a member of Highland Avenue Church of the Brethren, Elgin, Ill.

Let the Spirit In: Practicing Christian Devotional Meditation, by William E. Hulme, Abingdon, Nashville, 94 pages. Hardback, $5.95

For centuries the Christian view of self divided the human personality neatly, or not so neatly, into two parts. One part consisted of a high and noble portion—namely, the spiritual; the other, a lesser and almost ignoble quantity, was that of the physical self. The difficulty of divesting, or separating, one from the other lay in the fact that such a division could not be accomplished without doing violence to both. William Hulme's slender volume, *Let the Spirit In,* gives us permission to retrieve our bodies and allow them to become an integral part of what was, and is, God's total creation.

We are encouraged through this small but enlivening study to return to wholeness. Additionally, we are alerted to the fact that the variance between spirit and body sprang, not from Christianity's Judaic roots, but rather from the pervasive influence of the Greek and Persian cultures. The early church believed in the Incarnation—spirit and flesh dwelling together—as manifested in Jesus. The sense of release we feel upon recapturing this birthright can be experienced by all.

Meditation, enlisting the body along with the spirit, heals and brings peace. But this gathering of two into one is not gained lightly.

We are guided through a focus in appreciation of our physical selves and into the use of our imaginations for achieving "wellness." The author defines and draws together meditation, prayer and the Scriptures, finding them to be made of the same cloth. Lastly, he takes the reader's hand and leads through a "meditational progression."

Hulme draws from many meditational sources. Some of these derive from so called "secular" bases. He carefully defines such meditation and his experiences with it, and notes that much of its attractiveness may lie in its newness. Observing that Eastern influence is strong in these new devotional directions, he reminds us that Jesus was an Easterner. Christ's patterns of prayer followed much more closely the ways of the East than those of the West. Perhaps in this we can learn from one another and in such learning incline ourselves more completely toward living in peace, not only within ourselves, but also with our neighbors who inhabit this earth with us.

Brethren who feel a need for the discipline of meditation will find this book and method compatible with the church's understanding of worship and faith.
—KATHERINE LINSCHEID WEAVER

Katherine Linscheid Weaver is a teacher in special education in the Elgin, Ill., school system.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- July is a special month for Pilgrims everywhere. The number of Americans leaving their homes and traveling somewhere during this "get-away" month is staggering in spite of inflation and gas shortages, *and* prices. For some, getting away means pulling the camper 30 or 40 miles from home and taking the kids to the nearest Jellystone Park . . . complete with waterfront, equipment for games and other unsophisticated means of escape. For many it means the planes and jet lag as the travelers take to the airways headed for exotic destinations abroad. In between Jellystone Park and a day at the Louvre are a gamut of playgrounds and beaches and historical sights and conventions and weddings and funerals . . . a smorgasbord of places and situations that bid people to exchange the comforts of home for the perils of pilgrimage.

There is one constant in the fun-in-the-sun frenzy that overtakes a vacationing public. You can leave everything behind except yourself. If you feel shattered and broken the shatteredness and brokenness goes along.

But in the pilgrimage are powers of transformation. Solitude and quietness lead to healing.

The summer of 1980 will find tens of thousands of Pilgrims arriving at Oberammergau, a village of about 5,000 souls in the Bavarian Alps. There the travelers will witness the Passion Play, presented every 10 years by local citizenry. The performance is the fulfillment of a vow made in 1633 when the village was spared from the black plague. Whether one wills it or not, such an experience does become a pilgrimage, a journey of holy intent. At Oberammergau lives are transformed by the power and the drama of the Life . . . the One Life that speaks wholly of God. The good news is that the presence of that Life, of Christ himself is available to us wherever we are, at home or abroad. Transformation of our fear, our insecurity, our brokenness, into courage and wholeness is a continuing possibility, when we avail ourselves of that presence, in the air, on the highway, or on our own front porch. Happy vacationing within and without.

- While the Pilgrim was wandering along Highway 24 in western Indiana and eastern Illinois recently, she came upon a most intriguing business, St. Peter's Body Shop. Underneath that bold nomenclature were the words, "We Align Bodies." It was such a surprise—I always thought St. Peter straightened out souls.

- I recently discovered that Gabriel as God's messenger was a most ecumenical evangel. In the Old Testament he interprets the vision of Daniel; in the New Testament he announces the birth of Jesus; and in the Koran, it is Gabriel who gives the revelation to Mohammed.

- Speaking of ecumenical evangels, following are some random thoughts Pilgrim had during the recent meeting of the National Council of Churches held in Indianapolis at Christ Church Cathedral on the Circle.

On entering the cathedral, the colorful robes, the ethnic and cultural mix of the various communions present, catch the imagination. One is soon aware of the numbers and varieties of crosses being worn by many members of NCCCUSA . . . gold, silver, precious stones, wood, ceramic, pewter, leather . . . all are present as a witness that we wear the cross as a symbol for attempting to bear the cross. Tension arises as various resolutions are presented and we wrestle together with the complexities of The Middle East, the Iranian crisis, and the widespread violation of human rights . . . and the body is surprised when the action taken after several difficult hours of one day is recinded in a minute or two the next day. Overarching the whole proceeding is the continuing and binding sense that we are brothers and sisters in Christ, moving together toward the City of God.

- From another Pilgrim's Pen: "Give us, O Lord, steadfast hearts, which no unworthy thought can drag downward; an unconquered heart, which no tribulation can wear out; an upright heart, which no unworthy purpose may tempt aside."—Kenneth L. Teegarden.

- See you on the journey.—P.K.H.

CHURCH MEMBERSHIP

How do we prepare persons for membership in the body of Christ? At the present time, we do it in a variety of ways. In some congregations it amounts to little more than a hasty briefing in the pastor's study. In others, special membership classes are held periodically, at least for younger persons. In still other churches, there is a more concerted effort to make membership training an ongoing part of the church's educational ministries—for both prospective members and long time members.

One thing is sure: There is a growing interest among the Brethren to work at church membership in a more serious way. Several years ago, as supplies of the old *Becoming and Belonging* series began to run out, Parish Ministries Commission did a survey to determine our needs and interests in this area. The overwhelming response was that we should prepare a new series of membership materials to assist us in our task. That series is now ready for use. The paragraphs which follow describe the new series—and call attention as well to other resources which can contribute to membership training. Except where otherwise indicated, resources listed are published by and may be ordered from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

A People of Promise

"Once you were no people, but now you are God's people!" From these words in 1 Peter 2:10 comes the title of the new series of membership materials: *A People of Promise.* The words are more than a clever caption. They remind us that we as the church are a people who have been brought together by God's promise—and who are the bearers of that promise in our life in the world. In the 13 sessions of study which are envisioned, learners explore both God's activity in calling us together and the ways we live and work as a community of believers in response to God's call.

Resources in the new series include a student book for younger youth, *My People, Your People,* written by Joan Deeter; a student book for older youth and adults, *Becoming God's People,* written by Ken Gibble; and a guide for leaders of membership classes, *A People of Promise,* written by Floyd Bantz and Rick Gardner. Both of the student books contain not only an exciting text, but provocative graphics and an array of student activities as well. The leader's guide aims at preparing pastors and others to carry out the venture of membership training more helpfully, and includes separate lesson plans for the two student age groups. Student books are $3.95, leader's guides, $5.95.

An additional resource prepared especially for this series is a slide/cassette presentation entitled *The People Called Brethren.* With script by Ken Morse, this 20-minute presentation provides a fascinating overview of who the Brethren are, where we came from, and what we are about in the world today. It will be available for use in churches after September 1, 1980—in time for fall membership classes. It is available on a *loan* basis only, and requests for use (specifying dates needed) should be sent to: PMC Educational Resourcing, 1451 Dundee Ave., Elgin, IL 60120.

Auxiliary Resources

A series of materials developed a few years ago which continues to be popular among our readers is the Church of the Brethren Heritage Learning Program. Several of the resources which make up this series can serve as valuable supplements to *A People of Promise.* Among the items worthy of special notice are *A Self-Instruction Guide Through Brethren History,* by Donald E. Miller ($2.95); *Texts in Transit: A Study of New Testament Passages that Shaped the Brethren,* by Graydon F. Snyder and Kenneth M. Shaffer Jr. ($2.95); and *Simulations on Brethren History* by Dale W. Brown ($6.95). In addition to these print pieces, there is the "Authors"-type card game *Forerunners* ($2.95); and *Our Unfolding World,* a full-color set of charts by Glee Yoder which depict Brethren history in relation to developments in the larger stream of history ($13.95). Both of these resources would be exceptionally valuable for membership classes.

NEW LIFE
for THE CHURCH

A different type of "auxiliary resource" for membership training is the packet of pamphlets entitled *Welcome to the Church* ($2.25 each, or $2 each for eight or more packets). With a new two-color cover, this packet contains eight older and newer pamphlets on Brethren faith and practice, among them a revised edition of the *Manual for New Church Members.* (The latter can be ordered separately at 45¢ each or $5 a dozen.) Other pamphlets in the packet include William Beahm's classic statements on *The Meaning of Baptism* and *The Brethren Love Feast,* Edward K. Ziegler's popular *Tell Us About the Church of the Brethren,* and several booklets from the Christian Life Pamphlets series.

To those who join the church, pastors may wish to present a newly designed "Certificate of Church Membership," with a symbol out of our Brethren heritage, and wording calling attention to the mutual commitment of the church and the new member to one another (15¢ each or $1.50 a dozen). When persons transfer their membership from one congregation to another, church clerks will want to have available the updated "Letter of Membership Transfer" book. Each book consists of 50 tear-out letters to be sent to the receiving congregation, with stubs on which the clerk can record the action of transfer. A book of transfer letters sells for $3.95.

Renewing Our Calling

The new series, *A People of Promise,* mentioned earlier has a two fold purpose. It can serve to introduce persons to church membership for the first time. Or, it can serve as a refresher course for those of us who have been on the pilgrimage of discipleship for some time.

Another resource admirably suited as a refresher course is a cassette series entitled *New Life for the Church.* Developed by the well-known telelecturer Edward Bauman, this 13-week study course deals with such topics as "The Called Community," "The Life-Sharing Community," "The Worshipping Community," "The Servant Community," "The Prophetic Community" and "The Ecumenical Community." Each cassette program runs 24 minutes, and a study guide accompanies the series to facilitate group discussion of the presentations. There is a parallel series of 28-minute 16mm color films entitled "The Bible and New Life for the Church," available on a rental basis, covering the same sequence of topics. For further information, write to: Bauman Bible Telecasts, 3436 Lee Highway, Arlington, VA 22207. — Rick Gardner

Rick Gardner is Parish Ministries staff for biblical studies/Education For a Shared Ministry.

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Important Reading for Perceptive Christians

FRANK H. EPP
Photographs by JOHN GODDARD
THE ISRAELIS Portrait of a People in Conflict
A Reader in Sociology: Christian Perspectives
From the Other's Point of View
J. Daniel Hess
And Then Comes the End
DAVID EWERT
THE WEIGHT
Joel Kauffmann
THE WEIGHT

From the Other's Point of View
by J. Daniel Hess
"This book shows not only how grossly we North Americans fail to understand Latins but also how much difficulty Latins have in trying to understand us.... Important reading for anyone going south of the border to live or visit—in fact, it should be studied carefully by all who want to understand what communication is really about."—Eugene A. Nida, American Bible Society
Paper $7.95, in Canada $9.20

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by Frank H. Epp
What is the truth about life in modern Israel? For the first time, **The Israelis** allows the Israeli people to speak out, in their own words, with devastating honesty. "A superb book, Dr. Epp shows not only sympathy but empathy for the Jews. Some will not be able to tolerate his fairness and ability to understand both sides, but that is endemic to the problem."—Rabbi Rubin Slonin, Congregation Habonim of Toronto
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A Reader in Sociology: Christian Perspectives
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On 'Lifeline'; God's plan and ou

Tom Hostetler

'Lifeline' needed to keep members

After 17 years of steady and continual decline in the membership of the Church of the Brethren, the matter is finally receiving the attention it deserves. The year 1964 was about the time that persons in this country began to raise serious questions about America's involvement in Vietnam. When Brethren peace advocates began to assert their position, standing on Brethren historical and biblical grounds, many were turned off. That was only one part of a larger problem, however. In a search for respectability as a denomination, many began to also recognize that any "radical Anabaptist" or "Pietistic" tendency in practice or theology was not going to be helpful. During the debate (which is still in progress), some left the church because it was too assimilated into "mainstream Protestantism" to assert itself on important matters (pacifism, nonconformity, loss of community, love feast, church discipline), while others left because the church was "too much behind the times" (low liturgy, "rural" theology, too simple and too reticent to endorse the "popular" approaches to Christianity).

The Church of the Brethren will not, and should not, adopt the "pop evangelical" (Vernard Eller's term) approach to theology and practice (though we can, and should be open to how we may share our faith). In the world of Christendom, we have much to offer to the dialog by virtue of our own "peculiar" and unique heritage and experience as modern day Anabaptist-Pietists.

One other result of our gradual assimilation into the mainline Protestant stream is that we have also lost the sense in which we are a "Gemeinschaft"—an intimately united people, interdependent, and banded forever together as a people of the Lord. Many of our brothers and sisters are so by virtue of the name of our denomination more than by the aid we are willing to commit for each other by sharing our resources, time and mutual discipline.

It was this concern for mutual aid that led to a personal interest of mine to develop the "Brethren Lifeline." (See March MESSENGER, page 2.) The conviction of the many who were involved in the two proposals to the Parish Ministries Commission was that 30 to 50 percent of the loss of the membership and attendance in the Church of the Brethren was clearly due to the lack of any mechanism that is effective in helping Brethren families and students to relocate from one Brethren community to another. A "relocation center" office would have facilitated the ministry of congregations to do just that. Our conviction still is that we are called to support our Brethren in every way, and that without placing high priority on aid to those leaving our community for another, we will continue to experience high loss of membership in our denomination. ☐

Tom Hostetler is pastor of the Lone Star congregation, Lawrence, Kan.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are inivited from readers.

Charles E. Zunkel

God needs us in his plan

See Vernard Eller's article, "The Church Faithful" (February): Eller refers to "the stirring poem, 'God has no hands but our hands,' " and says it is "but froth and fizz." True, the poem is hyperbole. It greatly exaggerates our importance as servants of Christ. Christ can and does do many things without us. So does God. But has Eller not gone then to the other extreme in hyperbole when he says: "Is this world a perceptibly better place for my having been here? Is the kingdom of God more fully present or nearer at hand for what I have done? Have I *ever* done *for* God *what he couldn't have done just as well without me*?" (italics mine)

If Eller is correct, then it was useless, even a mistake for me, his pastor, to talk with him as a high school youth about giving his life to the Christian ministry. And more than that, the more than 50 years of Cleda's (Mrs. Zunkel's) and my Christian ministry have been wasted years. They might just as well have been spent otherwise.

Indeed, if we were to follow Eller's reasoning, Bethany Theological Seminary should shut down, the General Offices and MESSENGER should go out of business, the Christian church should cease the proclamation of the "good news" and Christian missions should no longer be our concern. Carry it on out to its conclusion and see what the far-reaching results would be.

I recognize Eller's concern about any "works righteousness." In this he is right. I wholeheartedly agree. But I believe he has missed in his reasoning a fundamental and vital facet of truth which we dare not pass by.

He quotes various scriptures to verify his point, but what about Jesus' words: "You are light for all the world . . . . And you like the lamp, must shed light among your fellows so that, when they see the good you do, they may give praise to your Father in heaven" (Matt. 5:14, 16 NEB). "You are salt to the world . . . " (Matt. 5:13 NEB). What is Jesus talking about, other than our role for the Father in our world?

Why did Jesus choose 12 disciples and send them out with the instruction, "The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest"? He followed this by calling "to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and infirmity" (Matt. 9:37 and 10:1). If God could do it just as well without them, why did Jesus teach, prepare and commission them for these tasks? This was in keeping with his own life mandate (Luke 4:18-21). In similar manner he called and commissioned and sent out the 70 (Luke 10:1-12) and from their mission "the seventy returned with joy" (vs. 17) reporting the results to their Master.

Consider the words of Jesus in Matthew 28:19 (NEB): "Go forth therefore and make all nations my disciples . . . baptize . . . teach . . . ." Why this, if God can do

lace in it

it just as well without us?

Or look at John 17. Jesus says, "The glory which thou gavest me I have given to them . . . I in them and thou in me . . . . Then the world will learn that thou didst send me . . . " (John 17:22-23 NEB). Are we not to be channels of the Holy Spirit? And for what purpose? Acts begins with the story of Jesus' instruction that they were "not to leave Jerusalem . . . 'You must wait the promise made by my father . . . . You will receive power when the Holy Spirit comes upon you and you will bear witness for me in Jerusalem . . . Judea . . . Samaria and away to the ends of the earth' (Acts 1:4, 8 NEB).

Paul says, "Therefore if anyone is in Christ he is a new creation . . . . All this is from God, who through Christ reconciled us to himself and *gave us the ministry of reconciliation* . . . . So we are ambassadors for Christ, *God making his appeal through us*" (2 Cor. 5:17-20).

One could go on with many more passages. It seems to me that it is clearly at the heart of the "good news" that we are to be channels through which God can and does work. We are servants, often unprofitable servants, but yet God uses us when we are willing and responsive to him. This is not the only way he works, but is one important way he desires to work to reconcile men and women to him. ☐

Charles E. Zunkel is a retired minister, and a former Annual Conference moderator, living in North Manchester, Ind.

Vernard Eller

For our sakes, we have a place

I am glad that Charles Zunkel (preceding Opinion) responded to my article. But we are not really in that much disagreement; he is reading into the piece implications that were explicitly disavowed and protected against within the article itself. Nowhere was it suggested that we are left without any reason for pursuing our ministries (of whatever sort)—as per Zunkel's, "My Christian ministry (has) been wasted years; they might just as well have been spent otherwise."

In each of Ellul's biblical examples—till-

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Reuel B. Pritchett (1884-1974) was a minister and elder in the Church of the Brethren. His home was Dandridge, Tennessee.

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INVITATION—Coming to Florida? Visit a friendly church. Church of the Brethren, 7040 38th Ave., North, St. Petersburg, FL 33710. Tel. (813) 381-0709. Church school 9:15 a.m. Worship 10:30 a.m. Nursery provided. Active fellowship meetings. Bus tours in planning. Monthly carry-in suppers. All ages. Active visitation program.

prayer calendar

This prayer calendar is an attempt to share specific concerns of our church family and to lift up persons in places of special responsibility. God does not need our prayers, but we do. We need prayer to remain united in faith, to bring into focus our desire to participate with God in bringing new life in the place of that which is broken, shattered and dissolute. We need prayer to remain the church faithful and as a shield against the pressures of world and society. We not only need to pray, we need to request prayer of each other. This, too, is an acknowledgment of interdependence with each other and dependence upon God. If you have requests to share, send them to Prayer Calendar, Parish Ministries Commission, 1451 Dundee Ave., Elgin, IL 60120.

July Prayer Calendar

July 6-12: Remember in prayer the Northern Plains District Conference at Cedar Falls, Iowa, July 11-13.

Give prayer support to the work of these BVSers: Douglas Overlock at Hope Project, Dublin, Ireland, and Kristin Flory, upon completion of her BVS term at War Resisters International, Karlsruhe, Federal Republic of Germany.

July 13-19: Remember BVSers serving at Hospital Castañer, Puerto Rico: Susan Heisel, Mary and David Joseph and Burdene Stauffer.

Remember in prayer the Southern Plains District Conference at Nocona, Texas, July 17-19.

July 20-26: Remember in prayer Ralph McFadden, chairman of Parish Ministries Commission, as he participates in the third General Assembly of the World Future Society in Toronto, Ontario, July 20-25.

Pray for the LIFE Lab at Bridgewater College, July 20-25.

July 27-August 2: Support through prayer the work of BVSers Gwendolyn Brumbaugh and Steve Simmons at the Church of the Brethren General Offices, Elgin, Ill., and of Amy and Robert Olsen at Immokalee Neighborhood Services, Inc., Immokalee, Fla.

Pray for the seminar on "Faithful Responses to Nuclear Threat" in Washington, D.C. and Harrisburg, Pa., August 2-7, and for the LIFE Lab at Juniata College, Huntingdon, Pa., August 3-8.

ing, obeying biblical commands to good works, prayer, seeking wisdom and preaching—it is expressly stated that God has called us to these things (which would seem to be reason enough for our doing them). Regarding my own ministry, Brother Charles stopped quoting just short of the sentence: "I do believe that it is God who has put me to these tasks, and I intend to continue in them" (reason enough). And most particularly, regarding the Luke 17 command for us to call ourselves "unworthy servants," I wrote: "The world has it all wrong in thinking that the desire for accomplishment is the only effective motive for action. An even more effective (and much more reliable) motive is to act because I love God and because God has asked me to do a task."

Neither did I anywhere deny that God *may* and, according to his own wisdom, *does* use our efforts to his own glory. I can testify positively that he has so used the ministry of Charles and Cleda Zunkel; and I believe that he has so used mine, too. Nevertheless, from *my* standpoint (meaning, "each person from his own") all of my works must be offered to God as *useless* ("Useful to you, Lord, only if *you* choose to make them so"). Otherwise we will get to thinking that it is God who is dependent upon us, rather than the other way around. We will, in effect, be making a claim upon God in consideration of all the services we have rendered him. And we will be tempted to boast ourselves over others, because we have done so much more for God than they have.

Yes, we certainly do have a place in God's plan and work. But this is solely because, out of his love and grace, he knows that, *for our own sakes,* it is good for us to have a role. He *wants* us there and calls us there. Yet surely this is not to say that, *for his own sake,* he *needs* us there and could not manage without us.

And this leads me to my real interest in writing this, namely to share a story Chalmer Faw told me after reading the MESSENGER article. It seems that William Beahm had once attended some sort of student-volunteer conference or other, coming back to report that the theme of the conference, displayed on a large banner across the auditorium, was: "Courage, Lord! We're Coming!" My article had no other purpose than to dispel that attitude as unbiblical, untrue and unhealthy. ☐

Vernard Eller is professor of religion at the University of La Verne, La Verne, Calif., and a member of the General Services Commission of the General Board.

turning points

144th BVS Orientation Unit—Post-30

(Orientation completed March 5, 1980)

Blackburn, Romaine, of Silver Spring, Md., to Pax Christi International, Brussels, Belguim

Gemmer, Myrna and H. Robert, of St. Petersburg, Fla., continuing volunteer work from their home

Ladue, Myra, of Shrewsbury, Pa., to Shenandoah Women's Center in Martinsburg, W. Va.

Prisaldo, Isabelita, of the Philippines, assignment pending

Derrer, Helen, of Lanark, Ill., not assigned at this time

143rd BVS Orientation Unit

Orientation completed Feb. 8, 1980)

Anderson, David and Cathy, of Lititz, Pa., to Lewiston Housing Authority, Maine.

Beam, Allen, of Ephrata, Pa., to Voice of Calvary, Jackson, Miss.

Benson, Mary Lou, of Millerstown, Pa., to Lewiston Housing Authority, Maine.

Carper, Mark, of Richlandtown, Pa., to Voice of Calvary, Jackson, Miss.

Dorwart, Rebecca Sue, of Elizabethtown, Pa., to Lewiston Housing Authority, Maine.

Huet, Denise, of Johnstown, Pa., to Voice of Calvary, Jackson, Miss.

Kelley, Verlin, of Dunmore, W. Va., to Voice of Calvary, Jackson, Miss.

Martin, Glenn and Joanne, of Lititz, Pa., to Voice of Calvary, Jackson, Miss.

Martin, Norman, of Lititz, Pa., to Lewiston Housing Authority, Maine.

Momme, Glenn, of Norristown, Pa., to Voice of Calvary, Jackson, Miss.

Roop, Calvin of Union Bridge, Md., to Voice of Calvary, Jackson, Miss.

Spangler, Susan, of Mercersburg, Pa., to Lewiston Housing Authority, Maine.

Stahl, Melody Ann, of Chambersburg, Pa., to Lewiston Housing Authority, Maine.

Wanner, Kenneth, of Narvon, Pa., to Voice of Calvary, Jackson, Miss.

Licensing/ Ordination

Deeter, Joan George, licensed March 2, 1980, Manchester Church, South/Central Indiana

Devoll, Wayne Alford, licensed March 30, 1980, Chico Church, Pacific Southwest .

Laycook, Catherine L., licensed March 23, 1980, Manchester Church, South/Central Indiana

Smith, Edwin W., licensed Dec. 16, 1979, Good Shepherd, Florida/Puerto Rico

Pastoral Placements

Gnagy, Eugene E., from secular, to Sunnyslope, Oregon/Washington

Hadfield, Robin, from other denomination, to Cajon Valley, Pacific Southwest

Holderread, Arno M., from other denomination to Canton, Maple Ave., Northern Ohio

Laslo, Andrew, from retirement, to Trinity, Shenandoah

Marshall, Dick A., from other denomination to Sugarcreek, East, Northern Ohio

Moyer, Ralph Z., from secular, to Lititz-second staff, Atlantic Northeast

Norris, Victor S., from Cherry Lane/Snake Spring, Middle Pennsylvania, to Mt. Olivet, Shenandoah

Roth, Paul, from Bethany Theological Seminary, to Lewiston, Northern Plains

Schimpf, Herbert, from Middle Creek/Pike Run, Western Pennsylvania, to Dunnings Creek, Middle Pennsylvania

Sowers, Graham, to Vinton, Virlina

Wedding Anniversaries

Robey, Mr. and Mrs. Bertram, Baltimore, Md., 55

Brant, Mr. and Mrs. Russell, Berlin, Pa., 65

Jordan, Mr. and Mrs. Elza, Avilla, Ind., 65

Muntzing, Mr. and Mrs. Ernest, Roanoke, Va., 50

Oberholtzer, Mr. and Mrs. Miles, Wyndmoor, Pa., 63

Post, Mr. and Mrs. John Sr., Johnstown, Pa., 50

Roller, Mr. and Mrs. Mark, Toms Brook, Va., 50

Rowe, Mr. and Mrs. Dewey, Seattle, Wash., 60

Deaths

Beck, Harry, 66, Manheim, Pa., March 18, 1980

Beery, John R., Miami, Fla., Jan. 13, 1980

Bowman, Macy A., 82, Martinsville, Va., March 24, 1980

Breidenstine, Minerva E., 61, Lebanon, Pa., March 12, 1980

Coffman, Marion, 85, Dayton, Va., March 10, 1980

Cooney, Lois, 48, Bakersfield, Calif., March 7, 1980

Corle, J. Charles, 87, Martinsburg, Pa., March 7, 1980

Dows, Richard L., 45, Palmyra, Pa., March 14, 1980

Ensminger, Mary, 79, Boonsboro, Md., March 7, 1980

Evers, Adam, 71, Dayton, Va., Feb. 12, 1979

Evers, Vernie, 72, Dayton, Va., May 14, 1979

Fahnestock, Alice, 91, Manheim, Pa., April 11, 1980

Fahrenkrug, Henry, 81, Kingsley, Iowa, Feb. 23, 1980

Fry, Mary Naomi Butterbaugh, 92, Lanark, Ill., Feb. 23, 1980

Goode, Lois, 41, New Paris, Ind., Jan. 1980

Hertzler, Rhoda E., 86, Clarion, Pa., Feb. 16, 1980

Hoffman, Ruth E., 58, Waynesboro, Pa., March 14, 1980

Hutts, Walter, Roanoke, Va., Oct. 27, 1979

Jennings, Mae E., 87, Rocky Ford, Colo., Feb. 3, 1980

Jones, Ina Connell, 80, Brooklyn, Iowa, Aug. 5, 1979

Joday, L. G., 79, Goshen, Ind., March 21, 1980

Kiracofe, Edgar S., 84, Huntingdon, Pa., April 10, 1979

Larason, Edgar Stanley, 52, New Carlisle, Ohio, March 12, 1980

Mack, Barbara Casey, 52, Newark, Del., Feb. 23, 1980

Martin, Joseph, N., 75, Knoxville, Md., March 9, 1980

Miller, Anna Long, 83, Crawford, Iowa, Jan. 18, 1980

Miller, Orel, 78, Auburn, Ind., Feb. 29, 1980

Montgomery, Edith, 97, Roanoke, Va., Dec. 20, 1979

Myer, Lottie, 78, Manheim, Pa., March 28, 1980

Niva, Benedict, 92, Waterloo, Iowa, April 12, 1980

Petry, Chester H., 95, North Ft. Myers, Fla., March 16, 1980

St. John, Hazel Olive, 77, Rocky Ford, Colo., Feb. 26, 1980

Sharp, Marie, 57, South Bend, Ind., March 8, 1980

Shickel, Fleta Cline, 80, Bridgewater, Va., Feb. 6, 1980

Shickel, Harold, 51, Bridgewater, Va., Oct. 10, 1979

Smith, Zetta Pauline, 76, Harrisonburg, Va., April 5, 1980

Stahley, Laura, 83, Nappanee, Ind., March 21, 1980

Stoneback, John W. 45, Hollidaysburg, Pa., March 31, 1980

Strom, Perry A., 18, Worthington, Minn., Feb. 1, 1980

Stull, Esther, 84, North Liberty, Ind., March 22, 1980

Treese, Dorothy L., 61, Martinsburg, Pa., Dec. 25, 1979

Warner, Arthur, 84, Roanoke, V., Feb. 23, 1980

Watts, Irene, 71, Rocky Ford, Colo., Jan. 31, 1980

Weddle, Addie B., 89,Girard, Ill., Dec. 4, 1979

Whitmer, Hattie, 88, Sebring, Fla., Nov. 20, 1979

Whitmer, Edna, 84, Dayton, Va., Feb. 24, 1980

Whitmer, Paul, 64, Dayton, Va., Sept. 12, 1979

Willlar, Marion, 85, Lorida, Fla., Feb. 1, 1980

Wingert, Claire Marquis, 79, Kingsley, Iowa, March 15, 1980

Wright, Edward E., 87, Bridgewater, Va., Feb. 16, 1980

Wyant, June, 59, South English, Iowa, March 21, 1980

Young, Edward J., 88, Glendale, Ariz., Jan. 14, 1980

Zerphey, G. Harry, 84, Mount Joy, Pa.

Zook, Mildred Bowman, 82, Rushville, Ind., March 23, 1980

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Jesus, but a number of very diverse images of Jesus."

Walter Kasper, one of Küng's colleagues on the theological faculty of the University of Tübingen, West Germany, attempted to reconcile the diverse Christological concepts in his 1977 book, *Jesus the Christ.* He maintained that many Christians were tending to err in overemphasizing the divine nature of Jesus, and held that "the biblical and church doctrine that Jesus was a true and complete man with a human intellect and human freedom does not seem to prevail in the average Christian head."

Kasper wrote that although "there is a time and a place for demythologization," this technique becomes unacceptable "when it cancels the underivable originality and novelty of Jesus and makes Christology a kind of anthropology."

Besides involving a central tenet of the Christian faith, the Christological issue also affects other important doctrines. Amanda Watlington, who edited the volume, *Christ Our Lord,* wrote in the introduction to the volume that the Christological question "is so central to Christian faith that any formulation of doctrine on any topic during any century is done with the question, its definition and contemporary interpretation in the background."

At the same time, she noted that "theologians have never been content with simply going over the Chalcedon definition. They continue to seek insights by examining the definition and its implications relative to their own time and place in history."

Although the average Christian may not be familiar with the writing of professional theologians, changing aspects of the doctrine of Jesus' divinity do eventually affect Christian beliefs. The evangelical *Christianity Today* magazine analyzed the findings of the latest Gallup survey and suggested that "there seems to be a bit of confusion in the mind of the average person as to *precisely* who Jesus is. . . ."

The journal affirmed that "Jesus continues to be The Man, par excellence, the One who eludes our definitions." And this is a statement with which all theologians would agree, whatever their positions on the Christological question. —RELIGIOUS NEWS SERVICE

Darrell Turner is a writer for Religious News Service in New York.

Everything you dreaded knowing . . .

MESSENGER recently hosted a meeting of the editors of 10 magazines, during which our magazine was critiqued. Our editor friends thought MESSENGER should "risk something in each issue." More recently, speaking to Brethren audiences in Pennsylvania, I discovered misconceptions about the MESSENGER editor's role.

Thus, deciding to "risk something each month" (my neck, in this case), and—hopefully—to clarify the editor's role, I thought I would give the editor's *personal* opinion on a number of burning (and a few merely flickering) issues facing Brethren. What follows is a "self-interview" (conducted, believe me, tongue-in-cheek).

Do your editorials speak for the General Board . . . "for Elgin"?

No, they are only the opinions of one person . . . who happens to be the editor of MESSENGER. Their purpose is to provoke thought, not to declare an official stance.

Do you think we should be evangelistic in our mission work?

I'm biased, having been a missionary, myself, in Nigeria. I think we can and should accommodate a more energetic evangelism thrust in our mission work, as well as continue the "Brethren Service" pattern.

Does our diminishing membership situation cause you concern?

Not yet. A loss of Brethren identity is a more serious concern for me. We're becoming insufferably mainline Protestant.

Are you for the ERA?

Yes, but its prospects don't look bright. However, I expect the world to keep on turning whether or not ERA makes it.

Is "sexist language" bad?

It's a lot like food, you know: You can be sure that what tastes good is bad for you to use. I try to be "non-sexist," but there is one non-sexist term in vogue that I refuse to allow in MESSENGER. Unfortunately, I can't allow myself to reveal it.

Do you like our denomination's name?

Love it! But you know I wrote an editorial suggesting we take a hard look at our name. Life's been interesting for me as an editor ever since.

What did your wife think of that editorial?

She said it was the dumbest idea she'd ever heard.

Where are you on the abortion issue?

Destroying life by making abortion an easy solution to inconvenient pregnancies is wrong. People deciding for other people whether or not they can have an abortion is also wrong.

What about guns?

Daddy used to go out in the yard and fire off his old double-barrel shotgun on Christmas morning as a signal that we children could come downstairs and open our stockings. That's the best use I ever saw guns put to.

Homosexuals?

1) They're there, the usual 10 percent or so that has been around all the time. 2) Homosexuality is an issue Brethren need to face. 3) If you insist the Bible gives a "simple answer," your understanding of homosexuality must be pretty simple also. 4) We are too uptight yet to do more than dialog on this issue.

Is Annual Conference a practice that's seen its day?

Annual Conference is half the fun of being Brethren.

Okay. So, where do you come out on the flag, apple pie and mothers?

I'm embarrassed to own up to it, but flags fluttering in the breeze give me a thrill. (I also sneak around and enjoy stirring martial tunes. Apple pie? The best ones are made with the fruit from the old "Yellow Flat" apple tree in the backyard down home. And Mom? As Lincoln said, "All that I am, or ever hope to be. . . . "
—K.T.

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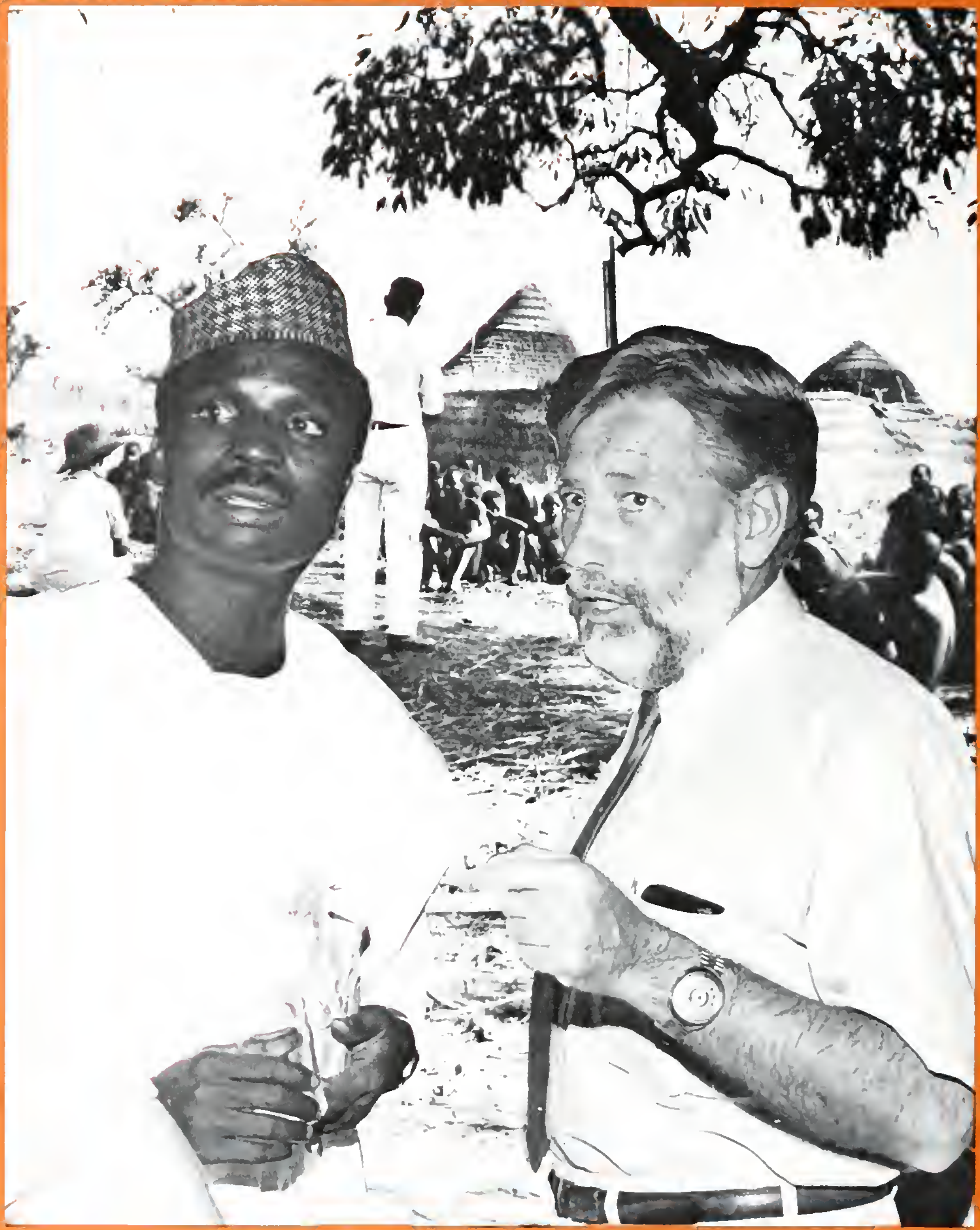

MISSION PARTNERSHIP

Brethren are called to mission in the U.S. and around the world. Needs are urgent, and the time—the early 80s—is one which cries for the gospel as Brethren share it.

Through our outreach we seek to help persons find new life in Christ. We nurture the dignity which comes from self-help. We work intentionally to confront our society, to build new churches, to stimulate church growth. We are committed to resettle the refugee, to feed the hungry, and to extend aid to the needy. We work to establish and develop primary health-care programs in broad areas of two African countries. We seek to share the good news of Jesus Christ!

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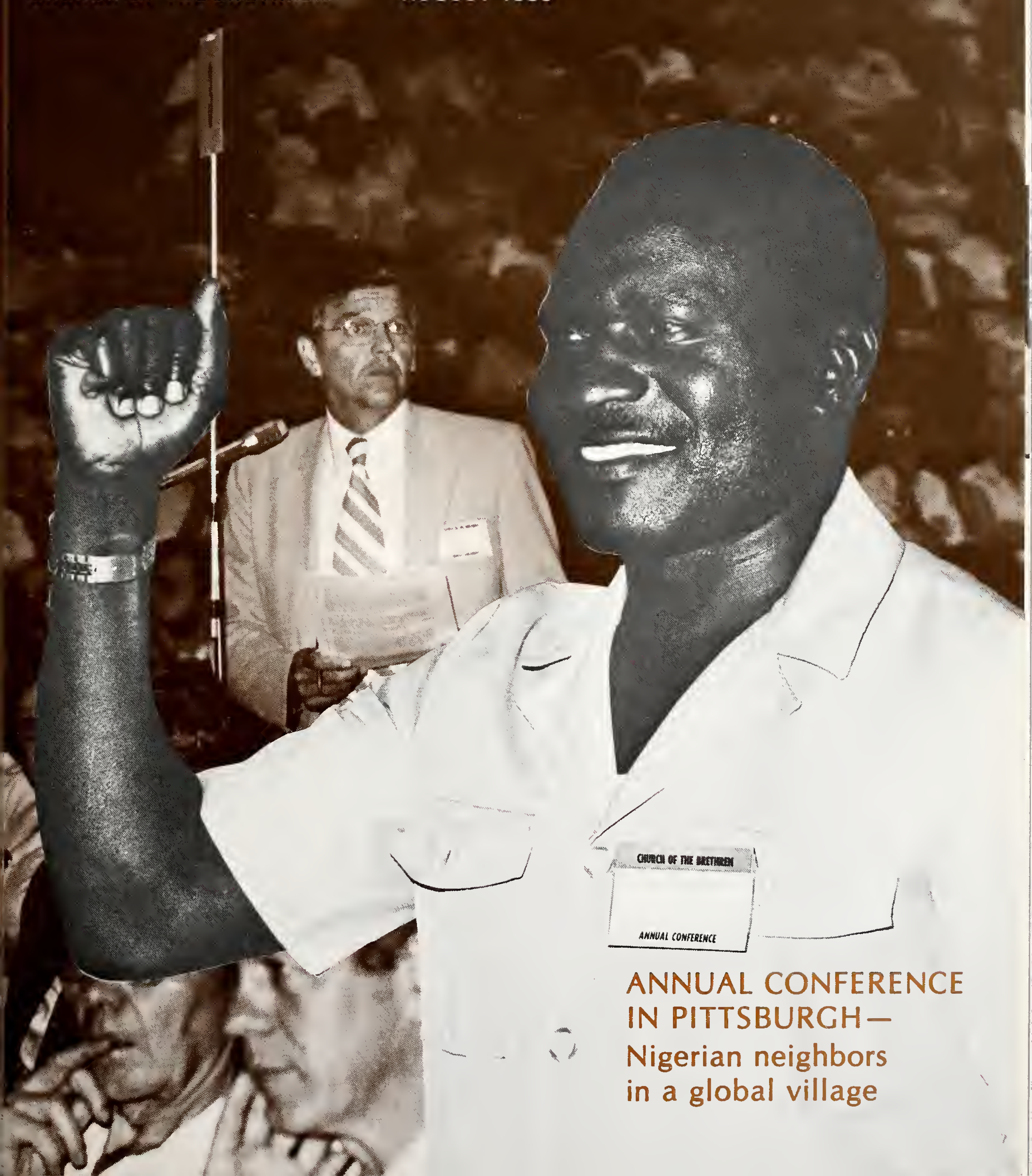
CHURCH OF THE BRETHREN AUGUST 1980


CHURCH OF THE BRETHREN
ANNUAL CONFERENCE

ANNUAL CONFERENCE IN PITTSBURGH—

Nigerian neighbors in a global village

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26 **Youth Study/Action Conference: From Goals to Directives.** For the more than 300 youth in attendance, SAC demonstrated that the church's goals have a human face, urgent needs and a biblical base that can be reflected in life. Report from Juniata by Steve Simmons.

29 **Nature and the Awe-Fullness of God.** If we view nature honestly, we see more terror and brutality than sweetness and light. We realize then, how dependent we are on God and remember that it was into this very world that God sent Jesus. Story by Ken Gibble.

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COVER: Buba S. D. Dibal, one of the 19 Nigerians attending Annual Conference, offers a traditional salute, symbolic of the new day in missions for Brethren—marked by mutuality and a search for new directives and guidelines. Some well-intentioned soul mistakenly instructed conferencegoers "how Nigerians applaud," with raised right arms, recreating in the Civic Arena scenes reminiscent of Berlin in the 1930s. Mallam Buba demonstrates the correct way: Right arm raised and fist clenched, as if holding a spear. Now, vibrate your arm just slightly and you've got it.

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letters

AN EXPERIENCE THAT LIVES ON

I found "Washington for Jesus" a beautiful experience, filled with love and unity (see "Christian March on D.C. Has Political Overtones," April).

"Washington for Jesus" brought this verse to life: "If my people who are called by my name humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin and heal their land" (2 Chron. 7:14). The mixture of worship and praise, repentance and confession, prayer and seeking was definitely what God's people should be doing. I am sure God was pleased and that he did hear and respond. I, as well as others, was disappointed that our denomination did not grant "Washington for Jesus" its support. Our denomination missed an excellent opportunity for intercession.

The news media and others may have "played" "Washington for Jesus" down but those who were there had an experience with God and with brothers and sisters in Christ which will live on within our hearts. To God be the glory.

CHARLES LEATHERMAN
Westover, Md.

THEY'LL BE SERVING THEIR LORD

Thanks for the In Touch article on Wilmer A. Petry (April). I recall the first time his parents carried him to church as a child.

I hope he may "stand on end" for years to come. But, I am sure that "standing on end," sitting in a wheel chair or lying in a bed, he and his sons will all be serving their Lord.

MAUD M. DARLING
Portland, Ore.

MORE THAN A STILL SMALL VOICE

I agree, "Needed in 1980: More Than a Still Small Voice" (March), so I shall let my voice be heard.

I am a wife, a mother and a homemaker. I have many outside interests. Jesus became my Savior when I was a child. Over the years he has been my dearest friend, my counselor, my disciplinarian, my comforter. I have my "blue" days but my life is full, happy and deeply rewarding. I have no desire to change places with anyone.

So many disagreements arise over a little word called *misunderstanding*. Perhaps I am misunderstanding you, so I would appreciate a response to these questions and statements: Are you aware that:

1) ERA will invalidate all state laws that require a husband to support his family? I suddenly will have an equal responsibility to support my family financially *(Yale Law Journal* 944-45).

2) ERA will require that there be no segregation of the sexes in prisons, reform schools, public school, college dormitories, hospital rooms and other public facilities *(Congressional Record,* Mar. 22, 1972, S4543)?

3) ERA will abolish seduction laws, statutory rape laws and prostitution laws *(Yale Law Journal* 954, 964)?

4) ERA will require us to acknowledge homo-

sexuality as an acceptable life-style *(Yale Law Journal* 963, 966)?

5) Regarding enforcement of ERA, it gives complete and ultimate authority to the federal government over all state and local governments?

Perhaps you may say it would never happen. But why support legislation that would leave it open to happen?

I find the Brethren inconsistent. Why are we outspoken in our stand against killing in war and yet so silent or so undecided about where we stand in the killing of thousands of unborn children (abortion)?

Why are we not proclaiming that God loves the homosexual but hates the sin? Is not eternal life as important as life?

Sandra Brandt
Palmyra, Pa.

HELP SAVE THE POLITICS

The April editorial ("A Touch of Macho Madness") lumps war and politics together, condemning them as "dangerous old dinosaurs lumbering destructively across the present plains of civilization when they ought to have sunk and disappeared in the murky swamps of the past."

Most people believe war to be madness. Politics, however, may be considered in another light. Politics is "the art or science of government." I see it as such, rather than as a "dinosaur" which should be destroyed. *(It was the American species I was after—I wasn't promoting a worldwide slaughter.—Ed.)*

The editor should consider carefully the meaning of terms used, such as "politics" and also consider carefully the finer points of his message.

I admire the editor's boldness in expressing opinions, in inviting expressions of differing opinions and, in general, continuing to offer an interesting and "live" publication.

Wade Bollinger
Goshen, Ind.

PUT YOUR LOVE INTO ACTION

We place high demands on youth to further their education or get a good start on a career. These demands can cause us to completely forget or ignore valid options of service and experience. Unfortunately, this attitude of success measured by position and wealth can follow us through life. Sometimes this attitude blurs the teachings and example set by Jesus Christ.

People of all ages are blessed with a valid alternative. Brethren Volunteer Service is a creative response ministering to the physical and spiritual needs of people throughout the world. Persons commit themselves to a year or two of service, working directly with people. A volunteer's skills are matched with the needs of the project. Each of us has qualities, skills and gifts that are desperately needed.

However, BVS is not just giving. Volunteers receive some of the best on-the-job experience available. Serving others can give meaning and direction while strengthening Christian beliefs. BVSers work with housing programs, day care centers, churches, group homes for delinquent youth, hospitals and rural clinics, retirement homes and in many other capacities. Volunteers are exposed to other cultures, life overseas, rural and urban areas and to families living in severe poverty.

I cannot think of a stronger statement of faith than putting your love into action through Brethren Volunteer Service. Let us each thoughtfully and prayerfully consider this creative alternative.

Joe L. Myer
Dover, Del.

A SAD BUT PLEASANT EXPERIENCE

Regarding summer pastors who are women (see "Donna Ritchey: Summer Pastor," March), our family had a good experience last year with summer pastor Robin Risser (now married to Paul Mundey).

My mother broke her hip in July, and throughout her hospitalization, death and memorial service, Robin was with her regularly, relating well to her and to our family.

We were needlessly apprehensive at first about Robin handling the memorial service. But she communicated beautifully with all mother's children—all daughters. Robin handled everything professionally even though it was the first time she had been totally responsible for such a service.

Josephine G. Miles
Clear Spring, Md.

HOW CAN GOD BLESS AMERICA?

I was fortunate enough to attend "Washington for Jesus," probably the largest gathering of Christians in the US.

I was impressed by the Christians from all over the nation. I have never seen such a spirit of oneness and of love as I saw there. No one was pushing their own interests. Jesus was lifted up and praised.

More than ever before our country needs prayer. It needs individuals to speak out against corruption in every area of society and share Jesus. How can God bless a nation in which unborn children are aborted daily? How can God bless a nation when only a few actually serve and live for him?

Tom Bomberger
North Lima, Ohio

MARTYRDOM IS OUR HERITAGE

I hope when Robert E. Heistand said (June Letters) "I sit on my hands and cringe cowardly from the enemy," he was not projecting that on other Brethren. Most Brethren I know are far from being "cowardly." My attraction to the Brethren is that we are *not* afraid to stand up for what is right.

Also, Mr. Heistand said, "If you *honestly* are willing to martyr yourself for your beliefs. . . ." Martyrdom has never been foreign to an Anabaptist understanding of faith. And, martyrdom has always been an *honest* understanding of our heritage.

Rick Moyer
Quakertown, Pa.

page one

They came in like the welcome fresh air that follows the first shower of the Nigerian rainy season. Eighteen of them, the exotic African tourists overwhelmed the Elgin staff June 7 with their enthusiasm.

Perhaps it was the season—the weeks just prior to Annual Conference—when Elgin staff is weary from preparations and jaded from overexposure to the problems of the denomination. But the contrast was noticeable and the excitement contagious.

As staff and guests fellowshiped at an informal potluck supper, the scattered Nigerians spiced up the crowd like a dash of red pepper in an African soup pot. They expressed wide-eyed interest in General Board program. They talked easily of their home congregations growing by leaps and bounds. They explained their new civilian government, which follows the US pattern.

Kwatam Mamman raps with Ginny Ingold of Elgin.

And they sang. Not mournful dirges like those I had heard in a Brethren church on a recent field trip, but rollicking African songs that praised the Almighty and told the good news of Christ to tunes that quickly had Elgin staffers clapping their hands and tapping their toes.

In short, these Christians from Nigeria had what the Bura-speaking folk there call "ufti." They were aflame with the Spirit. And we warmed in its glow.

I breathed a prayer that as the Nigerians fanned out across the country, visiting Brethren churches, that the Spirit visible in their first contact in Elgin would embue the whole denomination. I had to write this column before leaving for Pittsburgh, but I wondered if we might not learn from Nigeria as we wrestled with our problems at Conference . . . such as a world missions program that no longer generates excitement everywhere and a once-growing church whose membership is dwindling today. We Brethren could use a little Bura "ufti."—The Editor

in touch

Ira Mohler Jr.: A gentle spirit

"How can I teach them they will not drown?" Ira L. Mohler Jr. was speaking of the handicapped people in the deep end of the pool. This question was an unlikely one coming from one born with cerebral palsy, with severe eye problems that have required two delicate operations. Several operations and the use of braces enabled Ira Jr. to walk at age four. Years of therapy and tedious, painful exercise gave him strong limbs and a mind committed to accomplishing difficult tasks, albeit at a slower rate than some.

Now at the age of 24 the above question and others related to the needs of those about him are no longer unexpected. This is exemplified in his taking his entire savings to aid a family whose wage-earner was ill. Ira Jr. is concerned about the growth of the Sun Valley Church of the Brethren in Birmingham, Ala., where he is a member.

The years have not all been grim and there have been joys too, as he traveled the road to normal living. These moments of joy also were sparkling at times with delightful humor. One Sunday in East Tennessee the snow had caused cancellation of services. Of course Ira Jr. spent the entire day in the snow except to eat and change clothes. During the afternoon as the streets were cleared, his Sunday school teacher, Mrs. Marie Morrell, and her husband came by. Ira Jr. continued to play in the snow and then after some time opened the door and in a piteous voice asked, "Do I have to stay out any longer?"

Ira Jr.'s recreation is walking and playing with his dog. He does not have the opportunity to bowl competitively, as this sport—enjoyed in Texas—has not been organized yet in Birmingham.

Ira Jr. keeps in touch with those who write to him by letters he types himself. He is studying sign language to be able to communicate with those at the workshop where he works. This workshop employs those who are blind, deaf or mute, or with other disabilities.

His family has been supportive in all his struggles and joyous in his achievements. His sisters were never embarrassed to have him about during their dating days and the young men who entered into the family by marriage joined in his progress by boxing with him.

Ira Mohler Jr. has never been shut away from the mainstream of life.—IRA L. MOHLER SR.

Ira L. Mohler Sr. has recently resigned as pastor of the Sun Valley Church of the Brethren in Birmingham, Ala.

Donald Crouch: Rura

"Uncommon, but with eyes to see the humor and beauty in the common" is a fitting description of Donald Crouch, a long-time resident of Brethren, Mich. Donald's ability to see the rhyme and reason surrounding him in this rural northern Michigan community has led to the writing of numerous poems.

His early attempts at writing were shared with a boyhood friend, who in collaboration with Donald, wrote simple verses while yet in school. "I never saved any of it," he comments with a chuckle. "It was just a thing we did for fun."

Starting his teaching career at age 19 in a one-room country school, Donald began writing more seriously, much of his poetry being reflective of the beauty he saw in the rivers and wooded area which were a part of him. However, much of his work was of a more philosophical nature, expressing the perception of this reflective, keen, jubilant young teacher who was later to be licensed to the ministry following many years of teaching.

In 1918, at 27, Donald's first book of poetry, *Poems of Portage,* was published. It is a delightful blend of humor, tenderness and philosophy from the pen of a man full of faith in his Creator and of love for life with its intriguing complexities. The first poem, picturing the "murmuring streams that find their way into the waters of Portage Bay," speaks of insights gained at an early age as he discovered that rippling creeks and streams, though small, "water the cresses that grow by the shore" and "interwoven with hundreds of youth's golden dreams . . . gladden the waters of Portage."

To be with Donald brings to mind the evident optimism of a man who can make a poetic gem of a killer frost which brought the drama of

hyme and reason

death and tragedy to his crop of beans which "long before (it) had reached (its) manhood" was "smitten flat" with cruel destruction.

The joyful creativity of a man who can see the drama in the common, makes Donald one whose company is sought by many, including actor James Earl Jones, who credits his boyhood teacher, Mr. Crouch, with instilling a creative flame within him. Those who have been exposed to Donald's sprightliness and zest seemingly seek to tap his flow of energy. Donald is hard pressed to find time to write as he would like to these days, often pressed with invitations to bread-breaking with friends and neighbors of a lifetime.

Donald is recuperating from the implantation of his third pacemaker, and is obviously ready for more of life. With eyes that see the loveliness of life and with a gift to translate that into words of beauty, Donald has given to Brethren folk the least and most that anyone can offer . . . himself. —JANET TOWNSEND STROUP

Janet Townsend Stroup, a homemaker and piano teacher, is a member of the Lakeview congregation, Brethren, Mich.

Alma Espenshade: Retiring to service

When her son John was in Brethren Volunteer Service, Alma Espenshade of the Elizabethtown, Pa., Church of the Brethren decided she wanted to be a BVSer too . . . sometime.

Alma lost her husband in 1958. By 1976 her three children were grown and married, so she retired early from teaching reading to the sixth grade in the Elizabethtown Area Middle School while she was "still feeling strong and healthy."

Having traveled widely both in the US and abroad, Alma decided she would like to serve somewhere in the Midwest, since that was an area she didn't know. When she entered BVS orientation in 1977 there was no suitable project there. While she was in training, however, an opening occurred for her in Denver, with the native Urban Transition Program.

The American Indians who come through the program are mostly Navajo and Sioux but there have been some from 17 other tribes and 16 states. Some stay just a few days and many become self-supporting.

Many of Alma's most meaningful experiences were unscheduled happenings. Once she had a chance to go with the director, Mary Pioche, to visit her mother on a reservation near Farmington, N.M. They helped Mary's mother plant a garden. "Gifts of things are not important but sharing time and energy made a lasting impression. She always asked about me after that," reflects Alma.

After BVS, Alma came home to further service. She was asked to head Parish Volunteer Service in her congregation. She has compiled a list of people willing to drive others to doctor and hospital appointments. She also arranges for meals to be taken in when necessary. People needing these and other services feel free to call her. She takes personal responsibility for helping one member with banking, shopping and medical appointments.

Recently Alma has been a Bible teacher in the church youth club. She is arts coordinator for Atlantic Northeast District. "This encourages people to find ways to use their talents in areas such as crafts, painting and sculpture."

Not all of Alma's time is given to the church. She has assumed teaching two women to read. She also tutors children at the Masonic Homes. In September, Alma will head the needlework department of the community fair. Presently she is helping in organizing an auxiliary for the Elizabethtown Hospital for Children and Youth.

In her "spare time" Alma does several kinds of needlework (most of her output is given to family or to craft fairs) and baby-sits daughter Becky's two girls. Sometimes she visits son Tom's family in Virginia or John's in New Hampshire.

Alma Espenshade didn't have to go into BVS to find a way to serve. —MURIEL A. SAYLOR

Muriel A. Saylor is a member of the Elizabethtown Church of the Brethren, Elizabethtown, Pa.

Mission, evangelism focus of WCC meeting

"In a world full of people suffering from hunger, poverty and injustice, in a time of nuclear threat, the announcement of the kingdom of God comes to all . . . . We stand under the judgment and the hope of Jesus Christ. The prayer 'Your Kingdom come' brings us closer to Jesus Christ."

With this message to the churches, some 500 Christians from more than 100 nations concluded a world conference on mission and evangelism under the theme "Your Kingdom Come." Organized by the World Council of Churches' Commission on World Mission and Evangelism, the conference met May 12-25 in Melbourne, Australia. Among the official delegates was Ruby Rhoades, executive secretary of the General Board's World Ministries Commission.

Rhoades reported that the conference learned a great deal about the poor and oppressed, learnings important to the Church of the Brethren. The work section on Good News to the Poor reported: "The poor are already in mission to change their own situation. What is required from the churches is . . . to support what they have already begun . . . . The churches will need to surrender their attitudes of benevolence and charity by which they have condescended to the poor . . . . They will also need to be ready to . . . hear the gospel from the poor . . . "

In the section on "The Church Witnesses to the Kingdom," the conference said telling the story of God in Christ is an "inescapable mandate for the whole church."

Worshiping, working and studying scripture with persons from around the world was an important part of the conference, in Rhoades' view. Particularly impressive was a statement of thanks made to the World Council of Churches by the three Zimbabwean delegates for the "support—material, moral and spiritual—accorded to us by the WCC and its member churches."

In addition to approving reports from the work sections, the conference also suggested that women be fully involved in future conferences, called on the US government to stop supporting military regimes in Latin America, made an appeal on behalf of Australia's Aborigine community, and condemned military intervention in countries by foreign powers.

Eighteen members and friends of Ekklesiyar Yan'uwa a Nigeria (the Church of the Brethren in Nigeria) toured the US for three weeks in June, capping their stay in this country with Annual Conference in Pittsburgh (see Conference wrap-up, this issue). Their first official stop was at the Elgin General Offices. After a potluck meal and informal sharing with office staff and their families, the guests brought greetings from the church in Nigeria and shared two of their church songs. Above, the five women in the group (from left, Rebecca T. Banu, Kwatam Mamman, Rahila B. Mshelia, Martha J. Mambula and Rachel D. Banu) sing a song of praise to Christ. A few days later the group divided into twos and threes to visit in a number of districts where the members continued to share their excitement about their church. The visit highlighted interest in a revitalized mission program.

Brethren leaders urge women's rights, issues

Ratification of the Equal Rights Amendment got a boost in late May from a group of national religious leaders. Led by Church of the Brethren general secretary Bob Neff, a dozen national leaders, organized by the Religious Committee for the ERA, met with Illinois Governor James Thompson to challenge him to speak more boldly in favor of the ERA.

The Equal Rights Amendment must be ratified in three more states to become part of the United States Constitution. Illinois is the only northern industrial state that has not ratified the amendment and at the time of the leaders' visits, the amendment seemed hopelessly mired in the state legislature.

Following the visit of the leaders, Gov. Thompson reaffirmed his support of the amendment, which had been flagging, and encouraged other Republicans to vote in favor of the amendment.

Some observers in the state capital attributed the governor's renewed interest to the religious leaders' visit. Richard R. Wood, director of the Illinois Consortium on Governmental Concerns, wrote to Neff that some Republican leaders gave the group the "credit for turning Governor Thompson around."

Earlier in the month, Moderator William Eberly, General Board staff member Mary Cline Detrick, Gladys C. Weaver and Beth Glick-Rieman were Brethren participants in a consultation of about 150 US religious leaders on the World Conference on the UN Decade for Women. Helping plan the conference was Louise Bowman, Washington Office staff.

The consultation was called to address the themes of employment, health and education that were to be discussed at the UN World Conference in Copenhagen in July. Participants examined the progress made in the US on these issues, attempted to understand the perspective of the Third World on the same issues, and discussed the positions which were expected to shape US policy at the conference, which was called to assess the status of women throughout the world at the mid-point of the UN Decade for Women.

Eberly expressed surprise at being one of the few men at the consultation and said, "These are important issues—issues that the church should care about."

Church communicators confronted, inspired

Religious Communications Congress '80—a once-every-10-years-conference for religious communicators—brought more than 1,200 persons to Nashville, Tenn., in mid-May for a week of meetings.

Speakers emphasized the power of communicators to advocate for the poor and the oppressed. Benjamin Hooks, head of the NAACP, scored religous communicators for declining the challenge to mobilize their followers for the struggle for justice. Later, Harvey Cox of the Harvard Divinity School, pressed Christians to be a voice for the poor, as did Pope John Paul II in a videotaped message. Martin Marty, church historian, summarized conference proceedings.

Workshops were featured one afternoon, including one on effects of television by General Board staff member Stewart Hoover. In another, pollster George Gallup and Cincinnati *Enquirer* religion editor Ben Kaufman clashed sharply over the state of organized religion in America.

The entire communications staff of the General Board attended the conference and brought home two awards from the pre-conference meeting of the Religious Public Relations Council. Winning the 1980 Award of Excellence for editorial writing was Steve Simmons, MESSENGER editorial assistant, for his May 1979 editorial, "The World Is Larger Than Our Hearts." Howard E. Royer took the Award of Excellence in photography for "China 30 Years Later" in the February 1980 MESSENGER.

Disarmament meeting assesses church role

A "Consultation of the Churches on Disarmament" drew 85 church people to Pittsburgh in late April to discuss the role of the church in disarmament.

Harvey Cox, professor at Harvard Divinity School, described the nation as angry and numb with many Christians having withdrawn into a private spirituality. Cox believes it is time for Christians to say "Enough!" to armaments.

Richard J. Barnet, author of *Roots of War*, said there is great danger in the shifting mood of the country toward a tougher military posture because politicans may respond. The church's role, he said, is in shifting the mood of the country. "We cannot sweep the arms race under the rug. We are all hostages," he warned.

The current frustration and anger among Americans makes the church's task of working for disarmament even harder. "There is nothing more difficult than what we are trying to do," said Claire Randall, general secretary of the National Council of Churches. But the "growing influence of the hard line cannot go unchallenged," she said, "and the churches cannot remain indifferent."

Alan Geyer, executive director of the Churches' Center for Theology and Public Policy, described the church's indifference as "the inexcusable sin." He said, "Disarmament is that desperately obvious imperative for the conservation of the human species which somehow has never emerged as a practical priority in most of our churches.

The consultation was organized by the National Council of Churches. Chairing the sessions was Lamar Gibble, General Board consultant for peace and international affairs. Gibble chairs the NCC committee that conceived the idea.

Urban ministry topic of Brethren meeting

The first Church of the Brethren consultation on urban ministry drew 14 persons from 10 congregations in 5 states to Indianapolis in late April.

Preparing urban congregations for more effective ministry was the goal of the consultation, planned by Tom Wilson, General Board consultant for urban ministries and congregations and communities in change. Main leadership for the event was provided by Donna Day-Lower, a Presbyterian minister with experience in black and Hispanic ministry. Wilson also was a leader.

Participants discussed alternate models of ministry, strategies for neighborhood outreach, suburban and urban relationships, interracial and intercultural congregations, ecumenicity, the renewal of the urban parish and Brethren ministry to minority groups.

A similar consultation will be offered in Denver, Sept. 25-26. For information and registration, write Tom Wilson, 1451 Dundee Ave., Elgin, IL 60120.

New Call to advocate local action for peace

Local action for peace will be a focus of the second national meeting of the New Call to Peacemaking. The meeting is scheduled October 2-5 in Green Lake, Wis.

Friends (Quakers), Mennonites and members of the Church of the Brethren, working with peace activists from other denominations, will try to find new strategies for responding to the many conflicts emerging between nations.

One suggested model will come from Elise Boulding, Dartmouth College sociologist and author of *The Underside of History*, a study of the role of women in history. She suggests that problem solving must be done at the local level and that such a strategy can succeed only if it enlists the participation of women, whose contributions have been largely neglected.

Sharing the Green Lake platform with Boulding will be Emilio Castro, director of the Commission on World Mission and Evangelism of the World Council of Churches, and Timothy L. Smith, professor of American religious history at Johns Hopkins University. Their plans for peacemaking also begin at the grassroots.

Castro, a Uruguay Methodist, rates high the value of small communities in evangelism and peacemaking as well as in struggles for liberation. Smith finds the roots for social reform in the revivalism of the churches in the mid-19th century and believes that Christians of this century must find their driving force in the Bible. Smith will lead the Bible study.

Robert W. Neff, general secretary of the Church of the Brethren, will draw together the insights and experiences of the meeting during his address at the closing worship on Sunday morning.

Robert J. Rumsey, coordinator of the New Call to Peacemaking, believes delegates will develop specific plans of action based on the actions of the first conference in 1978. That meeting took strong positions on the draft, war taxes and the arms race. It also recorded its commitment to nuclear disarmament and to reliance on Jesus Christ for security.

Persons interested in more information about the meeting should contact Brethren peace consultant Chuck Boyer, 1451 Dundee Ave., Elgin, IL 60120.

Tornado clean-up keeping disaster workers busy

Brethren disaster response workers have been hard at work following spring tornados in the Midwest. Above, Brethren workers clear a field in Van Buren County, west of Kalamazoo, Mich., where a tornado struck in mid-May. Later that month, a tornado ravaged Grand Island, Neb., and within days, more than 75 volunteers had helped clear debris. Child care centers for disaster victims were also established in both locations. (See story, page 8.) In Wichita Falls, Texas, which has not yet recovered from a 1979 twister, Brethren have been doing housing rehabilitation during a summer workcamp. Projects begun after flooding in the spring of 1979 in Mobile, Ala., and Jackson, Miss., have been concluded. In the Northwest, where Mount St. Helens has dumped ash over hundreds of square miles, Joyce Mays of Seattle represents the Brethren on an interfaith disaster response task force.

New curriculum focuses on TV as values teacher

Can watching television be a religious experience? For persons who have learned to bring their own values and faith to viewing, the answer is yes, according to the publishers of a new church school curriculum. *Growing with Television: A Study of Biblical Values and the Television Experience* is available Sept. 1.

The new study materials are available for use with five age levels ranging from younger elementary to adult. The 12 sessions deal with four main areas: Worldview, Lifestyles, Relationships and Myself.

Creators of the material believe that all tv is educational, that it constantly suggests values and that quite often the attitudes, beliefs and behaviors of viewers are significantly influenced by television. In *Growing with Television,* scriptures are used deliberately as a source of values to be compared with the values found on tv.

"By taking the subject of television and its values into the church school . . . a rich opportunity is provided for making Christian education a part of everyday life," says Nelson Price, president of Media Action Research Center. MARC, creator of Television Awareness Training, developed the curriculum under a grant from Trinity Parish (Episcopal) in New York City.

The series has been tested in church school settings. Some teachers felt that *Growing with Television* asked more of them than other courses they had taught. The materials elicit a great deal of discussion that calls for creativity on the part of the teacher, especially when handling complex issues like racism and sexuality.

For some participants, a surprising realization was that their faith is abstract. "The study seems to force participants to do something many have not done consciously before—look closely at their own beliefs and values," says Price.

The series is being published by the Cooperative Publication Association. The Brethren Press is a member and is publishing the older elementary materials. Order all materials from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Funds, personnel assist Haitian, Cuban refugees

The Church of the Brethren has been working with Church World Service to help Cuban and Haitian refugees pouring into the US. At the end of May, more than 90,000 Cubans had arrived in the country and roughly 15,000 Haitians.

Through a grant of $25,000 from the Brethren Emergency and Disaster Fund, the Church of the Brethren is helping meet immediate needs of the refugees. Funds are also being used in the legal battle to have Haitians declared eligible for political asylum in the US.

Brethren personnel also have been at work. Mac Coffman, director of Brethren service ministries, worked several weeks at the Indiantown Gap camp for Cuban refugees in Pennsylvania. Refugee sponsors are needed. To help, contact him at PO Box 188, New Windsor, MD 21776.

World health group asks for infant formula code

Acting on controversial recommendations made last October, the World Health Assembly in Geneva formally has called for the enactment of an international code to govern infant formula marketing practices by May 1981.

Members of the United Nations agency and UNICEF sponsored a conference last October in which infant formula producing companies agreed to discontinue all mass advertising and to limit promotions to "factual and ethical information."

Since the October recommendations, the debate has centered on what is the permissible "factual and ethical information" companies may provide. Producers believe promotion samples to medical clinic officials are permitted. Critics of infant formula marketing practices say companies are limited to information about how to use the products. Marketing, they say, should be conducted so that the product finds its true market rather than creates one.

Much of the debate has focused on the Swiss-based Nestlé. A worldwide boycott of Nestlé products is in effect because Nestlé, the world's largest producer of infant formula, is immune from shareholder action in the US and has been allegedly recalcitrant in responding to critics who claim that heavy promotion of infant formula in developing parts of the world has led to infant malnutrition and even death in areas where its safe use is impossible.

NCC debates new policy on Middle East crisis

The National Council of Churches completed the first round of its comprehensive Middle East policy review during its May Governing Board meeting in Indianapolis.

The 266-member board heard a detailed report from a panel of council leaders, including Brethren general secretary Bob Neff, who recently toured the Middle East, and heard the initial presentation of the new policy statement.

The report of the 16-member panel, issued by the board to its 32 member communions as a study document, called for urgent new peace initiatives by the United States government to break the impasse between the nation of Israel and the Palestine Liberation Organization. While not advocating US diplomatic recognition of the PLO, the panel did urge the US to engage in "open dialog" with the PLO.

The proposed new policy statement, written by a committee distinct from the panel, lays out the broad principles the NCC believes should guide Christian stands on the Middle East. It treats a wide range of issues including interfaith relations and the responsibility of US Christians to the churches of the Middle East.

In its section on the Israeli-Palestinian conflict, the document calls on all parties to cease acts of violence; on the Palestinians and Arab states to recognize Israel as a Jewish state with secure, defined and recognized borders; and on Israel to withdraw from occupied territories and recognize Palestinian rights to "national self-determination" and a "Palestinian entity, including a sovereign state."

Addressing the Governing Board was Billy Graham, whose crusade was in Indianapolis at the same time. After appealing to the NCC to remember the importance of evangelism, Graham praised the Council's stands on disarmament and expressed hope for a SALT II, "when we can sit down and say let's destroy [nuclear weapons]."

Among other actions, the board called for an end to US military assistance to El Salvador; congressional creation of a commission to examine the internment of Japanese-Americans during World War II.

underlines

NAMES YOU KNOW ... *Daniel C. Flory*, Protestant chaplain at Good Samaritan Hospital in Dayton, Ohio, since 1975, has been certified as a professional chaplain by the College of Chaplains. . . . *Wayne Buckle*, chief accountant for the American Federation of Government Employees, retired in May and was feted by friends and colleagues at a dinner tribute May 29. He is a member of the Arlington (Va.) church. . . . *Robert McFadden*, a religion professor at Bridgewater College, is attending an eight-week seminar this summer. Sponsored by the National Endowment for the Humanities, the Yale University seminar is on "Biblical History in its Near Eastern Setting". . . . *Glen Crago*, a faculty member at the University of La Verne, was given a plaque and citation at the Faculty-Trustees Luncheon in honor of his 15 years of teaching. A free minister at La Verne's Fellowship church, he and his wife have moved to Colorado Springs. . . . *Roland Ortmayer*, athletic professor at the University of La Verne, was honored at the National Association of Intercollegiate Athletics Hall of Fame Banquet in recognition of his 32 years of achievement at La Verne. He received the NAIA Hall of Fame Award. . . . *Hedda Durnbaugh*, a member of the York Center church, Lombard, Ill., has been appointed director of library programs for the Chicago Cluster of Theological Schools. Also, she has been named to the executive committee of the Hymn Society of America.

NAMES TO REMEMBER ... The American Friends Service Committee has appointed *Asia Alderson Bennett* its chief executive officer. She is the first woman to serve in this position. . . . *Richard J. Mouw*, professor of philosophy at Calvin (Mich.) College, has been named the fifth J. Omar Good Visiting Distinguished Professor of Evangelical Christianity at Juniata.

FAMOUS NAMES ... *Sister Theresa Kane, R.S.M.*, president of the Leadership Conference of Women Religious, has been presented with the 1980 *US CATHOLIC* Award for furthering the cause of women in the church. During the visit of Pope John Paul II to the US in October, it was Kane who publicly urged him to include women in all ministries of the church. . . . Guests of honor at a banquet at Bridgewater College in May were US Senator *John W. Warner*, his wife, *Elizabeth Taylor Warner*, and former Gov. *Milles E. Godwin Jr*. They were there to kick off a $100,000 fund drive to the college's *Richard D. Obenshain* Memorial Scholarship Fund. A 1956 graduate of the college, Obenshain died in a 1978 airplane crash while campaigning for the US Senate. Warner succeeded Obenshain as the Republican nominee and was elected. . . . *Linda Kelsey*, co-star of the "Lou Grant" television drama, has joined the boycott of Nestle products. Several years ago, she acted in a Nestle's commercial, unaware of the criticism of Nestle's advertising and promotion of infant formula in Third World countries. Since researching the situation, Kelsey decided to donate all money received from the commercial to the boycott.

A NAME NOT FORGOTTEN ... *Jennie Miller Via*, who wrote the words and music for Elizabethtown College's Alma Mater, died April 21 in La Verne, Calif. She was 95.

special report

Let the children come: Brethren minister to disaster's young victims

by Harriet Z. Blake

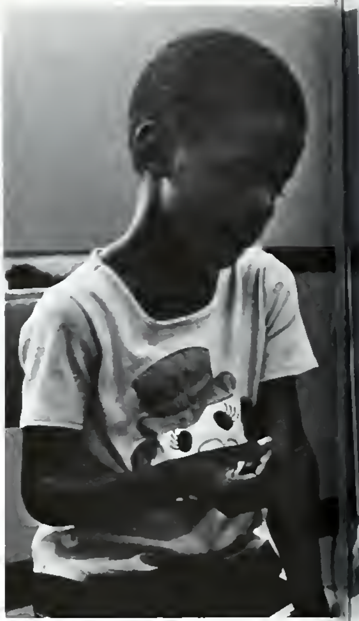
There's a new breed of Brethren disaster worker these days. Like the present model, the new variety comes willing and ready for hard work. However, while the model that has become familiar at disasters around the country comes equipped with shovels, buckets, brooms, hammers and saws, the new model is equipped with stuffed bears, balloons, story books, lots of hugs and a comfortable lap.

The new breed is the disaster child care worker. This new addition to the fine line of Brethren disaster workers had its trial run in mid-May in the aftermath of a tornado that touched down in Kalamazoo, Mich., killing five and forcing more than a thousand people from their homes.

Organizing and training a corps of women and men to care for the children victimized by disaster was the brainstorm of Jan Thompson, of the General Board's disaster response staff, and Karen Doudt, an early childhood consultant from North Manchester, Ind. They came to Kalamazoo to put their idea to the test.

Not everything went according to plan. The tornado struck on Tuesday, May 13, and Doudt arrived in Kalamazoo on Thursday, hoping to set up child care at the "one-stop center" over the weekend. (A one-stop center is disaster jargon for a centralized location where all agencies offering assistance to disaster victims set up shop.) Run by the Federal Emergency Management Agency, one-stop centers can't be set up until an area is declared a federal disaster area—and that took until Saturday in Kalamazoo.

The original intention for the child care centers was to operate them in emergency shelters where families whose homes have been destroyed take refuge the days immediately after a disaster. In Kalamazoo, only 30 people were sheltered on the night following the tornado. But the Kalamazoo disaster was the first to strike since the program got underway and Doudt and Thompson thought the one-stop center would give their plan a good inauguration.



Waiting in lines is part of the tedium at disaster one-stop centers **(Above left)** *and most parents were quick to bring their children to the child care area. Some of the youngest ones weren't happy to be left.* **Above right:** Karen Doudt comforts a little one. She emphasizes the importance of touching children to comfort and calm them.

They were right. Before the one-stop center finally opened on Monday afternoon, the line of people waiting for interviews stretched the length of the hall of the community building where the center was housed. Between 2 and 8 p.m. the first day, two dozen children visited the child care center, staffed by Doudt and several other women. The women were among the 30 people who participated in one of the two training workshops Doudt and Thompson conducted during the spring.

The day care center, once a bare room, had been transformed into an inviting play area by the contents of the women's "disaster kits." Along with stuffed bears, balloons and story books, the kits contained simple games, colorful puzzles, pegboards, a small easel with bright paints, boats to play with in a tub of water, little cars and trucks and other delights for the 2- to 6-year-old clientele.

The one-stop center was open through

Giving good care to children means being with them, according to Brethren disaster child care workers. So Shirley Rogers of North Manchester, Ind., sits right on the floor with one of the youngsters while he plays with a small pegboard (left). Other women working with children in Kalamazoo were Martha Miller and Susan McSpadden of North Manchester. Barbara Berkey of the Goshen, (Ind.) City church, and Lori Kauffman of Hope church in Michigan. Below, a mother with two tots on her lap tries to concentrate on an intake worker's questions in the one-stop center. Just after this picture was taken, she brought them to the child care area to wait for her.

Saturday and the child care workers were there, too, although the number of children served dwindled toward the end of the week. Doudt considered closing Thursday or Friday but the attitudes of parents and the center's staff convinced her to stay open.

"This is a valuable service," said Norm Enevold, the center manager. Surveying the crowded one-stop center on Tuesday, he said, "It would have been bedlam here yesterday—worse bedlam than it was!—without the child care service."

A veteran Church World Service worker, Ruth Gritter, was also impressed with the service, which is brand-new in the disaster response field. "It's absolutely fantastic," she said. "It really keeps the tensions down in the center." The day before, an infant had been crying in one area of the center, she recounted. "You could just feel the tension rising in the area around that baby." She thinks that parents who leave their children with the child care workers get better service, too. "They can concentrate on what they're telling the workers, rather than taking care of the kids," she said.

Parents confirmed that. "It was so helpful to be able to fill out the forms and answer the questions without having to slap their hands and say no all the time," said Diane Carver, when she came to collect her two youngsters. "I couldn't believe it when I saw the sign for child care," she said. "I really appreciate it."

Another young mother, Flora Plant, came for her 3-year-old son, Michael, and echoed Carver's reaction. "It made it much easier for me—not having to chase him all around. He doesn't like crowds," she said. Michael's energetic exploration of every corner of the play area confirmed that he would have been a tough customer during his mother's hour-long wait.

Although the children were active and happy, the child care area seemed a calm oasis in the confusion of the one-stop center. But the personal attention and loving care given to each child took its toll. Workers found day's end a welcome time for relaxation, sharing and rest.

"Home" for the workers during the week was at the meeting house of the Skyridge Church of the Brethren in Kalamazoo. Members brought in food every day for the workers' evening meal. The caring community of Skyridge members and their pleasant meeting house created an atmosphere where workers could easily discuss their experiences.

One evening, after older nieghborhood children had tried to "crash" the child care area for the second day in a row, the workers talked about how difficult it is to say a firm no to children who don't fit the age range or who are not brought to the child care area by an adult. But the group discussion helped. "Now I could say a clear no," said Doudt.

Doudt and the volunteers had anticipated working with more children than the 83 who showed up during the six-day period the child care area was open. But Doudt affirmed the worth of what they had done—sometimes caring for children on a one-to-one basis.

Somewhere, in a hectic and confusing time, each child who entered the child care area in Kalamazoo that week was listened to and played with by an adult who really cared. Surely, that's a ministry worth doing. ☐

(Even as MESSENGER went to press, a group of five Brethren child care workers was at work in tornado-stricken Grand Island, Neb. Persons interested in becoming part of this corps of child care workers should contact Jan Thompson, Disaster Network, Box 188, New Windsor, MD 21776, or telephone (301) 635-6464 for information about future workshops.)

'Washington for Jesus': A call that never was

by Jimmy R. Ross

The more than 270,000 participants came from practically every state. Most denominations—including Roman Catholic—were represented. The number that rallied for the event last April fell far short of the "one million born-again believers" that had been predicted by organizers and leaders of the two-day event.

Billed as "the greatest event ever held in the United States for the glory of God," the schedule for "Washington for Jesus" included a pastor's conference, a woman's meeting, a youth rally in RFK Memorial Stadium, visits by delegations to members of Congress, a march by 100,000 along seven blocks of Constitution Avenue and a sun-up to sun-down program of repentance, fasting and prayer for the thousands gathered on the mall between the Capitol and the Washington Monument.

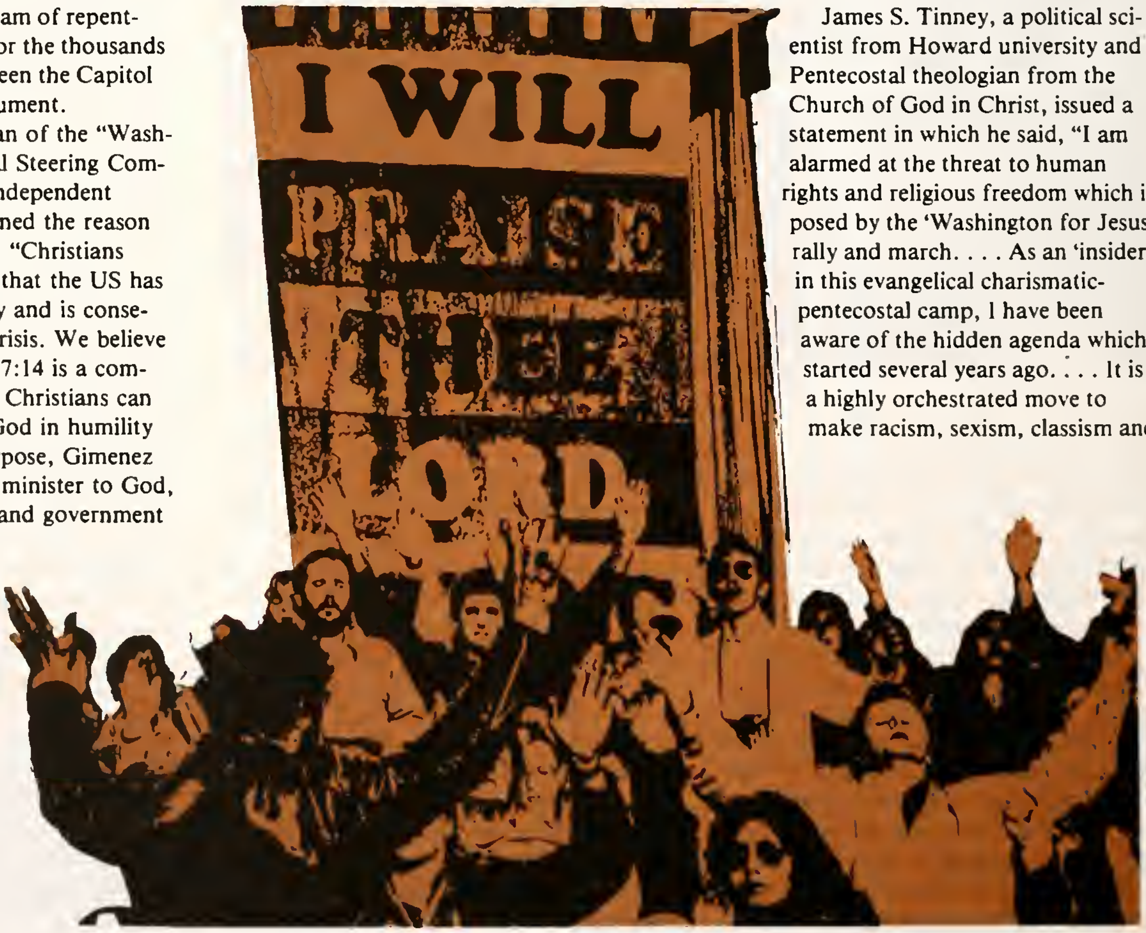
John Gimenez, chairman of the "Washington for Jesus" National Steering Committee and pastor of an independent evangelical church, explained the reason and purpose for the rally: "Christians share a common concern that the US has gone off course spiritually and is consequently facing a serious crisis. We believe the spirit of 2 Chronicles 7:14 is a common ground on which all Christians can stand together and seek God in humility and repentance." The purpose, Gimenez said, was three-fold: "To minister to God, to minister to the nation and government and to minister to the Body of Christ, his church."

Program co-chairmen were M.G. (Pat) Robertson, president and founder of the Christian Broadcasting Network (CBN), and William R. (Bill) Bright, president and founder of Campus Crusade for Christ International. Robertson described the event as " . . . a once-in-a-lifetime celebration of holy communion in a worship service at the foot of the Washington Monument."

"Washington for Jesus" encountered both criticism and difficulties. Most of the support of the black leadership in Washington, D.C., was lost when key persons became convinced that the rally was a front for the political activities of the far right. Object of much of the criticism directed at the event was "A Christian Declaration," a document circulated in January by "One Nation Under God," a nonprofit organization created to run the rally. After reading the document, Jerry Moore, city council member and a Baptist minister, dropped his support, charging that the rally pushed an ultra-conservative political agenda.

Most pastors of the city's mainline churches, as well as officials of the Council of Churches and the Inter-faith Conference, questioned the prayer rally effort because of suspicions that the well-organized campaign had goals other than prayer and repentance.

James S. Tinney, a political scientist from Howard university and a Pentecostal theologian from the Church of God in Christ, issued a statement in which he said, "I am alarmed at the threat to human rights and religious freedom which is posed by the 'Washington for Jesus' rally and march. . . . As an 'insider' in this evangelical charismatic-pentecostal camp, I have been aware of the hidden agenda which started several years ago. . . . It is a highly orchestrated move to make racism, sexism, classism and



Raising their arms in praise, some of the estimated 200,000 evangelical Christians attending the April 29 rally. Carrying flags and placards reading, "America, You Need Jesus" and "The Bible—It's True," the throng marched through the capital seeking God's intercession for "a world aflame in sin."

homophobia the rule of the country."

W.W. Finlator, nationally known Southern Baptist pastor and chairman of the North Carolina advisory committee to the US Commission on Civil Rights, warned in a sermon prior to the rally, "It follows as the night the day that when theocracy rather than democracy is on the make, repression and recrimination are around the corner."

In addition to criticism from many quarters, the leaders of "Washington for Jesus" had to contend with bad weather. On Monday evening there was downpour of heavy rain and most of Tuesday was cool, cloudy, and damp. The media were distracted from this event by the appointment of Edmund Muskie as Secretary of State on Tuesday and the continuing attention given to the failure to free the hostages in Iran the week before. There was only slight coverage by both print and broadcast news media.

As a pastor attending the rally on Tuesday, the activities raised several serious questions for me. First, the people were told repeatedly by the speakers, "We are not here to protest anything. We are not here to criticize or create discord. We are here to support our government and its leaders—to pray for them." All day I waited to hear the prophetic voice of a Nathan, an Amos or a Jeremiah holding the government leaders accountable and responsible for their conduct and decisions. Most of the scripture quoted was from the Old Testament and supported the "civil religion mentality" that is characteristic of the far right religious/political movement. "I love America and I love Jesus" was shouted repeatedly—antiphonally by speakers and the crowd. One had the feeling that for most people the two phrases were synonymous. Over and over speakers proclaimed, "God loves America!" Nothing was said about God loving all the nations of the world (see John 3:16).

The Old Testament was used again and again to support the doctrine that America is an elect nation in the eyes of God. The leaders even used history to proof-text this claim. They referred back to April 29, 1607, as the date when Jamestown settlers planted a cross at Cape Henry, in what is now Virginia Beach, Va., and claimed the nation for God, as the vehicle for spreading the gospel to every nation. In Matthew's account, the church is directed to proclaim the gospel to all nations (Matt. 28:19). There is no indication that a particular nation is to be used as a "vehicle for spreading the gospel." America needs to *hear* the gospel as much as any other nation in the world.

Brethren should view such movements with suspicion. We need to listen to what is really being said. Much of it sounds good on the surface and at first glance we may be in agreement. But underneath the rhetoric there are attitudes, positions and motives diametrically opposed to what we stand for.

At the rally, there was a desperate desire in the faces of the people, a yearning in the words of the speakers, a plaintive longing in the lyrics of the songs to believe in the return of something that has never been—America as a "Bible believing, born-again Christian nation." Over and over the hope was expressed: "A *return* to righteousness in our government." "To see to it that we *again* become 'one nation under God.'" "To *recover* the biblical basis upon which this great country was founded." "To *restore* the dream of our founding fathers." "*Reclaiming* the government of this nation for Jesus Christ." "A *turning back* to the righteousness of God." History does not support the belief that America has ever been Christian—or that the founders intended it to be. Most of them were concerned about freedom—including *religious freedom*—and would never have agreed to use government to force a religion, creed or doctrine on anyone.

As one critic of "Washington for Jesus" expressed it: "I reject the idea that America needs *to go back* to God. The America I know never was *with* God. Unless God approved of George Washington owning slaves, Thomas Jefferson throwing one of his mulatto children into the Potomac, Puritans burning heretics at the stake and 'Jim Crow' ruling the South." Indeed, America has always needed to hear the gospel. It still does. But the government can never become a vehicle by which that gospel is proclaimed.

Brethren need to view all such movements with suspicion and concern. We need to listen to what is really being said. Much of it sounds good on the surface. At first glance we might find ourselves in agreement. But underneath the rhetoric there are attitudes, positions and motives which are diametrically opposed to what Brethren have historically stood for.

In 1967 in Eugene, Ore., the Church of the Brethren Annual Conference adopted a statement on "The Church, the State and Christian Citizenship." When dealing with issues such as those raised by "Washington for Jesus" we need to be reminded of what was said in that paper: "As citizens, we are called to oppose any encroachment by the church upon the rightful functioning of the state. As Christians whose highest commitment is to God, we are called to oppose any encroachment by the state upon the divinely instituted mission of the church and its members. Christians, acting individually and corporately in the affairs of state, must be found 'speaking boldly for the Lord, who bore witness to the word of his grace, granting signs and wonders to be done . . .'" (Acts 14:3). ☐

Jimmy R. Ross is pastor of the Codorus Church of the Brethren, Loganville, Pa.

O come, Holy Spirit, come

And when the time of Annual Conference had come, thousands of Brethren were all together in one place – young men and young women who brought with them their visions, older women and older men who still had their dreams, and children with their hopes for the future. And it was the prayer of their hearts that God would again stoop to their weakness and pour out his Spirit upon all flesh.

And they came to Pittsburgh from every district, from almost every state, and from several distant countries. They came as delegates, as members, as fraternal visitors. They came representing all ages and interests, bringing with them a variety of gifts. They shared their gifts, all of them in their own way, for their music was the songs of children, the celebration of youth, the anthems of choirs, together with the chiming of bells and the accompaniment of instruments. They came as families, as members of congregations, as representatives of institutions. They came to be together and to be with their God.

Many were the voices in this festival of the church. They spoke on behalf of a Holy Spirit movement, of the need to recognize the specific gifts of women, men and youth. They called for a revival of their biblical and Brethren heritage. They sharpened their conscience on matters of peace and justice. They offered the gifts of artists and poets in the worship of God. They represented the General Board, its commissions, its staff, its resources for serving the church. They witnessed to the need for simplicity and sacrifice. They urged the assembly to set new goals for years to come, so that the church might more adequately declare the mighty works of God.

The words these Brethren spoke in the assembly, the convictions they expressed, the language they used differed from speaker to speaker, from voice to voice. Yet the meaning of their message and the spirit of their songs were understood, as if all were hearing them in their own language.

And the message was clear. It called on all to repent, to be baptized and to receive the Holy Spirit. For it was not they alone who spoke and sang, but the Spirit was in their witness and prayer. Like the rush of a mighty wind that moved over and around them. Like tongues of fire that marked the burning intensity within each heart.

And the voice of God, to whom they listened, said to them, "If you receive my Word, the promise is to you and to your children, and to all that are afar off, to everyone whom the Lord God calls."

O come, Holy Spirit, come!

—KENNETH I. MORSE

Kenneth I. Morse is a former editor of MESSENGER, and retired member of the General Board staff. He presented this scriptural paraphrase in the Saturday evening worship service in Pittsburgh.

Text by MESSENGER writers
Photos by Nguyen Van Gia

PITTSBURGH

At one point the Pittsburgh agenda looked so light that the Annual Conference manager spoke of tactics to "make it" last till Saturday noon. But that was before the Bulsar query took a whole day chunk from the timetable—weary delegates were still handling business items late Saturday night. MESSENGER records that marathon in an item-by-item summary, highlighting the heavies, and, for readers with Conference Booklets, adding the corresponding Booklet page number.

New business: Bulsar, Youth, NCC/WCC Conference dates, threats to peace,

Bulsar Church of India (p. 139). Easily the most emotion-charged item on the 1980 agenda, the question of whether to accept back into the Church of the Brethren a dissident group from the Church of North India (CNI) took a day of Conference week to debate and resolve. Reaffirmation of Brethren support for CNI carried the day. (See fuller story, "Bulsar: Rising to the Bait," page 14.)

Affiliation With the National Council of Churches and World Council of Churches (p. 140). Perennial criticism of the National Council of Churches and World Council of Churches surfaced again at Pittsburgh, in a query calling for Conference to "study and re-evaluate our affiliation" with those bodies. At Standing Committee suggestion, a seven-member committee will be formed to study the NCC and WCC, five members elected by Annual Conference, one appointed by the General Board, and one appointed by the Atlantic Northeast District Board of Administration.

Rotation of Dates of Annual Conference (p. 140). The still vital rural heritage of the Brethren was reflected in a query from Quinter, Kan., calling for Conference to rotate its dates, ranging from late June to early August, to accommodate wheat farmers. Annual Conference Central Committee will explore the feasibility of rotated dates (assuming Conferences located in the Western Plains area would be held in August) and report to Conference in 1981.

Resolution on Vieques (not in Booklet). Castañer congregation in Puerto Rico brought to the attention of Conference the plight of the island of Vieques. The US military is using this tiny island for bombing practice, wrecking the economy and lives of the island population and otherwise perpetrating injustice and violence. A sympathetic Annual Conference calls for the restoration of justice, withdrawal of US military, return of the land to its owners and restoration of human rights to the protesters.

Biennial Conferences (not in Booklet). Brethren aren't about to go to biennial Conferences until they are forced to. That was made clear when, despite the late Saturday night extra innings of business, the issue was hotly debated and a resounding no voiced at Standing Committee's proposed "action committee . . . to develop procedures for (biennial Conferences) . . . by 1985."

The energy crisis was argued as the best reason to move to fewer Conferences and, for the proponents of biennial Conferences, it appeared to be a moral issue, one speaker calling it "a sin to spend a million dollars for this shindig here." But moral or immoral, it seems the love affair Brethren have with Annual Conference goes on. Conferencegoers left the Civic Arena near midnight, feeling good that, for the time being at least, we can still say to each other, "Same time *next* year."

The Bulsar drama climaxed as delegates pressured reluctant officers to let persons directly representing both groups speak. Emotions surface as Ernest Thakor **(above),** *for the dissidents, and Hamilton Satvedi* **(below)** *for the CNI, speak and await the delegates' decision. Asia representative Roger Ingold and WMC executive Ruby Rhoades vent feelings of relief.*

Bulsar: Rising to the bait

It appeared to be a small item, this first query under "New Business," titled "Bulsar Church in India." But it consumed a full day of agenda time, with opening statements Wednesday afternoon by Standing Committee representative Clyde Fry and by both the moderator and pastor of the Penn Run Church of the Brethren, the Western Pennsylvania congregation which initiated the query. Thursday morning Ruby Rhoades represented the General Board and staff in sharing their experiences of listening and efforts at reconciliation. Then there followed for the rest of the day, emotion-charged discussion and complicated parliamentary procedures until at last a vote was taken late that afternoon.

The query passed on from the Western Pennsylvania District Conference asked Annual Conference to review reports of problems within the Church of North India (CNI) which included some dissatisfied former members of the Church of the Brethren. It asked delegates to give serious consideration to their charges of unfaithfulness and harassment by the Church of North India, and consideration to the request of the dissident members for reinstatement into the Church of the Brethren.

Some delegates informally and quietly questioned whether the item even should have come to the Conference floor. The day's experience did seem to show the wisdom of Annual Conference rules which assign Standing Committee the responsibility as final arbiter in matters of disagreement and brokenness between persons and churches, or between churches and districts. It was clear early in the day that a thousand delegates cannot hold a hearing.

A thousand delegates find it difficult to pass on a Standing Committee recommendation with limited information, especially when they are told on the one hand that to pass it is to ignore the fervent call of brothers and sisters who are under severe oppression; and told on the other hand that not to pass it is to enter another denomination's internal affairs and to shame and violate a covenant we made in good faith with that denomination which we helped to create a decade ago. But for a time at least, a thousand delegates rose to the bait, and were sucked into the curiosity, the interest, the righteous indignation, the invigoration and the emotional adrenalin that accompanies a good old church fight. They listened to persons of integrity speak passionately on both sides. And in the end, a thousand delegates decided they could not, on the basis of secondhand or hearsay evidence, arbitrate the dispute.

Then they listened to two representatives from India, one speaking in behalf of the disaffected group, the other speaking in behalf of those still loyal to the CNI. The brokenness was clear. The pain and hurt were evident.

But finally a thousand delegates did what they could with the most integrity do; they expressed love and concern for persons on both sides of the split in the Church of North India, encouraged reconciliation between the groups, urged US Brethren to be in prayer for the Christians in India, and affirmed willingness for "appropriate persons" to attempt to mediate between the people there.

A good bit was said in the discussion about "being Brethren" and what the "Brethren thing to do" might be. Unnoticed by many seemed to be the fact that being Brethren means operating in the Brethren tradition. That means being subject to the wisdom of time-honored traditions in dealing with feelings of brokenness. It means being subject to the deliberations of the community and the time which it takes for the community to work at fairness and reconciliation. In fact, it seemed "unbrethren" to ask the delegates to take any action which censured anyone before an official group representing Standing Committee had, in behalf of Annual Conference, listened to concerns or made efforts for reconciliation. And it seemed "unbrethren" to refuse to meet together and to say there is no hope of reconciliation, therefore precluding the time-honored procedures of Matthew 18.

Late Thursday afternoon, the delegates did the most that a delegate body can do. They reached out with love and concern for those in brokenness and offered the resources of the community of faith for listening and reconciliation. The next move must be on the part of the "appropriate persons" and those who are experiencing the pain of brokenness. — EARLE W. FIKE JR.

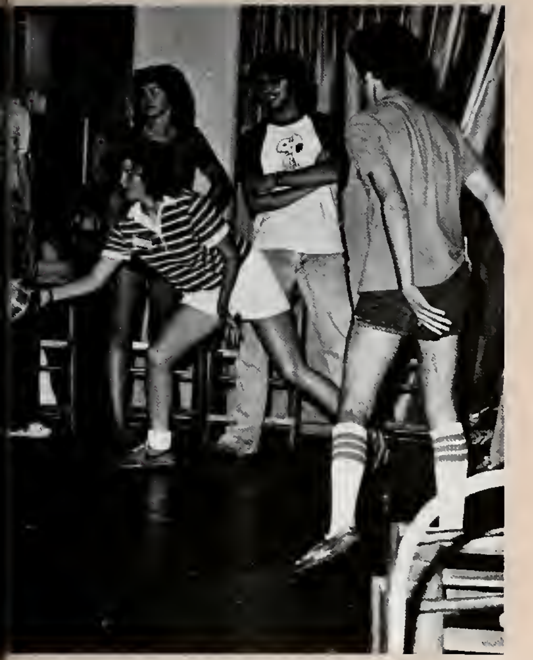
Earle W. Fike Jr. is pastor of Elizabethtown, Pa., congregation and moderator-elect of Annual Conference.

Church of the Brethren Youth Program (p. 139). The Youth Study/Action Conference (SAC) at Juniata College June 20-24, and hundreds of its participants running around Pittsburgh in t-shirts proclaiming "Do Justice, Love Tenderly, Walk Humbly," highlighted the role of youth in the denomination. A query from Idaho calling for an in-depth program addressed to youth was sufficiently answered by General Board action in June that Conference agreed with Standing Committee to delegate the youth concerns to the Parish Ministries staff. PMC plans an increased youth emphasis including: "promoting resources and training events for senior high youth; National Youth Conference (next one slated: 1982, at Estes Park, Colo.); mailing list for young adults; student loan fund; newsletter, *The Bridge;* and Student/Young Adult Conference."

The Time So Urgent (not in Booklet). A resolution from the General Board on threats to peace, took its title from Brethren forerunner Alexander Mack's great hymn, "O! Wie Ist die Zeit so Wichtig" (Oh, How Is the Time So Urgent"). The paper, limiting itself intentionally, spoke only of these three peace threats: the arms race between the US and the USSR; registration and conscription; and the Middle East situation.

Debate ran hottest on two proposed actions: support for those who "in conscience refuse to cooperate with registration and conscription," and "a public apology" by the US government "for its complicity in the repressive policies" of the former Shah of Iran.

Passed as a resolution, not as a polity



In whose square will the ball go? *Youth seemed to be riding high, after a great Youth Study/Action Conference and announcing of Parish Ministries plans for increased youth emphasis in its program. But can a fragmented program, scattered among several staff portfolios, meet the real needs of Brethren youth, the hope of tomorrow's church? Or will the ball bounce back into the squares of local and district youth programs?*

paper, the statement concluded, ". . . in the name of Jesus Christ we recommit ourselves to the witness and work of peace, disarmament, justice and reconciliation in our families, our congregations, our communities, our nation and our global community."

Bethany Hospital Fund Drive. Hearing a progress report of the joint project of Bethany Hospital and the Evangelical Hospital Association (EHA) to build a new Bethany Hospital (See June MESSENGER story) Conference approved the continued solicitation (until 1983) from Brethren individuals and congregations for a building fund of $2 million *(a far cry from the "two-dollar fund drive MESSENGER, with a typographical error, reported in its June story—Ed).*

To secure another $15 million to complete the building fund, Bethany Hospital, no longer eligible for federal funding, has approved new bylaws for its board of trustees, giving eight board seats to the Evangelical Hospital Association, source of the loan.

Brethren Health Education Foundation Proposal. Since 1958 there has been a healing arts student assistance program operated by the Brethren Health Education Foundation (synonymous with the corporate members of Bethany Hospital Board of Trustees). The new bylaws of the Bethany Hospital Board reported in the preceding item calls for changes in the Foundation's membership bylaws. Thus, Annual Conference in Pittsburgh approved the amending of the Foundation's bylaws to establish new corporate members composed of Brethren representatives from the various educational and health care institutions of the denomination. ☐

Old Business: Life-style, baptism, missions, membership and more.

Christian Life-style and Taxation (p. 102). A report from the Christian Life-style Task Force answers queries brought to the 1977 Conference, on Christian use of resources and response to taxation for war. First included in the Conference Booklet as a study document, the report was amended in its section on "taxation and militarism" by the June General Board meeting and passed on to Annual Conference for adoption as a position paper.

Debate on the floor centered on that amended section. In it the task force encourages high priority on study and discussion of consideration of refusal to pay that portion of federal taxes used for militarism. It affirms withholding of war taxes as a legitimate Christian witness. A "peace fund" could be one way to handle alternative "tax" payments.

The task force report offers many recommendations for a simpler life-style and encourages forming "local covenant groups that focus on faithfulness to God as the basis for assessing life-styles." Christ-centered community is needed, the task force said, to support families and individuals dedicated to radical faithfulness.

Baptism and Church Membership (p. 119). "Community" was also the buzz word for the answer to a 1978 query on the relationship of baptism and church membership, the importance of believer's baptism and the validity of other bap-

Moderators past and present: *Some might call this photo a compelling argument for electing a woman moderator. Meanwhile the moderatorship remains a monolith of maleness. Assembled at Pittsburgh: (Front, from left): Raymond R. Peters (1967); Calvert N. Ellis (1948); Charles E. Zunkel (1961); Edward K. Ziegler (1960); M. Guy West (1968); Dewitt L. Miller (1964); A. G. Breidenstine (1970); (Back, from left): William R. Eberly (1980); Wayne F. Geisert (1974); A. Blair Helman (1976); Nevin H. Zuck (1962); Warren F. Groff (1979); Donald E. Rowe (1975); Charles Bieber (1977); Duane H. Ramsey (1981); Harold Z. Bomberger (1971); Dean M. Miller (1973); Dale W. Brown (1972); Paul M. Robinson (1956); A. Stauffer Curry (1955, 1965); Not present were other surviving moderators: Ira Peters (1978); Morley J. Mays (1969); Desmond W. Bittinger (1951, 1958); Harper S. Will (1950); and Warren D. Bowman (1945).*

tisms. The answer from the Parish Ministries Commission makes it clear that baptism is not an individual decision, isolated from the congregation. (See fuller story, "Baptism Is a Community Affair," page 18.)

World Mission Philisophy (p. 120). A paper that stands for a quarter century, such as the 1955 world mission study, is a hard act to follow, as witnessed by the agonizing of successive committees working on the 1978 query calling for a more aggressive home and world missions program. The present committee presented a report to Annual Conference and received permission to work another year on the matter. (See fuller story, "Guidelines for Mission Ahead," page 19.)

Diminishing Membership in the Church of the Brethren (p. 131). The shrinking ranks of the Brethren are a real issue. That was evidenced in the interest taken in the progress report of the Committee on Diminishing Membership in the Church of the Brethren. The committee has pinpointed five causes for decline. Next year: How to reverse the trend. (See fuller story, "Either Share Christ or Lose Him," below.)

Human Sexuality From a Christian Perspective (p. 136). The General Board committee studying the topic, "Human Sexuality From a Christian Perspective," will report at the 1981 Annual Conference in Indianapolis. Committee members are: Guy Wampler Jr., Doris Cline Egge, James F. Myer, Mary Sue Rosenberger and Clyde Shallenberger.

Support Systems for Those Called to Set-Apart Ministries (p. 137). In answer to a 1979 query calling for the study and development of a comprehensive support system for those called to set-apart ministries, the Salary and Benefits Plan Review Committee will bring a report to the 1981 Annual Conference. ☐

For hearing impaired, Conference offered a new feature: Janice Martin, active in the Frederick, Md., church's ministry to hearing impaired, "signed" the worship services. Even those with good hearing enjoyed what seemed like an art form.

Either share Christ or lose him

"We too often fear that sharing our faith will weaken it," Wayne Zunkel of the Committee on Diminishing Membership (See page 131, Conference Booklet) reminded the gathered Brethren. "I sense there's a lot of fear, fear that if we share our faith, we may lose it, fear that if we open the doors of our churches to new people, then our doctrines may be weakened or our ideas lost, or our direction blurred. And we need to begin thinking in terms of having it both ways. The gospel makes it clear that the Christ we will not share, we cannot keep."

The report of the Committee on Diminishing Membership, chaired by Olden Mitchell, located five causes of the membership decline. The first, that "we are lacking in a warm, vital, personal relationship with, and commitment to, Jesus Christ," reflects the degree to which the committee judged the denomination to be "Christ-centered." Adding that "we have (also) lost a clear sense of purpose or reason for existence," Zunkel reminded the body of the burning sense of purpose exhibited by the first generation of New Testament Christians. Third, the committee cited, "We have an incomplete and inadequate understanding of the meaning of Christian discipleship"; and fourth, "The commission to 'make disciples' is not a high priority for our church." Finally, the committee diagnosed, "We have failed to adequately respond to the convulsive change in our society and culture."

The committee's findings reflected their interpretation of the results of numerous surveys taken of members of the General Board, staff and district executives, persons from both growing and declining congregations as selected by the district executives, persons receiving *Source* materials sent out from Elgin, and those receiving the January 1980 MESSENGER. Respondents overwhelmingly expressed serious concern about the diminishing membership of the Church of the Brethren, and requested recommendations and suggestions to reverse the trend.

Lively floor debate was held over the committee's findings. Numerous delegate speakers agreed with Bill Faw of the Reba Place Fellowship, Evanston, Ill., that not advanced techniques of evangelism, but only a renewed emphasis on a "warm and vital personal relationship with, and commitment to, Jesus Christ" would strengthen the membership from within enough to initiate significant membership growth.

Floyd Bantz, pastor of the Lancaster, Pa., congregation, expressed concern, both at the hearings and on the floor debate that the committee include in its report not only "institutional factors," but also "contextual factors," or economic and sociological reasons for loss of church membership. Bantz related that research shows such "contextual factors" account for 50 to 90 percent of the causes of diminishing church membership, and that unless a church is located in a homogeneous, primarily white, upwardly mobile neighborhood, it is not likely to grow. Bantz warned against confusing growth in numbers with authenticity of ministry.

The delegates voted to receive the findings of the committee as a progress report, and granted the group another year to complete its study and to formulate recommendations that would reverse current membership trends. "There are things we can do now," Zunkel noted, for those who do not want to wait a year to act. He urged members to study the Scriptures, to discuss issues related to church growth and to read the autumn 1980 issue of *Brethren Life and Thought*, a major portion of which will be devoted to church growth. "Our Conference theme, 'The Church Faithful,'" Zunkel concluded, "must be to the whole gospel." — VICKY DILL

Vicky Dill, a freelance writer, is a member of the York Center congregation, Lombard, Ill., where her husband, Gary, is pastor.

Elections and appointments

Earle W. Fike Jr., 49, pastor of the Elizabethtown, Pa., congregation and former Parish Ministries executive, will moderate the 1982 Annual Conference in Wichita, Kan. Fike defeated Doris Cline Egge, a Roanoke, Va., high school guidance counselor, General Board vice-chairwoman and former General Service Commission chairwoman.

Duane H. Ramsey, 55, pastor of the Washington, D.C., congregation, is the new moderator of Annual Conference and will preside in Indianapolis next June.

Other elections and appointments:

General Board, district representatives (5-year terms): H. Fred Bernhard, Gettysburg, Ohio (Southern Ohio); Dorothy Garst Murray, Roanoke, Va. (Virlina); and Randall Lee Yoder, Kokomo, Ind. (South/Central Indiana).

General Board at large representatives (5-year terms): William A. Hayes, Columbia, Md.; W. Hartman Rice, Columbia City, Ind.

Annual Conference Central Committee (3-year term): Galen A. Heckman, Richmond, Va.

Committee on Interchurch Relations (3-year terms): Naomi Kulp Keeney, Harrisburg, Pa. (elected by the General Board); John D. Long, New Holland, Pa. (elected by Annual Conference).

Bethany Theological Seminary Board of Electors (5-year terms). Helen Bowman Moore, Dayton, Va. (laity); J.D. Glick, Troy, Ohio (ministry); Ernest Barr, Indianapolis, Ind. (member-at-large).

Ministers' Association (3-year term; elected by the association). Fred M. Bowman, Winchester, Va. (James E. Tomlonson, Preston, Minn., serves as vice-president; John W. Glick, Pottstown, Pa., serves as president.)

Observer-consultant to American Baptist General Board: Doris Cline Egge, Roanoke, Va. Elizabeth L. Haselden (Robert E. Shaw, alternate) is the American Baptist observer-consultant to the Brethren Board.

Standing Committee's Nominating Committee (2-year terms). Leona Row Eller, Washington, D.C.; Joe Carson, Springfield, Ohio; Lena Belle Mullen, Greenville, Ohio; Sidney King, Meridian, Idaho. (Continuing through 1981: Phillip C. Stone, chairman, Linville, Va.; Luke Brandt, Harleysville, Pa.; John Bunch, Marion, Ind.; R. Eugene Miller, Duncansville, Pa.) Members are elected by Standing Committee.

Annual Conference study committees. A committee to study and re-evaluate Church of the Brethren affiliation with the National Council of Churches and World Council of Churches had not been formed by press time.

General Board reorganization: Clyde R. Shallenberger, Baltimore, Md., (1981) continues as chairman. L. Wayne Fralin, Orlando, Fla., (1981) serves as vice-chairman, as well as chairman of the Goals and Budget Committee. James F. Myer, Lititz, Pa., (1983) and Anne M. Albright, Fort Wayne, Ind., (1981) are members-at-large on the Board's Executive Committee. Dale W. Detwiler, Roaring Spring, Pa., (1982) was reappointed to a 3-year term on the Investment Committee. James H. Baile, Warrensburg, Mo., (1983) replaces Detwiler as vice-chairman of the Pension Board, which is chaired by Wayne F. Geisert, Bridgewater, Va., (1982).

The newly organized commissions are:

General Services Commission: Wayne F. Geisert, Bridgewater, Va., (1982) chairman. Anne M. Albright, Fort Wayne, Ind., (1981); James H. Baile, Warrensburg, Mo., (1983); Vernard Eller, La Verne, Calif., (1984); Dale W. Detwiler, Roaring Spring, Pa., (1982); Robert G. Mays, Seattle, Wash., (1984); Wendell C. Bohrer, Johnstown, Pa., (1982); Dorothy Garst Murray, Roanoke, Va., (1985).

Parish Ministries Commission: Curtis W. Dubble, Lancaster, Pa., (1984) chairman. Randall Lee Yoder, Kokomo, Ind., (1985); Mary Sue Rosenberger, Louisville, Ohio, (1981); Nancy R. Faus, Lombard, Ill. (1982); Dan Petry, Johnstown, Pa.; (1983); William A. Hayes, Columbia, Md., (1985); James F. Myer, Lititz, Pa., (1983); Paul R. White, Mogadore, Ohio, (1981).

World Ministries Commission: Wanda W. Button, Conrad, Iowa, (1983) chairwoman. Karen S. Carter, Daleville, Va., (1984); Guy E. Wampler Jr., Fort Wayne, Ind., (1982); Joyce Miller, Franklin Grove, Ill., (1983); Wayne L. Fralin, Orlando, Fla., (1981); W. Hartman Rice, Columbia City, Ind., (1985); H. Fred Bernhard, Gettysburg, Ohio, (1985); B. Stanley Bittinger, Kingsville, Tex., (1984). □

Left: *Earle W. Fike Jr. was "just another delegate" until tapped as 1982 moderator.* **Below:** *The 1980 Annual Conference closes as outgoing moderator, Bill Eberly, hands the gavel to incoming Duane Ramsey.*

Postscript to Pittsburgh

Events move at too fast a pace at Annual Conference to keep track of what all happens. Many Conference officials, Board members and national staff take vacations immediately after Conference or otherwise elude the MESSENGER staff. However, upon reflection, resorting to notes and logs, and aided by information picked up from informants we could reach, we offer these news briefs to flesh out the fuller coverage of Conference.

From the General Board meetings, Conference business and assorted sideshows:

- The General Board met just previous to Annual Conference, hosted for the earlier part of its meeting by the Greensburg, Pa., congregation. The General Board and staff lapped up the hospitality extended by Pastor Jim D'Amico and his parishioners and appreciated the opportunity to meet in a local setting. On Sunday, June 22, several Board and staff members spoke in nearby churches.
- The General Board reported to Annual Conference that for the health of the denomination, both the General Board and Bethany Seminary should stay heavily involved in the stimulation of congregational giving. A coordinated approach to congregations will be maintained by the two institutions.
- The General Board adopted program objectives to reach the denomination's "Goals for the 80s," as reported more fully by Howard E. Royer on page 22.
- The General Service Commission named William R. Eberly, North Manchester, Ind., to the Brethren Historical Committee, to replace outgoing member David Eller.
- A Parish Ministries Commission request was granted by the Board, authorizing a study committee to consider the present polity on deacons and deaconesses and to bring recommendations to the Board for further steps if/as needed.
- Parish Ministries Commission has discontinued the Parish Volunteer Service (PVS) program, feeling that the task can best be accomplished at the local level.
- The Provisional Committee for Misión Mutua en las Américas recommended to the General Board that the Iglesia Cristiana Pentecostal of Cuba be engaged as a partner for mutual mission for a three-year period beginning immediately. The Board approved this new Parish Ministries program.
- Nigeria representative Larry Elliott reported to the General Board 4,500 new

Baptism is a community affair

Bob Bowman, Parish Ministries staff for worship and heritage resources, described the paper on "Baptism and Church Membership" (See page 119, Conference Booklet) as both "uniquely Brethren" and as "set in an ecumenical context." The report of the Committee on Baptism and Church Membership dealt with two main issues: the relationship of baptism to church membership and the validity of other baptisms. Bowman noted that while certain questions remained unanswered from the 1958 paper on baptism, the present study did not contradict earlier Conference decisions. Rather, Bowman described the paper as "functional in the aspect of baptism and membership, and therefore not an exhaustive treatment on the biblical and theological basis for believer's baptism."

Delegate debate centered around several vital lay and pastoral concerns. Delegates recalled personal experiences with baptism as members of other denominations, and suggested that new believers are baptized into the "body of Christ" more than into a specific denomination of that body. Others noted that individuals living away from their home communities, such as college students, may ask for baptism prior to their desire or ability to join specific congregations within the church. Other delegates maintained, however, that baptism celebrated outside the context of church membership reflects a "watered-down doctrine and theology," and the inability of Brethren to make committed decisions on matters of faith and practice.

Pastoral as well as delegate concern centered around the issue of re-baptism also. Pastor Jonathan Hunter of the Glade Valley congregation, Walkersville, Md., expressed his concern that Brethren support and practice a service other than baptism celebrating spiritual renewal. Hunter drafted the amendment, later passed by the delegate body, that Brethren recognize "several rites and ordinances as suitable for celebrating experiences of renewal and purification. Among these are laying on of hands and anointing."

The amendment strongly urged Brethren, however, to celebrate spiritual awakening in the Brethren tradition of feetwashing. "Among our understandings of feetwashing," the amendment continued, "is that received from John 13:10: 'Jesus said to him, "He who has bathed needs only to wash his feet. . . . '" "We recognize that our baptismal covenant needs to be strengthened and renewed and lift up feetwashing as the appropriate symbol for such occasions." (The approved amendment was also reflected in the "conclusions" to the paper, where the body agreed, "We believe that celebrated, often spontaneous, acts of purification ought to be celebrated with an appropriate symbol other than the sacred ordinance of baptism such as feetwashing, anointing and laying on of hands.")

The delegates further amended the paper to strengthen its ecumenical spirit, by formulating the conception of infant baptism not as "irregular," but as one way in which believers who conceive of their "baptism and confirmation (as) . . . acceptance of Christ as Lord and (as) membership in his body" might, with integrity, enter into full participation in a congregation. Brought to the floor by pastor Earle W. Fike Jr., of the Elizabethtown, Pa., congregation, the amendment specified that individual congregations should make such decisions about accepting new members by letter of transfer on a separate basis as the requests occur.

Though first-generation Brethren may enter the denomination in a number of ways, the paper emphasizes that baptism, like marriage, is intended to be a once-in-a-lifetime ordinance, supported and nurtured as well as celebrated in a congregational context. "Baptism," Bowman concluded, "is, most importantly, a community affair." — VICKY DILL

Vicky Dill, a freelance writer, is a member of the York Center Church of the Brethren, Lombard, Ill., where her husband, Gary, is pastor.

Sentimental journey: *Coming to the US had special meaning for Adu K. Mamza (left). For many years the major-domo of the Stover Kulp household, the elderly EYN envoy saw at last that pioneer's home and grave.*

Convincing testimony: *Called the most convincing testimony for mutual mission ever given at Conference, the very presence of 19 Nigerians, in the US on their own steam, demonstrated that the road to the future in missions is a dual highway. Articulate representatives of their church and culture, visitors such as Martha J. Mambula (right) exuded a Christian enthusiasm refreshing to jaded stateside Brethren. Said journalist David Balami, "Our visit here has extended the horizons of both EYN and the church in the USA." It could only be the hope of all that those horizons will be explored.*

members of Ekklesiyar Yan'uwa a Nigeria (EYN) in 1979; 88 new village wells dug through the Lafiya program; 238 persons trained for the rural health program; and eight new US teachers recruited for Nigerian schools.

- The health program in Sudan moves ahead as workers J. Roger and Carolyn Schrock settle in, pursue language study, gather equipment and anticipate beginning a health problem survey this fall, after the rains.
- World Ministries Commission staff peace consultant Chuck Boyer reports his office is providing counsel and support for non-cooperators with the newly begun

Guidelines for mission ahead

Annual Conference did its last major work 25 years ago on an extensive statement of mission philosophy. The unfinished item of business for this year was eagerly anticipated (See page 120, Conference Booklet). Some persons came loaded with facts. . . some with feelings. Most came with more than average emotion. And most came with genuine appreciation for the paper and its timeliness.

The paper was strong in its biblical case for mission and strong in its understanding and perception of the changing world and its affect on mission. But from the hearing on Tuesday evening and from the suggestions to the committee from the floor, it was clear that concerns about the paper were focused in the recommendations. Delegates wanted the recommendation on seeking new areas of mission elaborated and specified. Some wanted the paper to be more explicit—to include in its whole mission stance, clear mandates for the ministry of the Word and the creation of congregations where discipleship and the body of Christ may be experienced.

The committee, which felt some pressure of time in the preparation of the report, heard the concerns and asked for an extra year to complete its assignment. The year was granted. The extra time will benefit the paper. But the educational value of the discussion this year should not be lost for next. And experiencing at Pittsburgh the fruits of mission through the gifts and witnessing of visitors from Nigeria, Haiti and Puerto Rico should set the stage for the final disposition of the paper. For this year that happy encounter made us less judgmental about the past 25 years, and more eager to be on with the next quarter century—EARLE W. FIKE JR.

Earle W. Fike Jr. is pastor of the Elizabethtown, Pa., congregation and moderator-elect of Annual Conference.

Above: *"Old Order" Brother Fred Benedict heads up Brethren Encyclopedia, Inc., and is editor of the journal,* Old Order Notes. **Right:** BL&T *editor Ed Ziegler is intrigued by his retirement gift, a woodcarving.*

draft registration program, as well as advising Brethren youth who register to indicate on their registration forms their conscientious objector convictions.

- The General Board is returning, after a one-year switch to two meetings a year, to a schedule calling for spring and fall meetings and a one-day meeting piggybacking on Conference. The 1980 fall meeting will be November 22-25, in Elgin.
- Standing Committee passed on to the General Board a document from Southern Ohio District, "The Presence of Nuclear Materials," calling for Brethren to educate themselves on the dangers of nuclear weapons and power and to protest their production.
- The Hispanic Network Steering Committee—"Enlace"—was formed during Conference week, committed to developing a Brethren ministry to US and Puerto Rico Hispanics. PMC staff member Merle Crouse relates to the group. Castañer, P.R., pastor Guillermo Encarnacion, is chairman.
- Bethany Theological Seminary reports an eight percent enrollment increase in an upbeat review of its 75th anniversary year.
- A report from Brethren representatives to the World Council of Churches speaks of the ecumenical movement as an enrichment of Christian life through intermingling. To return to a pre-ecumenical age is impossible, the paper states.
- The National Council of Churches, Brethren representative Patricia K. Helman reports, gets its power from a self-emptying servant-life, more than from pronouncements or institutional clout. Expectedly, questions followed the report that reflected continuing suspicion of NCC intentions by some Brethren constituents.
- Since Jan. 1, 1980, General Secretary Robert W. Neff has served as executive for the denomination's Committee on Interchurch Relations (CIR), a group which works at ecumenical concerns. At an ecumenical luncheon, the CIR presented the first Church of the Brethren ecumenical award, to 88-year-old peace activist and ecumenicity advocate M. R. Zigler.
- Over 50 new persons have begun participating in the Church of the Brethren Pension Plan in the past year, executive secretary Joel K. Thompson reports. The fiscal year ended with an increase in assets of $2,139,349 over 1978.
- The Pension Board voted in Pittsburgh to combine functions now lodged in the portfolios of the General Services Commission executive (Joel K. Thompson), the General Board treasurer (Robert Greiner) and the pension associate (Anne Booth) and establish a full-time executive secretary position.
- Named as interim executive secretary of the Church of the Brethren Pension Board is Anne M. Booth. Booth served until July 1980 as pension associate. She was married August 10 to Walter Bowman of South Bend, Ind.
- Brethren Press sales at Conference topped $50,000, exceeding the past record ($38,000 at Indianapolis in 1978) by $12,000. Increased sales were attributed to Conference being in the heart of "Brethren country" this year.
- SERRV sales in Pittsburgh were $15,000, a 35 percent increase over recent years. One customer asked Joel Petre, "Do you make all this stuff at New Windsor?"
- The Association for the Arts in the Church of the Brethren (AACB) also set a new sales record. Four quilts were produced at Pittsburgh and auctioned for $5,690, half of which goes to AACB and half to the SHARE program.
- Conference offerings totaled $58,000 for the week. The Sunday morning offering of $12,000 was the week's highest. That was also the time of highest attendance, 9,000. Attendance dropped to 4,500 Sunday afternoon as the arrival of newcomers from surrounding churches was more than offset by drop-outs accustomed to leaving Sunday at noon. Registration for the week was 5,167, with 1,061 being delegates and Standing Committee.
- Speaker for the 1981 Ministers' Association meeting in Indianapolis will be Walter Brueggemann, dean of Eden Theological Seminary, St. Louis, Mo.
- Introduced to Conference were the members of the Board of the Brethren Encyclopedia, Inc., whose exhaustive publication on the five Brethren denominations will be published in 1983.
- Honored for his 25 years as editor of *Brethren Life and Thought* was Edward K. Ziegler. Succeeding him is Warren Kissinger, Hyattsville, Md.
- Heading the Brethren Journal Association (BJA) for 1980-81 is Jack Lowe, vice-president of that organization and pastor of the Springfield, Ohio, congregation. He will act for BJA president Joan Deeter, North Manchester, Ind., who is spending a year in Germany.
- Six Mid-Atlantic District bicyclists—Dave Martin, Nancy Mueller, Reis Thompson, Irvin Huston, Robert Crouse and Deanna Brown Cizek—cycled 237 miles to Pittsburgh. "Sponsored" by folks back home, the group presented Mid-Atlantic CROP director Roma Jo Thompson a check for over $1,800.

Winding down from a 237-mile trip, five jubilant bikers from Mid-Atlantic debrief with that district's CROP director, Roma Jo Thompson, whom they handed $1,800.

- Conference was saddened to hear of the death June 24 of Doreen Potter, wife of World Council of Churches general secretary Phillip Potter. The WCC head spoke at the Indianapolis Annual Conference in 1978.
- Singer Rosa Page Welch was in Pittsburgh for MESSENGER dinner, belting out spirituals and sharing memories. On Wednesday night she and Anna Mow appeared on Russ Bixler's local Christian tv show.
- Pastor Yin Ziehzeng of Peking's (Bejing) only Protestant church sent greetings to Annual Conference. The son of the first Church of the Brethren elder in China acclaimed in his letter the independence and unity of the Christian church in China today.
- Visitors to Conference were Rev. Luc R. Nereé and his wife. Nereé directs Aide Aux Enfants, a social welfare program in Port-au-Prince, Haiti, supported partially with Brethren funds and personnel.
- Octogenarian George N. Phillips, New Paris, Ind., attended Pittsburgh as his 52nd consecutive Annual Conference. It was his 60th Conference, his first being Carthage, Mo., in 1904.
- Galen Beery was in the press room Saturday night banging out a story on the Indochinese "boat people" he has been processing in Malaysia, when he heard the Nigeria visitors burst into song down on stage. Kicking back his chair, he ran out into the upper bleachers, shouting, "Hey, they're singing my song!"

Seems when Galen was a little boy his mission-minded family (his grandfather was India pioneer Wilbur S. Stover) hosted a Nigeria missionary who taught them a Bura hymn. The chorus runs "Vunkir sili, Halleluya! Ya bithla wa. Ya bithla wa." Galen and his brothers later enjoyed lying in the top bunk of their bedroom, kicking the ceiling and wall and singing their "version" of the Bura hymn: "Bump the ceiling, Hallelujah! Now bump the wall. Now bump the wall."

Finally, in Pittsburgh, he stood entranced as he heard the authentic Bura version for the first time.

- Annual Conference will be held in Indianapolis, Ind., June 23-28, 1981. Other places and dates: Wichita, Kan., July 20-25, 1982; Baltimore, Md., either June 28—July 3, or July 5-10, 1983. ☐

GB: Innovative presentations

Following recent custom, the General Board presented its report to Conference in a four-part series. Each morning as an "order of the day" business item, a new segment was shared with creative expressions, both personal and audio-visual, of the Board's work. On Wednesday, persons shared their experience with the three-year Congregational Renewal Plan, Education For Shared Ministry and ministry to minorities.

The high point of the Thursday emphasis on refugee resettlement was the singing by popular Vietnamese folksinger, Pham Duy, and his daughter, Hein Duy. To hear "Amazing Grace" sung in Vietnamese was a moving experience. In expressing gratitude to the church, the Duys pointed out that 90 percent of Indochinese refugees have "jobs and a decent life." In the presentation, asking "Who will answer?" it was pointed out that the Brethren have settled 1,800 refugees and have given $300,000, but there are 14 million refugees in the world and a dollar a week from each member is needed. "At Pittsburgh prices, this would amount to giving up one Coke every other week."

Friday's presentation began with a musical setting of Micah 6:8, which was used after a litany connected with the Goals for the 80s. Included in the objectives to meet those goals are: increasing giving to denominational programs to 3.75 percent of personal income; a net membership growth of three percent; establishing 15 new congregations and two new areas of mutual mission; and 1,000 Brethren witnessing annually to government.

As a framework for the Saturday presentation dealing with actions in corporate responsibility, it was stated that of the 100 wealthiest organizations in the world, 51 are multinational corporations and 49 are nations. Shareholder resolutions, representing both General Board and Pension Board investments, have been presented to Union Carbide and Monsanto. Even when the resolutions did not receive the 3.8 percent vote required to consider them again next year, they resulted in abstention of voting from sympathetic shareholders and significant discussions of the corporation's responsibility in such areas as apartheid, nuclear weapons and safety factors. In addition, various districts are monitoring corporations in their own areas. Television violence and children's advertising have also been addressed.

The General Board also communicated effectively in its colorful exhibit, inviting persons to vote their preference of suggested emphases in mutual mission; stewardship of creation; peace and justice; and faith discipleship.

Innovative methods of presenting the General Board report have come to be expected at Conference. After the final segment on Saturday, a delegate's request resulted in a standing expression of appreciation to the Board for its excellent audiovisual materials as well as its entire work. This followed a nearly unanimous vote of acceptance of the Board's written report.

An advantage of audio-visual presentations is that persons cannot peruse anything else during that time; they focus your attention. A disadvantage is that it is easy to doze off in the darkness. And a reporter quickly notices that one's notetaking ability is severely restricted.—EVELYN FRANTZ

Evelyn Frantz is a freelance writer, and a member of the Ridgeway congregation, in Harrisburg, Pa.

"Get 'em involved" was the strategy for the 1980 General Board exhibit. Placed athwart the main path to the arena, the exhibit enticed visitors with "voting machines" to register 1980s goals preferences, and invited folks to pinpoint home congregations.

Keeping tension alive in the 80s

"To do justice, to love tenderly, to walk humbly" is the Brethren slogan for the 80s, part of the goal statement adopted by the 1979 Annual Conference. Already the message of Micah 6 has made its debut as a Youth Study/Action Conference theme and as a media grabber for such Brethren Press items as t-shirts and coffee mugs.

But to translate platitudes into programs for the new decade is far more intricate. Among many things it means choices—tough choices as to what is timely and feasible and achievable, and where cutbacks are to be made in order that new priorities can be underwritten.

Over recent months the General Board, nearly all the districts and scores of local churches have at least in general terms addressed what the new goals statement means for program directions. Through the work of the Goals and Budget Committee, the General Board has given precise focus to its program objectives. The areas of concentration, as reported to Annual Conference delegates at Pittsburgh, deal with biblical foundation, stewardship, evangelism and church growth, faith and discipline, peace and justice and mutual mission.

To cite a few examples, the General Board is committed to:

—working with 300 congregations in 15 districts to increase literacy and understanding of the Bible, by 1984;

—starting 15 new congregations or fellowships by 1984;

—having a plan for peace education in effect in half the districts by Jan. 1, 1983; and

—establishing immediately a covenant with a partner church in Latin America, most likely the Iglesia Cristiana Pentecostal of Cuba.

Considerable emphasis in the General Board objectives centers in evangelism and church growth, calling for, among other things, an annual membership growth rate of three percent by 1984 (compared to an average yearly loss of four percent over the past five years). The Board also is committed to producing by the end of this year, strategies for congregational development and for urban ministries in communities of racial and ethnic transition.

In reviewing the program objectives sifted through and refined by the Goals and Budget Committee, the majority of the General Board demurred at only two points. First, the board majority wanted more attention given to racism concerns, and ended up allocating an increase of one-tenth of a staff person's time to this task. Second, the board by a two to one ratio *in principle* favored restoring the news service program to its present scope, but then failed to find funds to sustain such a level.

Among programs curtailed outright were the current SHARE ministries and the media education and advocacy portfolio, both programs that have won acclaim especially from outside the denomination. The position of United Nations representative was reduced to halftime, but a new assignment, also halftime, was approved, having to do with addressing concerns about economic systems and values.

Occasional voices in the Board and staff lamented that in the planning for the 80s some creative and valid programs were dropped by the wayside, and wondered where in the new program objectives advocacy is to be pursued. Others saw the emerging emphases on biblical foundation and church growth as appropriate correctives and regretted that still more staff time and funds were not alloted to them.

However one views the program objectives, the fact remains that a substantial effort, perhaps unprecedented in scope, was made to take district and local concerns into account in the decision-making process. And that the goals statement—"to do justice, to love tenderly, to walk humbly"—is wide-ranging enough to keep the tension alive as the denomination strives for balance in its program activities for the 80s.—HOWARD E. ROYER

Howard E. Royer is director of interpretation on the communications staff.

Getting it all together

"There is a renewed interest in defining the nature of ministry in the Church of the Brethren," states Bob Faus, General Board consultant for ministry, as he defined the emerging focus of the Brethren Ministers' Association on "Advocacy for Parish Ministry." Presently this means seeking to develop within the church consistent and uniform procedures for dealing with the calling, training, placing and supporting of ministers.

Robert Keck, president of New Wineskins Center and executive director of Health Care Holistic Center, Columbus, Ohio, stimulated the Brethren ministers at their annual meeting with three thought-provoking messages on Monday and Tuesday of Conference week. As Nancy Faus ended an opening hymn with the words, "Lord, free us, make us one," Keck challenged the ministers to become free from an outdated belief system which could divide our personal bodies into components, categories and parts. In its place, accept a new paradigm which sees our bodies as whole, united and interrelated as one in heart, soul, mind and strength.

According to Keck's predictions we are living in a period of transformation in which we see the foundation stones of this old belief system being broken down. The idea that our physical bodies can be given over to a physician, our minds to a psychiatrist and our souls or spirits to the church is a denial of Hebraic/biblical thought. It leaves us feeling isolated, separated and insulated from God and each other.

Citing numerous recent developments in the field of science, Keck built his argument for a new belief system that sees the extraordinary connectiveness between us and all of reality. There is growing evidence, Keck says, that cancer and heart disease are not just maladies of our physical bodies but are related to psychological and spiritual issues, such as identity confusion, unresolved grief and an inability to deal effectively with stress.

Keck challenged the ministers to broaden their understanding of reality and to break through the bounds of what the world labels as normal. He challenged the church to begin naming and providing models of optimum health. "For too long we have defined good health from the negative, we have told people what not to do. We have left them with the impression that they are in good health if they are free from certain sins. The church needs to turn to the positive, to tell and show people what to do to achieve the fullest potential that God has created within them.—KENNETH E. BOMBERGER

Kenneth E. Bomberger is pastor of the Royersford, Pa., congregation.

A. G. Breidenstine, Brethren educator, former Conference moderator and a popular writer of Sunday School curriculum, was one of five Bible study leaders at Pittsburgh. Made clear was that faithfulness means creative use of conflict and supportive diversity.

Lessons by still waters

There were no clarion calls, the drums did not roll and no troops were marshalled for a major advance. We sat, as it were, by still waters during the Bible studies, being again reminded that while we were once "no people," now we are a "new Israel." The figures of the "olive tree," the temple with a "chief cornerstone" and the church as a "body" reminded all the listeners *who* we are as a church and *whose* we are as a people.

Those visual images became clear in readings from Romans, 1 Peter and Ephesians. A. G. Breidenstine, one of our Brethren saints, homed in on the olive branch model of the church. Said he, "Judaism is the original branch of the tree. Christianity is but a graft. Scripture makes it clear even the true branch can be lopped off. If the true branch can be lopped off, how much more easily can the grafted branch go also?" Then the clincher: "Only a foolish person would cut himself off from the main tree." Suddenly I breathed more deeply, at the thought of being suffocated.

David Metzler added to our meditation in Duquesne University Chapel, reminding us in the stillness of the morning that the "wholeness of the church" corresponds closely to the "fullness of Christ." The Church of the Brethren is a whole church so long as it reflects the fullness of Christ. That seemed painless to me until he began to describe the fullness of Christ as being creator, reconciler and missioners. The image of "Father" in the Scriptures is experienced as Creator—creator of community. The image of Son in the Scriptures is experienced as reconciler—putting together the broken wherever we find it. The image of the Spirit is as missioner—empowering all peoples of the world to become ministers of reconciliation.

Then Metzler really offended my arrogance (I thought I only knew the meaning of reconciliation) by blatantly stating—before God and all those Catholic statues—"There is no place for pride in the Church of the Brethren. No *one* person knows the fullness of Christ. We must continually search the Scriptures for an increased understanding of 'fullness.' It may be we could learn something of the 'fullness of Christ' through dialog with those who differ from us." How shocking. Maybe Nels Ferré is right to suggest that if we are not shocked when reading the Scriptures, we are not reading aright.

Deeper waters were sounded when Carl W. Ziegler Sr. summarized the faith with four catechetical statements: All have sinned and thus experience separation. Through justification, we are reclaimed to our intended glory. Our response is faithfulness to the God who made all this possible. Faith always results in ethics. But, said Zeigler, "The ethics of Romans 12 is not a postscript. Ethics is a profound result of what God has done."

A fourth teacher, David J. Wieand, led a study on loving tenderly, using Hosea 1-3, 11.

On Sunday morning Sister Anna Mow climaxed the Bible study series with her own brand of spiritual insights, in a Bible study session for all conferencegoers in the Civic Arena.

Made very clear by all the Bible sessions was that faithfulness means the creative use of conflict, the moving from legalistic conformity to a supportive diversity. Such is the kingdom of love.

Such were the lessons by the still waters. Maybe next year, "the trumpet shall sound" and the march will begin.—ROBERT G. STATLER MOCK

Robert G. Statler Mock is pastor of the Nampa, Idaho, congregation.

From Pittsburgh, it's "Wednesday Night, Live!" *Insight Sessions ranged from sober assessments of splinter group fortunes to zany plugs for General Board program. Farthest out was a BVS take-off of a popular television late show, starring BVS director Joanne Davis as "Joanne Joannadanna." Which just goes to show, in BVS "it's always something."*

KEENEY
EMMY LOU BEAVER
SUE DRAPERY
JOANNE JOANNADANNA

Handbell choirs were an innovation at Pittsburgh, and a handbell choir workshop was held.

A cultural potpourri in Pittsburgh

Four early evening concerts treated conferencegoers to a variety of music. Pianist Nevin Fisher, music teacher for 55 years in Brethren colleges, delighted his audience with selections from Liszt, Chopin, Mendelssohn, Grieg and Strauss. But most appreciated was his melody, "The Last Hope," from which comes the hymn tune, "Holy Spirit, Truth Divine."

Singer Carolyn Black included from her repertoire selections from musicals, lullabies and familiar hymns. On another evening, Kathy Clark presented Joan Baez-style contemporary songs reflecting her concern for world justice. Two Pennsylvania youth choirs demonstrated how Brethren youth are part of the faithful church.

Worship services of the week demonstrated further the creativity and gifts in the Brethren family. Venona Bomberger Detrick's violin solo—Veracini's "Largo," Karl Shrock's bell choir performing "All Glory, Laud and Honor," the children's choir, the conference choir, the Nigerians, Andy and Terry Murray and the SAC youth, organist Phillip Carl Simmons and pianist Terry Murray all come to mind.

Music was not the only cultural attraction at Pittsburgh. In the Art for Hunger exhibit, portraits and other paintings decked the walls. Photography, stoneware, handwoven articles, Pennsylvania Dutch costumed dolls and religious banners were on display and for sale. Dean Egge invited onlookers to wield mallet and chisel on his "Man in Worship" woodcarving. At least a hundred persons took a tour of a Polish-Catholic cathedral and the University of Pittsburgh.

Including the traditional quilting, Appalachian folk music and the Vietnamese father and daughter vocal presentation during a General Board report, Annual Conference 1980 offered a potpourri of cultural tastes for observant participants. — JEAN HENDRICKS

Jean Hendricks is co-pastor with her husband, Francis, of the Sheldon, Iowa, congregation.

Chuck Boyer, (**below, center**) *church peace consultant, joins others in prayer for peace outside Pittsburgh's civic arena. The silent vigil followed an hour-and-a-half dialog between conferencegoers and Westinghouse officials Dr. Allan S. McFarlane and Allen Burnett, arranged by Velma Shearer of the Southern Ohio District Nuclear Energy Task Force.*

QUOTES

Caryl M. Kline: "The family remains the most important force in our society because it provides for rearing, motivating, educating our children."

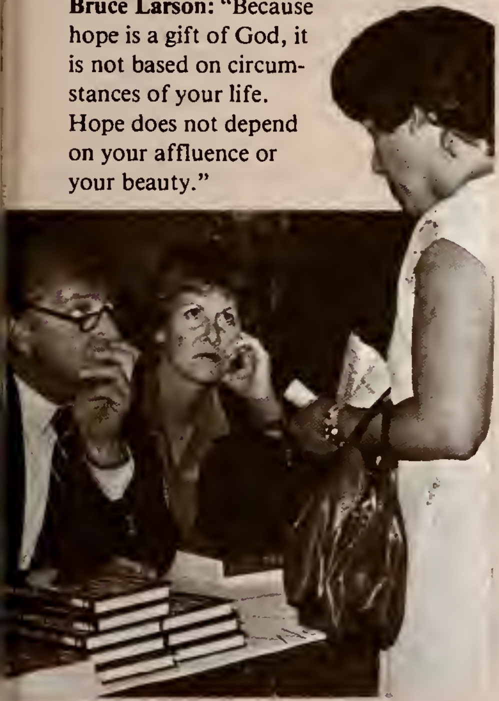
Inez G. Long: "We are all 'seconds,' frayed pieces unraveled from the universe, riding spaceship Earth, on the edge of Eden."

William R. Eberly: "We cannot speak of the faithfulness of the church without thinking of the faithfulness of the persons who make up the church."

pilgrim's pen

Kenneth L. Gibble: "Live in joyful expectancy . . . , knowing that God, in his own time, will bring to pass all he has promised."

Bruce Larson: "Because hope is a gift of God, it is not based on circumstances of your life. Hope does not depend on your affluence or your beauty."



Paul H. Fike: "I am more persuaded by the spirit of Dan West than I am by the Pentagon."

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• Members of the Church of the Brethren gathered in Pittsburgh and lifted their voices in a mighty marching song and an outpouring of emotion about what it means to be "The Church Faithful." Between the first strains sung by the gathered on Tuesday evening and the last echoes of sound reverberating through the Civic Arena on Sunday afternoon, there was a veritable kaleidoscope of events and happenings that boggles the mind of a travel-weary Pilgrim.

I arrived in Pittsburgh late Sunday night and early on Monday made my way up Cardiac Hill to the entrance of the great circular Civic Arena, an immense space held together by steel girders and topped by a huge dome, that on occasion is opened up to reveal the stars over Steel City, USA. The first person I saw was a familiar brother, and I inquired of him concerning his health and his trip to Conference. He said he had just arrived after hugging and kissing his way across Pennsylvania. And all around the arena the hugging and kissing continued as brother and brother, sister and sister, and brother and sister met in the name of the church and re-established the national community that is central to Brethren mystique.

• Conference memorabilia from Pilgrim's tattered notebook: 1) On the Hyatt elevator I met a bellboy and said to him, "Well, you're going to have a busy week." He answered, "Yeah, but we'll never make any money, these people are bringing in box lunches." —2) When I got weary of words in the business session, I meandered back and watched the befuddled bunnies and busy bees at the Heifer Project booth. Would that God's will for our lives were as programed as the expectations of the bunnies and the bees. —3) The Hoosier accent of Moderator Bill Eberly as he persuaded, cajoled and guided the business meeting will be long remembered. As Bill held his grandson on his lap at the end of one session, he symbolized the family intent of Conference, the intergenerational sense of which we are all aware. And his down-homeness and warmth, his laughter and tears were meaningful to all. —4) I was aware that the celebrative atmosphere is enhanced by the "fair" feeling—the number of exhibits and booths seems to grow and grow. SERRV serves up a more bountiful supply of exotic and esoteric gifts yearly, and the book display is gigantic. Book host Clyde Weaver looks like a late-day medicine man hawking his wares. Caveat emptor. —5) The varied sounds of Conference included the mellow harmony of the handbells, the glorious strains of Nonie Detrick's violin and the great combined sounds of piano, organ and choir that we got used to so soon. Our African sisters and brothers added a different sound and vibrant color to Saturday evening proceedings. —6) The most persistent sound of Conference was the continued cacophony of conversation that carried up to the steel girders and bounced back unrelentingly on our defenseless ears. —7) The faces of the children were a continual delight. It was fun to see them diligently finding their places with their pins on the map of the US at the General Board display. And the marble-voting machine, where the Brethren could lose their marbles, was another ingenious creation of Joyce Miller. —Pilgrim will remember: Earl Fike's "Moments," Rosa Page Welch's "Remembrances," Inez Long's "Dumpings," Ken Gibble's and Paul Fike's great preaching, the unflappableness of Matt Meyer, the charisma of Bob Neff, here, there and everywhere and the beauty and ability of women giving leadership with ease and panache.

• Words overwhelm us at Conference—words of greetings—words of worship—words in pages and pages of documents. As long as *the Word* surfaces among all the words, the Church of the Brethren will be a vital part of God's mission on earth.

• The favorite book of all the favorite brothers and sisters: The Holy Bible. This fact is assumed and that is why it is never listed separately in this department.

And if that is a correct assumption, the Word will live, resonate, be embodied in our lives, and give credence and congruence to what we have done at that late great gathering called Annual Conference.

• See you on the journey. —P.K.H.

Study/Action Conference: From goals to directives

by Steve Simmons

For more than 350 Brethren youth, the church's Goals for the 80s are no longer mere words—they have become directives for life.

Those attending the June Youth Study/Action Conference at Juniata College heard, saw and strove to experience what it means to "do justice, love tenderly and walk humbly."

Words came to light in panel discussions, hosted "Phil Donahue-style" by Dennis Benson, input from the "three theologians" (Dale Brown, Mary Cline Detrick and Ken Gibble) small-group meetings and open-mike sessions following major presentations.

"One of the good things we did," said Marie Neher, SAC's BVS coordinator, "was not having everything tightly structured. We were able to use youth and their talents."

The youth were up to the challenge. They acted enthusiastically to the flashing pictures of the opening slide show, booing the Ayatollah Khomeini and cheering the McDonald's Big Mac. Throughout the conference they asked questions and used musical talent and creativity to flesh out the skeletal structure that depended greatly on their collective responses.

"In planning the conference," said steering committee member Karen Norton, "we wanted the youth to practice loving tenderly by seeing victims of injustice. We wanted them to hear from people who had really experienced prejudice or the atrocities of war."

To learn to love tenderly, participants were given that chance. In Saturday's first panel session Benson interviewed and elicited "stories" from Nina Culler, a Palestinian, René Calderon, an Ecuadorian and Pharis Harvey of the North American Coalition for Human Rights in Korea.

In each instance youth were told of brutal repression and cruel dictatorships, often supported by the US for its own interests. "What do these nations think of the US," asked a youth in the subsequent open-mike session. "Is violence (killing) for justice, revenge?" asked another. "How do we handle such violence?" pondered one participant, "Are we waiting for God to do something or are we instruments?"

At that evening's session, Mary Cline Detrick told the group, "Justice is solidarity—which makes us care when one faction isn't getting all its rights. If we are going to live together we will learn this."

Terry Grove, head counselor and a regional director for CROP, reminded the youth that, "God does not want things, God wants us to act." He reminded everyone that the $90 they spent to attend the conference is more than 75 million people have to live on for a whole year.

"I like the speakers," said Becky Sedaker, 17, of Uniontown, Ohio. "They've made us aware of the things we don't normally think about. They make you want to reach out and touch the oppressed—to reach outside yourself."

"I'm glad we were able to provide continuity of leadership," said Karen Norton. "Whether participants have taken advantage of these people's feelings and expertise is another question." The speakers (all except three) were small group leaders as well, and so were available throughout the conference.

The small groups were the major

"Blind people do not want pity," said Ron Workman. Below, he (second from right) joins SAC coordinator Marie Neher (second from left) and others in the non-competitive games. He and his wife Mary led "beep" baseball to demonstrate how the blind play by listening—many asked how to include more disabled in such conferences. A square dance, the film Hazel's People, *a coffee house and youth talent show rounded out the activities.*

For the more than 300 youth who attended, SAC's Micah theme now has a human face, needs to meet, and a gospel challenge that can be reflected in life.

In one "Donahue" session Dennis Benson interviewed Raymond Peters, an oldster; blind Ron Workman; and a lesbian. "To keep vital, you've got to make goals and keep a sense of humor," said Peters. When asked if she'd been saved, and confronted with Leviticus' condemnation of homosexuality, the lesbian responded that that was between her and God and that the Bible also says "Judge not, lest you be judged."

catalysts for airing feelings and reactions and in them most of the "work" was done. When youth registered, they found in their packets scarves of various colors and textures. Each group had its own "identification" scarf and was encouraged "to creatively wear it." The 23 small groups met at least four times and several met more than that when members wanted to talk. In Tuesday's final session each group presented a gift—skit, song, even a limerick—to the total body. According to Neher, the evaluations show participants especially liked the small groups. "It's better than in those big sessions," said Eric Richardson, 16, of Roanoke, Va. "In the small groups, everybody gets to put something in."

Richard Moyer, also of the steering committee admitted, "Some of the issues I think, Korea, for instance, may have been a bit remote. But in issues like registration, at least they know the church is doing a little something."

To learn to walk humbly, the session was devoted to an exploration of the Brethren involvement in war and an update on current draft proposals.

Dale Brown of the Bethany Seminary faculty opened the session by quoting Andy Murray, Juniata campus minister, telling the group, "Humility is knowing the source of our strength and power."

Brown began his "Brethren involvement in war" lecture with John Naas, saying "You belong to a very unpatriotic group."

"During World War II, many government promises to the Brethren were broken," said Brown. "So Brethren took matters into their own hands and people like Dan West and M. R. Zigler worked for CPS camps and alternative service."

Brown moved into the Vietnam era and the present day with Murray's "Brave Man From Ohio," about Vietnam martyr Ted Studebaker. From Bob Gross, participants learned what it means to live out your faith—as Gross' noncooperative stance led to prison during the Vietnam conflict.

"I found myself in prison for listening too hard in Sunday school," said Gross. "At 18 I was a conscientious objector. I couldn't carry a draft card and be a card-carrying member of the war machine."

"Being a prisoner makes one feel helpless. But now I'm clear that it was the way to go. You have to consider how much you want to cooperate. It's a question of allegiance and I believe we are already under higher orders.

"If we had conscription for prostitution," continued Gross, "no one would stand for it. We must understand the darkness we are now in. It's a shame we aren't active peacemakers between wars."

"We hoped to make the Goals for the 80s real for the youth," said Richard Moyer. "We hoped people would study and become aware of these issues. I'm not sure they were interested or aware when they came, but these things need attention and the exposure is vital."

"I think we've accomplished our goals," said Karen Norton, "by getting people to think. Our job of bringing the issues to the youth's attention has been completed. Now they have to deal with the information and calls to action."

During the conference there was some opportunity to heed the calls. Following the evening screening of the Global Women's Project slide show, Terry Grove led the group in acting out the "courtroom scene" in Micah. He described Micah as the prosecutor, speaking for God as "a witness against" the people for "the transgression of Jacob and for the sins of the house of Israel." Grove made those sitting in the middle section of Oller auditorium the jury and opened the floor for convincing counter evidence.

The mikes in the audience told of efforts to right wrong—simple things like turning back heat and the myriad ways of earning money for CROP, support for refugee families and Sunday school projects. "Did you know all this was going on?" Grove questioned as the stories continued. Finally, Grove said, "Can't you just see God lean to Micah and tell him what to tell people. 'What does the Lord require of you . . . .'" In the end the jury was moved.

A tape of a young woman racked with emotional problems helped bring home the call to love tenderly. Each small group heard on cassette tapes the story of Marcy, a 15-year-old runaway, living in a commune, on drugs and sexually promiscuous. One part of the tape told Marcy's story, the other was a phone conversation between Marcy and her mother. Over and over she told her mother she loved her, that "I don't hurt anybody."

The task of the small groups was to write Marcy a letter—as the Apostle Paul wrote the Corinthians—telling her about love and that they loved her. Said one in the group, "I think she knows we love her. We've got to show it." "After sending her a letter," questioned another, "what do you do if you get no change or response? What do you tell her after the tenth letter?"

While there were those at the conference who felt this wasn't enough—that they didn't learn how to fulfill the goals ("they didn't tell us what to do with them")—there were others like Lloyd Snell, 19, of McPherson College, who said, "The NYC theme ('Out of the Mountain-Power to Fly') didn't seem to be fulfilled. Here the sessions seem more directed at you and ask, 'What can we do to improve?'" Snell continued, "It is important to be presented with ideals of the church, even if one is bored or disinterested."

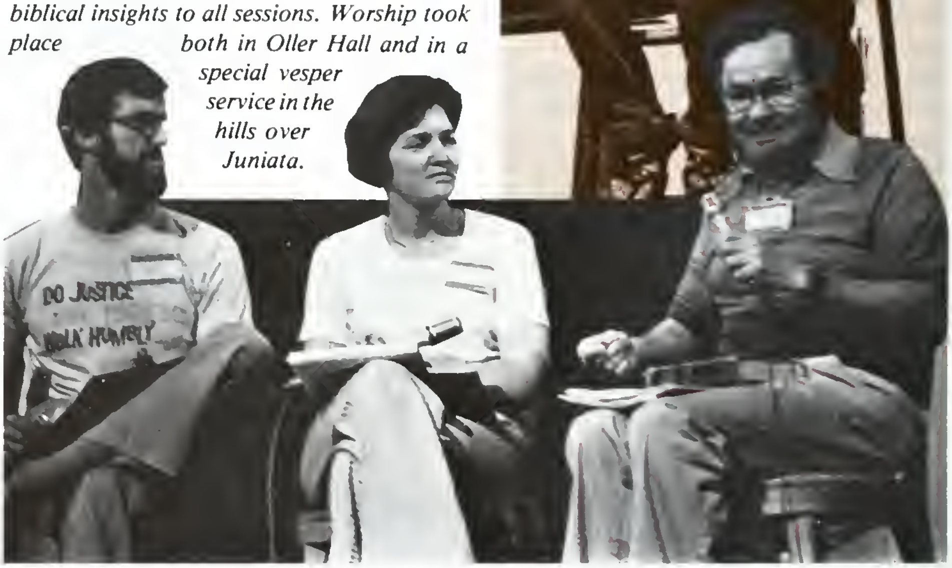
"There are an awful lot of things I don't understand about the church," said Richardson. "I was hoping things about the church would be explained. I came because I wanted someone to explain the church's policies and get clear."

And there were other reasons for attending too. Many talked of the 1978 National Youth Conference, the friends they made there and the "deep experiences and the community that was built." For those not at Estes Park, this was their national conference. And there are those who just like to take advantage of the every-two-year events, "I want to stay with this group as long as I can," said one youth.

The common-denominator reason, mentioned by all was, of course, to make new friends. "Fellowship is always a major reason for coming to a conference like this," said Moyer. "We didn't expect social activists." Added Norton, "Another major reason is individual interest. Hopefully, the youth consider the theme."

"The theme had something to do with the type of youth who attended," said Neher. "The youth who came for a good time had one and we also got to youth serious enough to dig into the issues."

The role of music at SAC is demonstrated by Debbie Bucher (**right**) *of Brodbeck, Pa. playing in the talent show. Each session opened with singing led by Joe and Nonie Detrick, often accompanied by youth instrumentalists. Steering committee members Andy and Terry Murray, composed another hit theme song with "Traveler." In-residence theologians (from left* **below**) *Ken Gibble, Mary Cline Detrick and Dale Brown contributed biblical insights to all sessions. Worship took place both in Oller Hall and in a special vesper service in the hills over Juniata.*



"In my district," said Beth Bowser, "there is a new generation of youth who don't think it's worth $90 for a conference like this. We've proved how wrong they are. There is a general lack of interest in the youth," she continued, and it was reflected in registration being much lower than the 700 the steering committee expected. But Bowser believes the youth program is "getting there." Sara Smith, 17 of Churchville, Va. agreed adding, "Activities like this bring you closer to the church and realize that it's more than Sunday school and church. Events like this have turned my interest around and I look at the church as a possible career, it's something I'm interested in."

Youth agree that there is enough for them nationally, but many feel let down by local and district efforts. They look to the new national youth program (see page 14) with anticipation, hoping like Neher, that there may be someone working and advocating for the youth full-time, and are buoyed by the fact that the church may actually invest in its future.

"My part is over," reflected Neher, "But in many ways, SAC Juniata has just begun. The results and effects won't be known for years."

The immediate effect is that for a legion of the church's youth, its goals are clearer, with human faces and urgent needs, with a base in the Bible that *can* be reflected in life.

When the conference opened and the slide show screen lifted, it revealed in a spotlight the huge theme banner, each phrase of the theme in its own bright color. to close the conference, a "clown" routine ended with Neher and Rob Groff rearranging the logo's letters so that each phrase became multicolored; graphically illustrating that the three elements (justice, love and humility) depend on and imbue each other, as the youth and their leaders had and as the youth and the church do—you can't have one without the other. ☐

Nature and the awe-fullness of God

For those who view nature honestly and directly, it reveals more of terror and brutality and death than of sweetness and beauty and light. The natural world can help us acknowledge our dependency on God.

by Ken Gibble

All things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The Lord God made them all.

If those words are familiar to you, it is likely for one of two reasons: 1) as a well-known Christian hymn or 2) as the titles of three books by James Herriot, books about the experiences of a wise, kindly British veterinarian. And if, for either reason, those words make you think warm, pleasant thoughts about nature, then you're in big trouble for the next few minutes. That is, if you keep on reading.

For I am going to say some things that won't make you like me much. I'll risk it though, in the hope that when I've finished, you will have gained a different understanding and a new appreciation of nature in terms of biblical faith.

So, time now to jump in with both feet.

To those who look at nature honestly and directly, it reveals more of terror and brutality and death than of sweetness and beauty and light. Unwilling to face the harsh reality of the natural world, we humans deliberately deceive ourselves and our children with little ditties about cute, tiny birds and sweet little fishies. And we go all warm and mushy inside when John Denver tunes up his trusty guitar and croons his icky-sweet Rocky Mountain High songs. Here is a sample:

"Silently the morning mist is lying on the water,
Captive moonlight waiting for the dawn.
Softly like a baby's breath the breeze begins to whisper:
'The sun is coming; quick you must be gone,'
And O, I love the life within me,
I feel a part of everything I see.
And O, I love the life around me,
A part of everything is here in me."

Sentimental tripe. It's typical of the romanticized nonsense we believe about nature. It's about as true a picture of the natural world as Bugs Bunny is a true depiction of rabbits. Let me offer you another picture of nature. The writer of this passage is walking along the creek and spots a small green frog.

"He was a very small frog with wide, dull eyes. And just as I looked at him, he slowly crumpled and began to sag. The spirit vanished from his eyes as if snuffed. His skin emptied and drooped; his very skull seemed to collapse and settle like a kicked tent. He was shrinking before my eyes like a deflating football. . . . Soon, part of his skin, formless as a pricked

balloon, lay in floating folds like bright scum on top of the water: It was a monstrous and terrifying thing. . . .

"I had read about the giant water bug, but never seen one . . . . Its grasping forelegs are mighty and hooked inward. It seizes a victim with these legs, hugs it tight, and paralyzes it with enzymes injected during a vicious bite. That one bite is the only bite it ever takes. Through the puncture shoot the poisons that dissolve the victim's muscles and bones and organs —all but the skin—and through it the giant water bug sucks out the victim's body, reduced to a juice. . . . The frog I saw was being sucked by a giant water bug. I had been kneeling on the island grass; when the unrecognizable flap of frog skin settled on the creek bottom, swaying, I stood up and brushed the knees of my pants. I couldn't catch my breath."—*Pilgrim at Tinker Creek.*

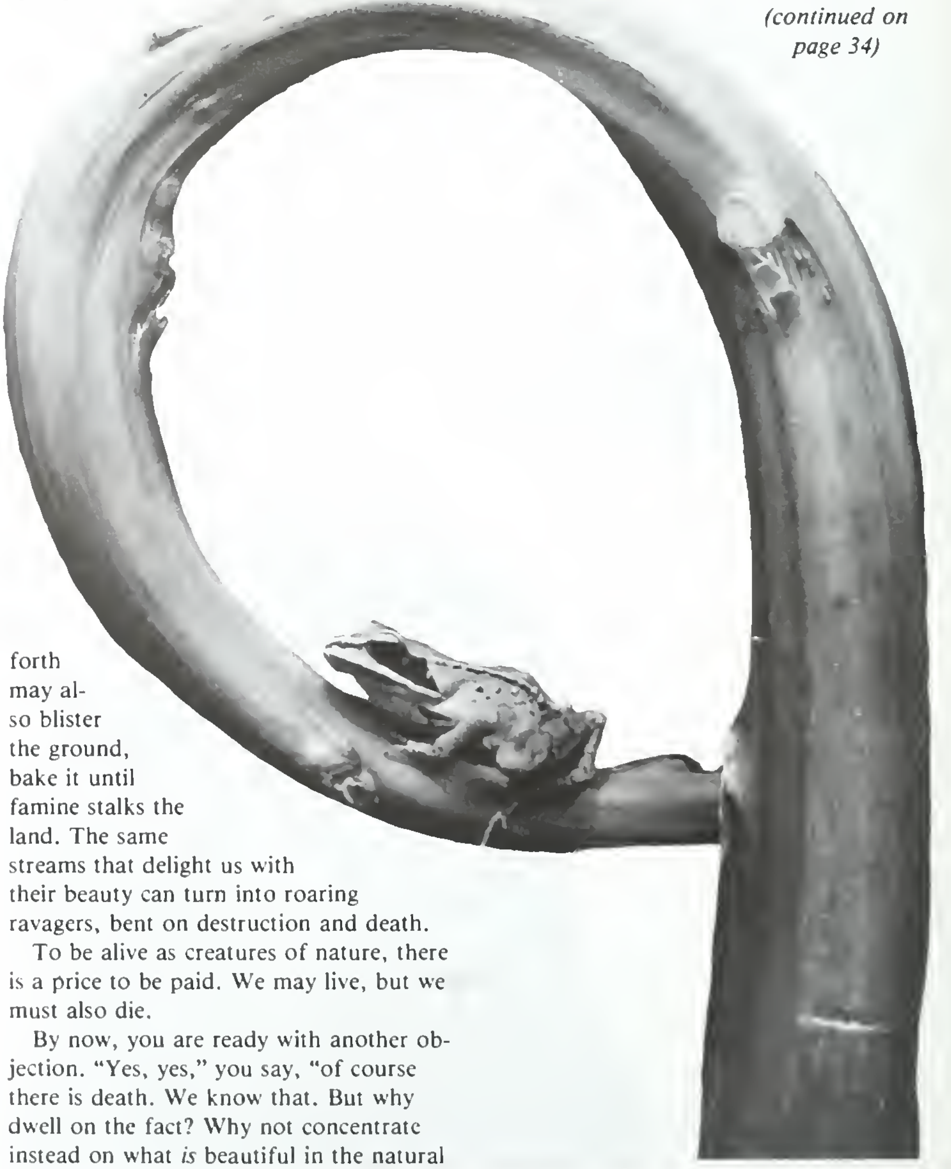
The writer of that true horror story is Annie Dillard. What is so terrible about her view of the natural world is her absolute clarity about it. Unlike most of us, who are willing to see only the crystal pure of mountain streams, and "dancing waves in sunlight," Dillard refuses to turn aside from the stench of rotting animal flesh, for this too is a part of nature. She shivers in cold disbelief as she tells of lion mothers who sometimes eat their own offspring, of the fly genus *Miastor* whose eggs hatch within their bodies, so that the ravenous larvae which emerge immediately begin devouring their parents.

"All right," you reluctantly admit, "there are some ugly things in nature. But there is *beauty,* too."

Yes, indeed, there is beauty. And Dillard writes of it with the same brilliance and clarity with which she describes the horrible:

"It is sheer coincidence that my hunk of the creek is strewn with boulders. I never merited this grace, that when I face upstream I scent the virgin breath of mountains, I feel a spray of mist on my cheeks and lips, I hear a ceaseless splash and susurrus, a sound of water not merely poured smoothly down air to fill the steady pool, but tumbling live about, over, under, around, between, through an intricate speckling of rock. . . . I never merited this grace, that when I face upstream I see the light on the water careening towards me, inevitably, freely, down a graded series of terraces like the balanced winged platforms on an infinite, inexhaustible font. 'Ho, if you are thirsty, come down to the water; ho, if you are hungry, come and sit and eat.'"

If, for you, that last line echoed with a faint familiarity, it's because it comes from the book of Isaiah. And when Dillard writes of unmerited grace, she is using it not just as a figure of speech, but as a statement of faith. But it is faith that looks nature and life itself straight in the eye. I did not say "unflinchingly" straight in the eye, because Dillard is genuinely shaken by what she sees. She helps us to see the paradox for what it is: there is spring, but also winter. The same sun that warms the earth so wheat can spring forth may also blister the ground, bake it until famine stalks the land. The same streams that delight us with their beauty can turn into roaring ravagers, bent on destruction and death.



To be alive as creatures of nature, there is a price to be paid. We may live, but we must also die.

By now, you are ready with another objection. "Yes, yes," you say, "of course there is death. We know that. But why dwell on the fact? Why not concentrate instead on what *is* beautiful in the natural world, on the things that uplift and inspire and remind us of God's care?"

Why not indeed? And the answer is: for the sake of truthfulness. How can we pretend that nature is only and always beautiful? To do so is to practice deception. To do so is to refuse to face the hard questions of pain and suffering. If we associate faith only with pretty flowers and "sleepy blue oceans," then faith can be of no help to us when a flood destroys a village or when a loved one dies.

Historians tell us that primitive peoples were driven to religion by their terror of the natural world. They did not look at a sunset and say, "Golly, there must be a God to create something so beautiful." Instead, they fled in fear from a lightning

(continued on page 34)

Can a church be 'electronic'?

by Robert Schuller

In Garden Grove, Calif., television evangelist Robert Schuller, founder of the Hour of Power, *dedicated his crystal cathedral, a multi-million dollar facility for the "glory of God" which is a climax to the first 10 years in his tv ministry.*

Earlier in the year, Schuller addressed the Electronic Church Consultation in New York. MESSENGER *excerpts portions of that speech to air another side of the "electronic church" controversy.*

When the *Hour of Power* started, we were the only televised church service in southern California. At the same time we launched another ministry in our church called the Institute for Successful Church Leadership, in which we invited ministers of all denominations to come to our campus and dialog on why the mainline churches were having problems. I say this because my interest in the beginning and my interest today is still to build what I call the mainline Protestant churches. If I felt at any time that *Hour of Power* was more of a liability than an asset to the mainline church, I would fold it up, if I could. I am first, second and last a churchman. I don't like to be called an evangelist. When people like to put a label on me, I say, "Well, just call me a classical, not fashionable, Christian churchman."

However, since we were the only televised Protestant church service in southern California and since we are today, I believe, the only nationalized, televised church service of a mainline denomination, we sense that we have a tremendous stewardship responsibility and influence. We try to the best of our ability to present a church service that can minister to people of a variety of theological and cultural and emotional traditions that comprise the complexities of Protestantism. At the same time, we make a deliberate effort never to voice a theological position that would be an affront to the Roman Catholic people who are following the services as well.

At the same time I feel we have an obligation to meet the spiritual needs of the Jewish people. There is no televised synagogue service. And I am proud of the fact that I have received a great deal of mail from Jewish colleagues. I have received, for instance, a letter from a Dr. Isaacson, a prominent psychiatrist in Miami Beach, who highly affirms what we do and what we are doing, and from a Dr. Seigle, a woman, also a psychiatrist, in Fort Lauderdale, Fla. Both of these are devoted followers of the *Hour of Power.* And they respect the fact that I do not neglect to name the name above all names, and that is Jesus Christ. So that is about where we are coming from.

I consider myself a mainliner and that, of course, is always the danger when we become judgmental and do not carefully document our work with our sources. I think that what we have here is something far more important than the electronic church. To me this conference, I am sure, will do some good, and must have a place because many people are attending it. But if I may suggest something, I think that what we really have here is a catalyst which creates an opportunity for a lot of anxieties on a deeper level to come to the fore.

> *"Mainline Protestantism is losing ground because it is failing to meet the deepest emotional needs of the people."*

At the deepest level I think mainline denominations are running scared. And I think many Roman Catholic churches are running scared. I am a close friend of Bishop Johnson in Orange, Calif., and we have good dialog. He is sending some of his priests to the Institute for Successful Church Leadership. For 10 years we have been analyzing the problem, why mainline Protestants denominations were having their problems.

Mainline Protestantism is losing ground because it is failing to meet the deepest emotional needs of the people. Why do people tune in to our program? What happens to them from a psychological nature? What needs are being met? One thing is definite and this we must all bear in mind (Obviously, I can only refer to my own ministry): We are meeting profound needs or we would be out of business.

I want to tell you what needs I think we are meeting and why we are meeting them. It was in 1968. I was a delegate to the International Psychiatric Congress in Madrid, Spain. At the closing plenary session the subject was human values in psychotherapy. All the speakers pointed out that the established institutions that historically met human emotional needs were now diverting their attention elsewhere, leaving people emotionally impoverished.

Mother Teresa said something significant to me, that in India people are dying of physical starvation and in America they are dying of emotional starvation. If to Freud it was will to pleasure and to Adler it was will to power, to Frankel it is will to meaning, in my mind, and I have said this to Victor Frankel. We are friends and I am pleased to say he is an *Hour of Power* viewer when he is in America. In the mind of Jesus the deepest human need is the need for self-esteem, self-dignity, self-worth and self-respect. Christ meets it and we are trying to communicate that, and it is to the extent that we are meeting it that we are successful.

I don't like the title, electronic church, and I don't like to see good words abused. And I think this is an abuse of the words, electronic church. It is obviously a contradiction. There is no way a church can be electronic. No way. You are all as I am, theologically trained, and the church is a community of corporate believers committed to caring for each other and offering supportive fellowship. That's what the church is and there is no substitute for it. *Hour of Power* is not a church. I am the first to say that. It could become the airways to lead people to church, and the people here could testify to the fact that that is happening. If we take a positive approach to it, we can ride on it and bring them into the church. ☐

Robert Schuller is a television evangelist in Garden Grove, Calif.

FAMILY WORSHIP

In the midst of busy schedules, school activities, job demands, church responsibilities and community life, another call comes loud and clear: the need of many families for times of celebration, nurture and spiritual renewal—in short, times of family worship. Such times grow best out of daily-life activities; however, in the midst of our busyness, not many families can assume that worship will "just happen." So the commitment to family worship, times for planning and resources to help families "get started and keep going" become important. The resources suggested here can offer helpful suggestions for strengthening family worship. All are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Family Worship Aids

Living on Tiptoe (by Jo Carr, Disc. Resources) is a devotional book for families with elementary age children. The easy-to-use material includes scripture readings, meditations and prayers relevant to a child's life and written in language that is both interesting and understandable. Additional helps for family worship times are the mealtime prayers and devotions for special days, such as Advent, Easter and first day of school. As the title implies, this book may call family members to stretch and grow, discovering the wonder that "living on tiptoe" brings ($1.95).

Prayer After Nine Rainy Days and Other Family Prayers (by Pat Corrick Hinton, Winston) was written to "help families make the transition from praying traditional, formal prayers to praying together in their own words." The author, an elementary teacher and religious educator, shares her family's prayer experiences. Prayers are suggested for many family situations and occasions—prayer on a good day . . . on an empty winter day . . . about a new baby . . . and for a sad friend . . . during the chicken pox . . . about fear . . . when I need the Holy Spirit. Sample plans for family prayer time, including suggestions for using prayers from the Scriptures and stories from the Bible, will be especially appreciated by parents. A unique feature is the space provided for families to write their own prayers for every day, for special days and for special friends ($2.95).

A Book of Family Prayer (by Gabe Huck) is for parents to help themselves and their children learn to pray more deeply. The author believes that we learn to pray by praying and that our prayers are integrally related to the hours, days and events of our lives. Special attention is given to how prayer relates to Advent, Christmas, Lent and Easter, as well as to the rhythm of peoples' lives (births, baptism, growing, sickness, death).

One chapter looks at the times of daily prayer: morning, evening, night and mealtime; another offers suggestions for prayer on Sundays. The prayers for seasons and special occasions include a rich variety of material from the Bible, from different ecumenical traditions and from poetry and hymns. Probably the overall outstanding feature of this book is that, rather than being a book *of* prayers, it is truly a book *for* prayer ($12.50).

WORSHIP IS FOR ALL AGES
Family Worship Idea Book
Happiness Is a Family Time Together
Some Special Helpers...
Two ...cial
Let Them Worship
Prayer After Nine Rainy Days and Other Family Prayers
...ry ...cial ...ace...

Planning Worship

The Family Worship Idea Book (by Edward C. May, Concordia) presents ideas for creative family devotions—methods, resources and materials to involve the whole family in discussion, planning and follow-through for family worship. This is not a devotional book, but rather a resource to encourage, stimulate and help in preparation of family devotions. Published by Concordia (Missouri Synod Lutheran Church), this resource presents a major section on the church year, outlining special days and suggested scripture readings and observances for them. Other helpful sections include family events (anniversaries, birthdays, baptisms, reunions), the prayer life of the family and the use of music and worship centers during worship. Many prayers, litanies, poems and readings are included in each section and beautiful black line drawings enhance the artistic quality of the book ($2.95).

Happiness is a Family Time Together (by Lois Bock and Miji Working, Revell) will help families develop an environment in which they can discover God and each other in a relational, experiential way. Both the Bock and Working families discovered that when they came together at least once a week for special times of family togetherness, the result was closer family communication and deeper spiritual life.

Six major units are included in this book: I'm an Important Person, Our Family is Special, Living Things Grow, At Home in the World, Being in God's Family is Special and We Have a Future. Each of the 25 family sessions include "Family Sharing" (open communication through dialog and scripture reading), "Family Fun" (enjoyable activities for all ages), and "Together Before God" (informal prayers for the family). Though not the traditional "family worship book," this resource's central emphasis is clear—all that we are and all that we do as a family is a part of family worship ($5.95).

For Home and Church

Let Them Worship; a Cross-Denomination Book of Worship Resources for ages 4 to 18 (by Kathleen Sladen) is for "parents, grandparents, God-parents, aunts, uncles, teachers, clergy, camp leaders. . . . " Parents of small children will appreciate the practical tips—simple posters to make, experiments to be tried, scrap book ideas—for helping children recognize the religious side of normal, everyday experiences. Parents and Sunday school teachers are urged to take the child's natural capacity for wonder and relate it to the basic sense of wonder and awe which underlies all true Christian worship.

Themes developed in *Let Them Worship* include children's worship in the home, church school, and congregation; music and singing as part of worship; children's experience with prayer and their understanding of the communion service. A book which will help parents, teachers, and pastors of many denominations, including the Church of the Brethren, in their ministry of bringing children closer to God ($3.95).

Worship is for All Ages (by Stan Steward and Pauline Hubner) is more than an ideas book or a catalog of worship resources. First the authors address the basic questions, "Why should we worship together?" and "Are our children welcome in the worshiping congregations?" Then they share accounts of how worshiping together with all ages is currently happening within traditional services in average congregations, and suggest resources for worshiping together during special times in the church's life.

This book helps us see that family worship is broader than worship times which occur in the home setting, and will prove helpful to parents and other leaders as they plan for family worship times with the total congregation ($5).—June A. Miller

June A. Miller is Parish Ministries staff for educational resources/teacher training.

CLASSIFIED ADS

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road, (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W.C. Crumley at (615) 687-1892.

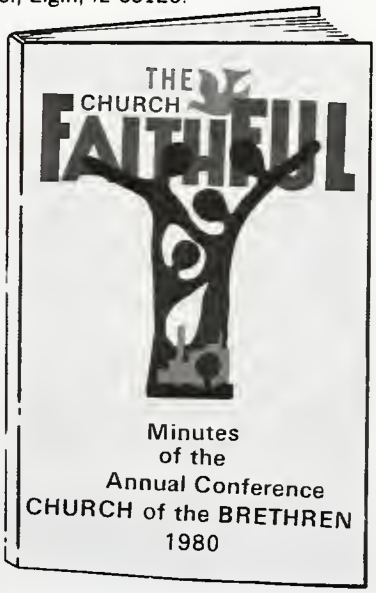
INVITATION—Coming to Florida? Visit a friendly church. Church of the Brethren, 7040 38th Ave. North, St. Petersburg, FL 33710. Tel. (813) 381-0709. Church school 9:15 a.m. Worship 10:30 a.m. Nursery provided. Active fellowship meetings. Bus tours in planning. Monthly carry-in suppers. All ages. Active visitation program.

TRAVEL—with John and Naomi Mishler to Israel, Petra and Egypt. 11-day tour Mar. 2-12, 1981. $1,334 from Chicago. Pastor John D. Mishler, 168 East 6th St., Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL—Juniata College Tours 1980-81: China, Sept. 6. Bermuda, Nov. 14-17. S.S. Norway Cruise (first season), March 1, 1981. Post Conference 1981: Cradle of Christian Thought (Greece and Greek Isles Cruise incl. Ephesus and Istanbul), June 29, 1981 for two weeks. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel Agency, Inc., 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

FOR RENT—Luxury with homestyle living vacationing in Florida. Weekly rates. Write: Wip Martin, 3800 Martin St., Orlando, FL 32806. Phone: (305) 859-1364.

FOR SALE—Church of the Brethren Annual Conference minute booklets, 1888 through 1938—$1 ea.; Church of the Brethren Yearbooks and Directories, 1931 through 1975—75¢ ea. Specify year(s), add 15% postage/handling; send payment with order. Brethren Historical Library and Archives, 1451 Dundee Ave., Elgin, IL 60120.


THE CHURCH FAITHFUL
Minutes of the Annual Conference CHURCH of the BRETHREN 1980

Minutes of Annual Conference 1980	$2.00
Minutes of Annual Conference 1975-79	9.25
Minutes of Annual Conference 1970-74	7.25
Minutes of Annual Conference 1965-69	5.50
Minutes of Annual Conference 1955-64	4.00
Minutes of Annual Conference 1945-54	2.00

Order from THE BRETHREN PRESS,
1451 Dundee Ave., Elgin, IL 60120

turning points

Licensing/ Ordination

Barkey, Ray W., licensed April 27, 1980, Crest Manor Church, Northern Indiana
Bowser, JuliAnne, licensed April 13, 1980, Chicago, First, Illinois/Wisconsin
Donohoo, Byron Douglas, licensed April 27, 1980, West Milton, Southern Ohio
Martin-Adkins, Ronald, ordained May 4, 1980, Champaign, Illinois/Wisconsin
Miller, David Racy, licensed April 20, 1980, Greenmount, Shenandoah
Slabaugh, Dennis L., ordained Philadelphia, First, Atlantic Northeast

Pastoral Placements

Bosler, William, continues at Miami, First and to Morning Star, Florida/Puerto Rico
Broache, Stephen, from Bethany Seminary, to Ft. Myers, Florida/Puerto Rico
Colwin, Michael, from secular, to Woodbridge, Mid-Atlantic
Cox, Raymer D., from Fairview, Northern Plains, to Big Creek, Southern Plains
Curry, Mitchell L., from other denomination, to Los Angeles Imperial Heights, Pacific Southwest
Gaeding, Peter, to Stanley, Illinois/Wisconsin
Graeber, Phillip J., from Pleasant Plains, Southern Plains, to Pleasant Valley, Tenn., Southeastern
Hatfield, Terry, from Liberty, Illinois/Wisconsin, to Peoria, Illinois/Wisconsin
Kinsey, A. Lee, from Bethany Seminary, to Cedar Lake, Northern Indiana
Myers, Cletus S., from retirement, to Black River, Northern Ohio
Powers, Jeanie & Tom, from Bethany Seminary, to Dundalk, Baltimore, Mid-Atlantic
Rieman, Louise Anne, from Bethany Seminary, to South Bend, Prince of Peace, Northern Indiana

Wedding Anniversaries

Bashore, Mr. and Mrs. Elmer, Bethel, Pa., 50
Gibble, Mr. and Mrs. Emmert, Hershey, Pa., 50
Gish, Mr. and Mrs. William Warren, McPherson, Kan., 65
Hershey, Mr. and Mrs. Graybill, Manheim, Pa., 62
Kaufman, Mr. and Mrs. Emory, Baltimore, Md., 60
Keeney, Mr. and Mrs. Nelson, Loganville, Pa., 50
Kniss, Mr. and Mrs. John, Bird-in-hand, Pa., 50
Lindsay, Mr. and Mrs. Samuel D., Broadway, Va., 50
McCay, Mr. and Mrs. Earl, Argos, Ind., 52
Michael, Mr. and Mrs. H.D., Seattle, Wash., 70
Muntzing, Mr. and Mrs. Ernest, Roanoke, Va., 50
Steinmetz, Mr. and Mrs. Clyde, Ephrata, Pa., 50
Wisner, Mr. and Mrs. Maynard, Polo, Ill., 50
Vearn, Mr. and Mrs. Harry, Dayton, Ohio, 50

Deaths

Andes, Willard, 90, Midland, Va., April 9, 1980
Brunk, Fred J., 72, Fresno, Calif., April 27, 1980
Burkholder, Jacob, 70, Ephrata, Pa., Feb. 21, 1980
Coffman, Curt Ray, 20, Kalona, Iowa, March 3, 1980
Coffman, Elvert, 57, Dayton, Va., Aug. 28, 1979
Conner, Lewis B., 66, Duncansville, Pa., Feb. 24, 1980
Darhower, Hazel R., 69, Carlisle, Pa., May 3, 1980
Flora, Newton B., 67, Boones Mill, Va., Feb. 18, 1980
Goshorn, Robert, 80, Sebring, Fla., April 13, 1980
Heddings, Roy A., 96, Midland, Va., March 6, 1980
Hoover, Mary E., 84, Hollidaysburg, Pa., April 23, 1980
Huber, Minnie, 90, Goshen, Ind., March 14, 1980
McMillan, Emmett Earl, 65, San Luis Obispo, Calif, April 2, 1980
Meracle, Susie, 91, Modesto, Calif., April 8, 1980
Miller, Roy Forest, 86, Bridgewater, Va., April 24, 1980
Myers, Mary Herbst, 94, Hanover, Pa., April 20, 1980
Pool, Laro Ellen, 89, New Haven, N.C., March 7, 1980
Pratt, George Alvin, 86, Kingsley, Iowa, April 2, 1980
Raw, Nellie G., 73, Beaverton, Mich., March 3, 1980
Stayer, Jesse L., 87, Martinsburg, Pa., May 3, 1980
Stiffler, Ora, 88, Duncansville, Pa., February 23, 1980
Stonebraker, Mabel, 92, McPherson, Kan., April 27, 1980
Varner, Myrtle, 88, Duncansville, Pa., April 7, 1980
Widdowson, William L., 94, Waynesboro, Pa., April 20, 1980
Wise, Ruth, 66, Sebring, Fla., April 13, 1980

prayer calendar

August Prayer Calendar

August 3-9: Give prayer support to BVSers Amy and Robert Olsen serving at Immokalee Neighborhood Services, Inc., Immokalee, Fla., and to Karen Harding at The Palms, Sebring, Fla.

Pray for the National Conference for Women and Men, August 7-10, at Elizabethtown College, sponsored by the Parish Ministries Commission.

Uphold in prayer the work of the Southeastern District, assembled in Conference in Jefferson City, Tenn., August 8-10.

August 10-16: Remember BVSers Jeffrey Powers and Michael Riberdy serving with Logos, Inc., Dongola, Ill. and Jane Anne Dickey and Duane Early at Friendship Day Care Center, Hutchinson, Kan.

Pray for the conference of the Missouri, Southern and Arkansas District at Cabool, Mo., August 15-16.

August 17-23: Give prayer support to BVSers Anna Lee Hisey, serving at Dundalk Church of the Brethren, Baltimore, Md.; Tracy Wiser, at Frederick Church of the Brethren, Frederick, Md., and Lillian Brubaker, at San Mar Home, Boonsboro, Md.

Remember Matthew Duerkson, at Community of Hope, Church of the Nazarene, Washington, D.C., and Richard Davis, serving at Washington City Church of the Brethren.

Support the work of the Michigan District in conference at St. Louis, Mo., August 21-24 and of the Northern Ohio District at Bluffton, Ohio, August 22-24.

August 24-30: Pray for BVSers Elliott Smith, serving at First Church of the Brethren, Harrisburg, Pa., and Christa Neher at the Hatfield Church of the Brethren, Hatfield, Pa.

Remember Mark Bucher at Gould Farm, Monterey, Mass.; Ryan Muehlheiser at Betterway, Inc., Elyria, Ohio, and Karen Shallenberger at World Neighbors International Headquarters at Oklahoma City, Okla.

August 31-September 6: Give prayer support to BVSers Joyce Heiks, at the John M. Reed Home, Inc., Limestone, Tenn., and Regina Gascho at Gould Farm, Monterey, Mass., to Katherine Kline at The Solid Rock, Brigham City, Utah, and to Norma Nielsen at Norborne Day Care Center, Martinsburg, W.Va.

Uphold in prayer the work of the Goals and Budget Committee and of the Executive Committee of the General Board, meeting September 6-7.

NATURE / from page 30

storm, convinced there were spiritual powers trying to kill them. And so they prayed and danced and chanted to ward off the demonic forces and to enlist the aid of kindly gods, if such there were.

Old Testament religion contains vestiges of primitive belief. Yahweh "thunders" from the mountain-top, sends plagues upon the Egyptians. Nature itself, over which God rules, has the capacity to terrify. There is nothing sentimental or romantic in the biblical view of nature. What nature does reveal about God is God's power and majesty, God's awe-fullness. The people of Israel *were* filled with awe. "Fear before him, all the earth," wrote the Psalmist. The book of Deuteronomy says, "Fear this glorious and awful name, the Lord your God."

Now, perhaps, you can begin to understand why I have been insisting it is wrong to sentimentalize nature. It is doubly wrong when we suppose that the beauty of nature teaches us what is essential to know about God. Contrary to what many "nature-lovers" think, God is not a jolly green giant sort of deity.

What nature *can* teach us about God has mostly to do with God's power, God's awe-fullness. If you want a nature hymn that says it like it is, how about the one in which God's "robe is the light, his canopy space"? "His chariots of wrath the deep thunder clouds form/And dark is his path on the wings of the storm." Such poetry is just as necessary, and in this generation, even *more* necessary, than

"All things bright and beautiful."

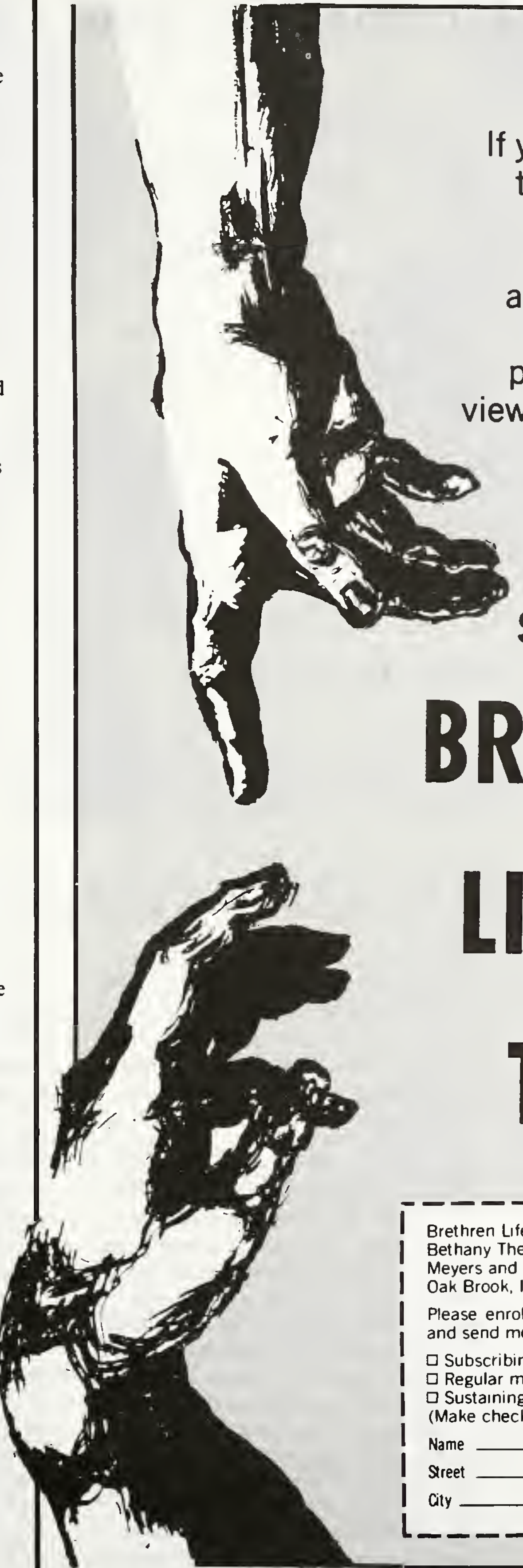
The best the natural world can do for us, I believe, is to help us acknowledge our absolute dependency on God, to fill us with awe. Then, and only then, are we ready to move to the awareness that it was to this very world filled with both beauty and death that God came in Jesus Christ. In fact, as Paul writes in Colossians, all things in heaven and on earth were created for Christ and through Christ. In him God reconciled the world to himself; that is, brought the world, including the world of nature, back to himself. And so only in Christ are *we* reconciled to nature. Only now can we bear to look honestly at the world around us, for we know that God loves this world, this suffering, crippled, scarred world. And the beauty of nature provides far more than a warm feeling inside us. Now it speaks to us of God's mercy, as well as his majesty.

Paul Scherer, in one of his sermons, alluded to a song that most Brethren congregations don't sing often: "Before Jehovah's Awe-full Throne" (Number 16 in *The Brethren Hymnal*). Scherer noted that the phrase following those opening words are these: "Ye nations bow with sacred joy." Then he asked:

The "awe-full throne" and the "sacred joy" hardly belong together, do they? They wouldn't have, if Christ hadn't moved toward us out of eternity, holding in one hand the reins of divine judgment, and in the other all the mercy God has in his heart for human life. (Paul Scherer, *Love Is a Spendthrift.*)

To be perfectly honest, I *do* enjoy some of John Denver's songs, and I love James Herriot's books. But lately, with the help of Annie Dillard and the Scriptures, I have gained a new perspective on nature, one that is a huge step beyond the unthinking sentimentality so popular in our day. It is that nature reveals the awe-fullness of God—God as almighty Creator, Ruler of the unthinkable vastness of space. And when we contemplate with wonder God's majesty, when we are moved to ask: "What is man, that thou should spare a thought for him?" *then* we are ready to hear the comforting words of Jesus—that this same God loves us and cares for us, just as he cares for every sparrow that sings and flies and one day falls. And that nothing can ever separate us from his love. ☐

Ken Gibble is pastor of Ridgeway Community congregation, Harrisburg, Pa.



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On use of 'Brethren'; use of violence

Desmond Bittinger

Many meanings of "Brethren"

Recently I had a thought-stimulating experience with the changing meaning of words. It has bearing on some of the feelings recently shared in MESSENGER.

When I appeared for my first session as representative of the San Diego Church of the Brethren to the United Ministries in Higher Education in San Diego and was introduced to the other committee members I was asked, of course, "What group or what church do you represent?" My response "Church of the Brethren" elicited varied and interesting responses.

A university student: "I'm interested in *The Brethren*. I'm reading that book about our insecure and inept Supreme Court members right now. How do you fit in with that bunch?"

An Episcopal minister: "Oh, he's not part of those Brethren. I can remember the Brethren from when I was little. We gathered nickels and dimes every way we could to send cows to people in various parts of the world who didn't have milk. We sent several heifers and then we helped send rabbits and bees." "Did you help send any goats?" I asked. "No, we never sent goats. Are you still sending things to help people in need like you did then? We admired the concerns of your people."

Another university student: "You're going to have trouble around this university with that name. Our students, professors and the high school students who visit will assume you're members of a cult. They'll think you're enemies, or afraid of, the female sex or that you're a gay male society. Is that what you are?"

The university campus minister: Their name means what is says. They believe that "brotherhood" means a worldwide family of people of all ages and sexes. The Brethren are peacemakers in the family of humanity."

Then he said to me, "If your church name does handicap you among our youth here, I'll just say that you belong to The Church of the Peacemakers. We already have an office in this building labelled 'Peacemakers'; they all understand that word."

Some beautiful words have been lost through meaning changes over centuries of usage. Other beautiful words have been discovered. ☐

Desmond Bittinger is a retired college president (McPherson College, McPherson, Kan.), MESSENGER editor and an author and lecturer.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

Howard C. Ludwick

Use of violence not inevitable

The headline "Exorcising the WCC" (March 1980), for the article on Ernest Lefever's book *Amsterdam to Nairobi* was sensational, but nonobjective. Of course many Brethren, including myself would prefer the nonviolent methods of a Gandhi, or Martin Luther King to obtain social justice and a nonoppressive society. According to Andrew Young, these methods were tried in Third World countries, with unpublicized deaths and repression. Dr. Lefever's popular just-war doctrine removes the violence problem from the WCC stance. The only other problem, from his point of view is: Who decides whether a war is just? *He* has decided.

How patient we are when other groups except our own are struggling. Patience appears so reasonable and Christian. We can be easily tantalized with stories of progress being made or of a greater good (economic stability) being fulfilled. Our learned apologists travel and interview, confirming the fulfillment of the wrongly labeled oppressed; the benevolence of the incorrectly labeled oppressors. These bring to mind other learned apologists, traveling our own South from before the Civil War (happy slaves, benevolent masters); till nearly a hundred years later (happy colored folks properly in their place with separate, but equal everything). And the financial rewards of such a stance (as contrasted to ignored warnings and pleas from alarmists, leftists and bleeding hearts) have created many a respected successful cynic.

In view of our selected friendships with communist countries (Yugoslavia, Poland, Romania, China) and socialist countries (Sweden, Denmark, Austria and others), we could consider that socialism and communism are not inherently evil or anti-Christian. If indeed we study the most pro-free enterprise, capitalistic nations of the world: business oriented, free from EPA, FTC, OSHA and labor unions, they have among the hightest inflation rates (up to 200 percent). They also have hordes of the poorest poor and a small minority of the most pampered rich. Most of the countries of the Third World have been essentially capitalistic from their beginnings.

Perhaps, for many of these sad countries a form of socialism, or communism would best meet the critical physical needs of their people. If we do not drive them into Soviet arms, to protect our multinational corporations, they may well continue to furnish us with blessed raw materials and markets.

Lefever has apparently used the thought processes of many conservatives. By starting with a number of accepted and necessary conclusions; e.g. stability and western influence are so important they are not negotiable; capitalism and presence of multinational corporations are probably not negotiable. With these conclusions, a logical trek can be made to any past or present event with judgmental vigor. One can only suspect a lack of equal vigor if the WCC had been involved financially in protecting the status quo of a racist, oppressive government which was pro-West.

I do not accept the use of violence in Third World countries as being inevitable, nor the WCC role as being ideal. With few exceptions the wealthy and powerful will guard their riches with the lives of policemen and soldiers and the integrity of writers and historians. And the poor will be kept quiet, preferably out of sight, where they may be dehumanized and forgotten. Let us pray for, and be part of those exceptions. ☐

Howard C. Ludwick is a member of the Church of the Brethren, from Doylestown, Ohio.

In partnership with Fike and Fike

There's a new twist, a new voice in the Brethren radio series, Think About It. Jean Fike, educator and church worker, is the speaker for the 26 one-minute broadcast messages of Part III.

The newest messages continue the same distinctive character producer Earle W. Fike Jr., created from the outset in the radio spots issued by the Church of the Brethren General Board. That is, crisp, anecdotal humor. Fast-paced commentary. Penetrating biblical insights.

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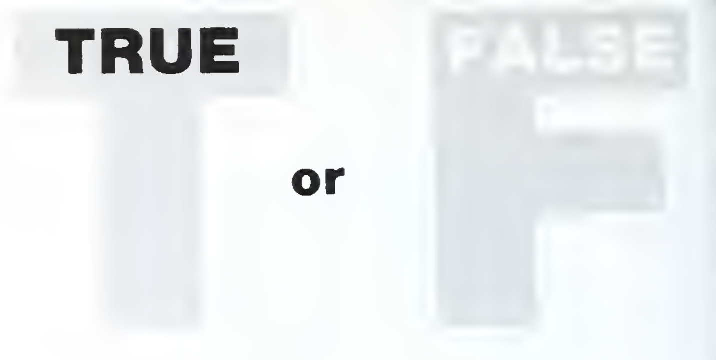
Can You Answer These Questions About Writing Your Will?*



Mark each of the following statements T for True, or F for False, in the box at its right. For correct answers, see panel below.

1—If you do not have a Will and therefore die "intestate," state law will give your spouse all of your Estate. ☐

2—If you die "intestate" while your children are minors, state law will divide a third of your Estate among them. ☐

3—When you leave no Will, the state automatically appoints a social worker and a bank as guardians of your minor children. ☐

4—Whoever is appointed guardian for your minor children has complete say-so in taking care of them and their affairs. ☐

5—Lacking a Will, your property will be disposed of more or less as your Will would have directed. ☐

6—Children not mentioned in your Will are excluded from an inheritance. ☐

7—A husband has the same rights to his wife's Estate as she has to his. ☐

8—A handwritten Will, unwitnessed, cannot be valid. ☐

9—Wills never require more than two witnesses. ☐

10—It is expensive to have a lawyer draw up your Will. ☐

ANSWERS

1—False. Usually not. In some states, your spouse gets one-third if you die without a Will.

2—False. Many states give two-thirds of your Estate to your children equally divided among them.

3—False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4—False. Even if your spouse is guardian, he/she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. He/she may be required to render detailed accounts of these expenditures.

5—False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

6—False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died "intestate."

7—False. This is not always the case.

8—False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9—False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two.

10—False. Actually, it is usually a very modest amount. Whatever the charge, the expert knowledge involved makes it a bargain.

Now while you are thinking about your Will, plan to see your lawyer as soon as possible. Before you go, you may find two of our booklets useful. They suggest information you may want to have at hand for consideration. Write for them now: Making Your Will and A Record of Personal Affairs.

Write or call today. We will gladly provide information based on individual circumstances, or arrange for a personal conference.

Stewart B. Kauffman

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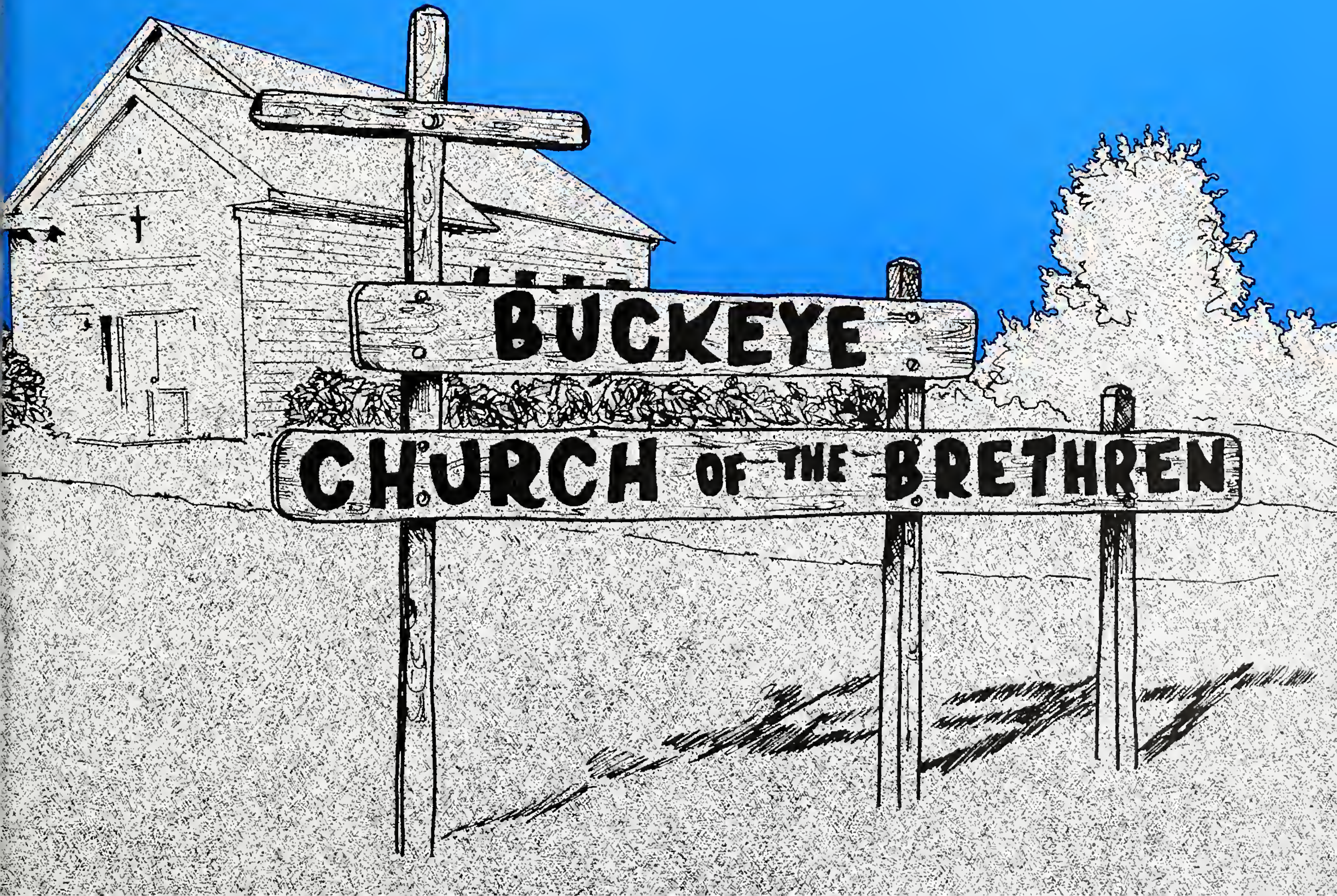
For churches large and small—
goals-setting can be the
beginning of new life
in the congregation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12 **Congregational Goals Discovery Plan.** Where the experience of goals discovery has been sought out and used responsibly, it has been a tool for injecting change and energy into congregations sometimes unsure about their very reason for being. Story by Vicky Dill.

14 **Some Follow-up Reading After Annual Conference.** Two books dealing with Conference issues—*Living More with Less,* offering a pattern for simple and responsible living, and *Has the Church a Future?,* contributing to the dialog on diminished membership and mission philosophy—are reviewed by Fred W. Swartz.

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COVER: The Buckeye Church of the Brethren in Abilene, Kan., is just one of the growing number of congregations benefiting from the Parish Ministries Commission's Congregational Goals Discovery Plan (CGDP). Pastor David Wine believes that participation in the CGDP strengthens lay leadership as well as clergy, as all work together to discover the specific tasks of Christian ministry needed in each unique community.

You will agree with Pastor John Grimley of the Brookville, Ohio, congregation that what emerges from a CGDP experience is a "new enthusiasm for the church and the Lord Jesus Christ." Story, page 12.

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letters

CHRIST'S SPIRIT IS AT WORK

The Shah of Iran has been much in the news, representing the gross wealth of some in the face of gross poverty among many. When he was crowned in 1967, gifts of gold and silver poured in from around the world. But President Marcos of the Philippines sent the Shah a simple bag of miracle rice seeds. That bag did more for Iran than all the jewels in the world. It yielded eight times the normal crop of rice and made the difference between hunger and nutrition for uncounted persons. It also meant for Iran a step toward self-sufficiency. That rice was developed by US experts working on grants from the Ford and Rockefeller Foundations. Out of this nation established on Christlike concern for human rights and the value of persons came hope for hungry nations. You see, the spirit of Christ is at work in this world in countless subtle ways.

JOE PIESEN

Lanark, Ill.

NOT FOUND IN SCRIPTURES

The cover alone on the March MESSENGER was enough to show me your knowledge of the Word, or lack of it. To allow a woman to become a pastor and preach, is not found anywhere in the Scriptures. The Holy Spirit never gave the gift of pastor-teacher to a woman. Never are women to be in authority over a man in instruction of the Word.

ROSE A. BROWN

Joshua Tree, Calif.

ANOTHER ONE IN ECUMENICAL CIRCLES

I found a bit of personal irony in the report from the Committee on Interchurch Relations, "Ecumenical Work Engages Brethren Across Nation" (May issue).

By the time this issue was published, I had already completed my work with CROP in April. My father, Richard Speicher, was not listed, however. He has been the executive director of the Mahoning Valley Association of Churches, in Ohio, since 1974. This area includes Youngstown and the Ecumenical Coalition which has been struggling with the steel plant closings.

TIM SPEICHER

Washington, D.C.

IS CLEANLINESS NEXT TO GODLINESS?

Three different times at Annual Conference in Pittsburgh I heard the remark, "What a wonderful group of people! It is a pleasure to come to clean the restrooms!"

On Monday morning after Conference, and my last trip to a Hyatt Hotel ladies room, the regular attendant was back at her job after a weekend of rest. During this encounter she spelled out some of the reasons for her above remarks. She confessed that she hated to come to work on Monday, because she would find the toilets unflushed, stuffed with paper, cigarette butts, beer cans, champagne glasses, and paper towels scattered over the floor with evidence of illness from too much liquor.

"It is a pleasure to find the rooms relatively clean, with no paper towels littering the floor."

These remarks took me back to my childhood, when my father, (S.D. Zigler) on returning from Annual Conference would report how the city fathers had complimented the Brethren on their care of the property, that they left it unlittered and clean. Perhaps a little better than they had found it.

Is cleanliness next to godliness? Are the Brethren holding on to some of the good parts of their tradition?

Leona Z. Row Eller
Washington, D.C.

WORTH A CHUCKLE

Just a quick appreciative chuckle for the July editorial. As a college professor who believes students have a right to know where I stand and as one who believes that when the stance is well stated, as is the editorial, students do not perceive it as a "brain washing," I thoroughly enjoyed the "self-interview." That I also agreed with the "responses" is "purely coincidental."

I appreciate Messenger and read it cover to cover, a practice reserved for it alone.

Betty Ann Cherry
Huntingdon, Pa.

FINDING THE FULL TABLE

In the first 14 pages of the June Messenger, the noun *Brethren* was used 78 times. The words *Jesus* and *Christ* were used a total of 8 times.

A waste of my time? Probably. And yet, while we're scratching our collective Brethren heads over our perplexing loss of membership, hungry people continue to go where they get fed.

It will be true till the end of time that Jesus Christ does *not need the Brethren;* unless, however, we soon recognize that the Brethren need Jesus Christ, our particular little denomination will deservedly go its way into oblivion. Better that, than to let hungry people starve, when a full table is so readily available.

Joe K. Custer
Wabash, Ind.

DINNER IS INCLUDED

Pat Helman, in the May "Pilgrim's Pen," treated the second coming of Christ too lightly. While in the hospital, she said, she heard a tv minister suggest "that a family might be eating a meal together and two or three of them would be snatched up by Jesus and the others would be left behind." She went on to say, "It occurred to me there was one minor consolation about being left behind—you could finish your dinner."

It seems to me that Mrs. Helman's light treatment of the second coming borders on sacrilege. The Scriptures are replete with evidence to indicate that at Christ's second coming, there will be those who will not be ready and who will be left behind. Most pronounced of these is Matthew 24:40-44 (Living Bible): "Two men will be working together in the fields, and one will be taken, the other left. Two women will be going about their household tasks; one will be taken, the other left. So be prepared, for you don't know what day your Lord is coming. Just as a man can prevent trouble from thieves by keeping watch for them, so you can avoid trouble by always being ready for my unannounced return."

In the writings of the Apostle Paul, he indicates that Christ's second coming will occur quickly—"in a moment, in the twinkling of an eye" (1 Cor. 15-52), and that we shall be "caught up" (1 Thess. 4:17).

Hopefully, Mrs. Helman longs to "finish her dinner" in heaven at the marriage feast of the Lamb rather than being left behind here on earth!

Paul W. Brubaker
Ephrata, Pa.

NAMES FOR ALL REASONS

Hey . . . this *Cistern* (published in the Womaen's Caucus' *Femailings)*) is a *great* idea. Obviously, since some womaen feel badly about being excluded in the scriptural term Brethren, then we surely ought to have cistern songs, maybe a special cistern language, cistern prayers and cistern stationery. But I'm worried about others.

Brethren may not include all of us who are dads, so how about another ingroup in the church called *Fatheren*? And Brethren says nothing to those of us over six feet tall, so I suggest a *Six Footren* group. We have special needs too, you know. Also left out in the cold are farmers (*Farmren*), teachers (*Teachren*), and others such as *Fatren, Slimren, Baldren, BVSren, Sportsren,* and *Businessren.* But the tragedy of tragedies, is how we've left our own kids out of the faith vernacular. Might I suggest they organize and call themselves *Children.*

If we really work at it, maybe we'll eventually be all-inclusive.

Glenn Stanford
McFarland, Calif.

WHO WAS THAT LADY?

I want to tell you how much I enjoyed the July story on Rosa Page Welch, "She Sings of a Wondrous Love." How I would love to hear her sing! And, just think, she served in Nigeria!

Also I need to point out that there was a mistake about my being in the photo on page 20 of that issue, in the Bethany Seminary story. I was not in Bethany at the same time Albert was.

We both graduated from Manchester College in 1919. While he was studying at Bethany in 1919-1920 and at Livingstone College (tropical medicine) in London in 1921-1922, I was taking nurses' training at Cook County Hospital in Chicago.

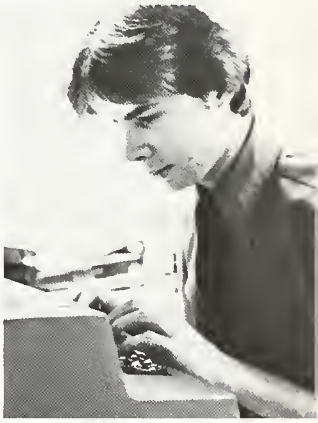
We were married in August 1922, and then I went to Bethany while he and Stover Kulp left for Nigeria via England. My Bethany roommate was Anetta Mow. That's Albert in the photo, but the eighth person is someone besides me.

Lola B. Helser
Sebring, Fla.

(Lola B. Helser and her late husband, Albert, helped open the Church of the Brethren Mission in Nigeria in 1923.—Ed.)

page one

The name was what threw people at first. Simmons? A good "Brethren" name. "You must be related to . . . ." No. He wasn't a member of the Church of the Brethren. He was United Methodist, from Ventura, Calif., where his father was pastor of Ventura First. His apparent age provided another surprise. Yes, despite his youthful looks, he was a University of La Verne graduate in journalism, with a summer stint on *The Los Angeles Times.* No, he was not the editor's *son*—a clarification sometimes necessary at conventions and other gatherings.


Steve Simmons

Steve Simmons came to the Messenger staff August 1978, through Brethren Volunteer Service. In a surprisingly short time, he was immersed into the Brethren stream of life, soaking up names, events, stances, nuances, Brethren "family lore" like a sponge. Soon he knew everyone, it seemed, from M. R. Zigler on down. Two years he thoroughly digested Annual Conference program and business and wrote Messenger's preview of the event. He edited the *Conference Journal.* He wrote personality features, and he covered Brethren events and concerns like a dyed-in-the-wool Dunker. He won a national journalism award for best editorial—for his May 1979 editorial, "The World Is Larger Than Our Hearts."

Normally, our BVSers on the communications staff serve only one year. In Steve's case, we felt we would be foolish to adhere to that norm, and we asked him to give a second year. He agreed and served on, until this August. Figure what we pay BVSers. Figure what a managing editor of Messenger should be paid. Figure the excellent service Steve rendered for two years. What's your tally? Does one need to say more about the merits of Brethren Volunteer Service workers, or be more pointed about what each of the rest of us should be doing for, and giving to, the church?

We will sorely miss Steve—not only for his service already touched on, but for his very presence: the cheerful smile, the hearty laugh, the sensitive spirit, the youthful zest, vitality and panache. He left his mark on the Messenger . . . and on all of us.—The Editor

in touch

Glenn Hassinger: An ambulance for a pulpit

Suddenly it hits — the piercing, pulsating wail of a siren. The call to action can come at any time. And for Glenn O. Hassinger it has. During the night, meal times, family picnics, committee meetings and visits with parishioners — but not yet in the middle of a sermon — he has had to dash toward an ambulance.

In an excitingly different way, Glenn has expanded his pastoral role in Myerstown, Pa., by serving as a member of the Myerstown Ambulance Association. He has supplemented his college and seminary education by special training in advanced first aid and emergency medical techniques. Combining this training with theology, he knew exactly what to do when an elderly member suffered a stroke halfway through one of his sermons.

Even though trained to drive the vehicle, deliver babies, set broken bones, administer oxygen and extricate persons from wrecked automobiles, Glenn believes that his largest contribution has been in "the form of a presence" to ambulance personnel, patients and deeply concerned family members. Running heavily with an ambulance are uncertainty, anxiety and often shock.

"I serve a pastoral role in the ambulance," Glenn remarks as he relates the opportunities he has had to witness to the Christian faith, interpret the nature of illness or tragedy, share a sense of hope and courage and pray with patients and their loved ones. Well known as the pastor of an active and growing church with new facilities and a participant in numerous community programs, Glenn finds that "just being there opens the door to talk and share."

One who knows Glenn can easily believe this. Friendly, warm, gracious, tactful, with a winsome faith and a disarming smile, he elicts a trustful response from those in his ambulance work, just as he does from the members of his congregation and friends everywhere. Most of the people he contacts in this emergency ministry are not members of the Church of the Brethren. Many have little or no contact with any church. He becomes the church to them.

In the rural Myerstown community, many ambulance runs are not with sirens wailing and lights flashing. Only about 25 percent are emergencies. Nevertheless, they reflect a crisis for someone, with anxiety, loneliness and need for spiritual support. Pastor Glenn, in his enlarged concept of ministry, includes concern and time for this form of service, not as a duty, but as a joyous expression of his Christian faith and sensitivity to persons needing special care. — HAROLD Z. BOMBERGER

Harold Z. Bomberger is district executive for Atlantic Northeast District.

Allen Weldy: Servic

Allen Weldy, a resident of Timbercrest Church of the Brethren, not only believes in adult volunteerism, but has done something about it at three specific times in his life. The first experience came when Allen and his wife, Nina, served in the Flat Creek, Ky., mission, the same mission to which he returned for three months during the winter of 1980. The second experience came when M.R. Zigler asked Allen and Nina to go to Germany for two years after World War II.

Both of these experiences helped convince Allen that God calls persons to fields of service through 1) the peers of the church, 2) seasoned church workers who are aware of needy areas and 3) when these two factors are correlated with an inner awareness of the individual that there is validity to the calling. That person, then, is a good candidate for adult volunteer work.

Allen admits that volunteer service can stretch your patience and require the fulfillment of high expectations, but these drawbacks are offset by free time, family visitors and time for renewal. He believes people have the capacity to change vocation and life-style in order to be of service where the church calls. Cultural changes can be made when we make ourselves available for this kind of service.

The call to be an adult volunteer may come to anyone at any age. Allen advises persons not to wait until retirement. He encourages them to talk to someone who has served as a volunteer, to ask pastors about it and to contact someone who knows about project availability. It is also necessary for persons to review their motives and expectations in their living. Clarification of values may influence persons in giving some of the best years of their

efore retirement

lives in volunteer work.

Allen Weldy is now 80 years old and he is still volunteering. His vocation and life-style have changed no fewer than a half dozen times through the years, but he reminds those about to retire that "it is not what one retires *from* that counts but rather what one retires *to* that matters."

We are familiar with youth volunteers and we would not overlook the contribution of those who give time after retirement. But there is a need as well for persons in mid-life to find newness and revitalization by intentional planning for these kinds of happenings. —Opal E. Nees

Opal E. Nees is pastor of the Liberty Mills (Ind.) congregation.

Wilma Waybright: Minister of the mountains

"I guess the Lord will have to retire me," said Wilma Bittinger Waybright as she contemplated the 50 years in the ministry which she has given to the churches of the Eglon, W. Va., congregation.

Out of her high school class, three persons became ministers. Besides herself, Ward Harvey and Benjamin Johnson accepted the call. They are now retired Methodist ministers drawing pensions. Wilma, who served in the free ministry and preached regularly all those years except for short periods of illness and schooling, still feels the call to minister in the small mountain churches of her congregation.

She was licensed in September 1930, only six years after the Brethren officially permitted licensing of women to preach. She has ministered to four generations of some of the mountain families, many of whom have experienced no other enduring pastoral ministry.

The Waybrights have raised five children, four sons and one daughter. Together, Noah and Wilma run a large dairy farm near Brookside. She took off only two months from preaching when her children were born. She comments appreciatively of Noah's helpmate ministry with the children. He always accompanied her with the children and patiently cared for them during worship services.

The Eglon congregation has six preaching points. The ministers meet regularly to set up the schedule for the next preaching period, a pattern which goes back to the 19th century.

Wilma recalls that in the early years following her licensing in 1930, she was not fully accepted in her role. At several preaching points, a few of the members would walk out or would make critical remarks. After a while, she dreaded to preach at these churches. The worry and hesitation, combined with other health problems, brought her to a serious illness. The doctor gave her no hope of survival. She rapidly improved, however, once she submitted her fear and worry to God and promised always to preach with joy and gratitude. Thereafter, isolated incidents of criticism and disapproval of her preaching role did not trouble her. Her fellow ministers have always accepted her without professional jealously or condescension.

As a licensed minister, she could perform weddings and funerals, but she could not officiate in baptisms and communions. In 1966, 14 years after the Annual Conference decision to give equal rights to women in the ministry, she was ordained.

Although few Brethren churches follow the free ministry tradition today, it is still exemplified in the continuing work of Wilma Bittinger Waybright. —Emmert F. Bittinger

Emmert F. Bittinger is professor of sociology at Bridgewater College, Bridgewater, Va.

Holy Spirit conference draws 800 participants

The fifth annual Church of the Brethren Conference on the Holy Spirit convened Sunday evening after Annual Conference at West Liberty State College in West Virginia, just an hour and a half from the Annual Conference site in Pittsburgh. The conference, under the theme "Go Ye Therefore. . . , " continued through Thursday morning, July 3.

Anna Beahm Mow gave the opening address, using various scriptures to stress the strengths and the weaknesses, the contributions and the dangers of the Holy Spirit movement in the church. The evening services featured resounding singing, fervent testimony and praise, leading up to major messages followed by altar calls and prayer ministries.

Addressing the other evening services were James Delp of the Mennonite Mission in Baltimore; Robert W. Neff, general secretary of the General Board; and James Hodges of Christ for the Nations in Dallas. More than 800 registered attendants plus an uncounted number of visitors filled the large school gymnasium for these services. A special feature on Tuesday evening, preceding Neff's message on the power of the Spirit, was a greeting from newly-installed Moderator Duane H. Ramsey. He referred to his presence at the conference as the first official act of his new position.

Approximately 50 youth were a part of all major sessions but also had their own leaders and meetings. Children of various ages were also at the conference, sometimes at the larger sessions and sometimes in activities of their own.

Immediately following breakfast each morning, about 35 small sharing groups gathered for times of personal testimony and prayer for their problems or those of the church. This period was followed each day by total group worship and teaching by James Hodges, Russell and Norma Bixler, and James Delp. Jackie Edwards of Baltimore led the singing at these as well as at the evening services.

After lunch everyday were two periods of classroom instruction with 22 different subjects offered. Teachers for these classes were leaders in the Holy Spirit group, mostly from within the Church of the Brethren and from Mennonite background. Among subjects covered were marriage, help for the aging, prayer, evangelism, missions, the balanced Christian life, inner healing and spiritual gifts.

As with other Brethren conferences, much of the significant contribution to the participants and, through them, to the life of the denomination, came outside formal meetings. People were enriched at mealtime clusterings, spontaneous worship, prayer and praise events, counseling sessions, nighttime discussions and other unscheduled experiences. — CHALMER AND MARY FAW

Work in Sudan progressing despite difficulties

After six months in the Sudan, Brethren workers Roger and Carolyn Schrock and their sons, Jon and Jedd, find living conditions difficult and the mechanics of obtaining food and shelter taking much time and energy. Above, the boys play while a Dinka laborer thatches the family's kitchen building in the town of Bentiu where they are living until the rainy season ends in October. They will then move to the more remote village of Mayom which is more centrally located to their work.

Roger and Carolyn, who are being sponsored by the Church of the Brethren, are in the Sudan at the request of the Sudan Council of Churches to help organize and set up a primary health care system for people of the Upper Nile Province. Despite delays and difficulties on the project, the Schrocks write, "We are not discouraged and are glad for the chances to become acquainted with government people and others here in Bentiu." They report that many people are hungry and infant mortality is high, two indicators that the work they have come to do is desperately needed.

US churches send funds for El Salvador relief

Church World Service has requested funds from US churches to help persons displaced and injured by mounting violence in El Salvador. The Church of the Brethren has responded with $15,000 from the Emergency and Disaster Fund.

The money will go to a broad-based committee for humanitarian assistance in El Salvador founded by the late Archbishop Oscar Romero. Predicting thousands of homeless people in the coming months, the group will use the money to pay for medical care, food, clothing, shelter and transportation.

Recently, the National Council of Churches received an award of merit from the government of Nicaragua for its relief and development work in that country. In presenting the award, Minister of Social Welfare Lea Guido thanked the council not only for its material aid to refugees but also for its help in turning public opinion in the US against the Somoza dictatorship.

During the civil war, Church World Service, the relief and development arm of the NCC, sent approximately $550,000 to a Nicaraguan ecumenical agency to use for food, clothing, blankets and medicine. The Church of the Brethren contributed $10,000 to this effort.

Work in Nigeria, China yields vigor, strength

Recent reports from churches in Nigeria and China with whom the Church of the Brethren has worked reveal churches that are strong and vigorous.

In Ekklesiyar Yan'uwa a Nigeria (the Church of the Brethren in Nigeria), three new congregations were formed during the *majalisa* (meeting) in April. The new congregations are at Yola, Maiduguri and Kuburmbala, bringing to 76 the total number of congregations in EYN.

Because of the growth of the church in Nigeria, the *East Gundama* (District) has been divided into three districts. The creation of these three new districts makes a total of 10 *gundumomi* (districts).

A report in the June MESSENGER described the growth of the Maiduguri congregation in a heavily Moslem area. Recently, that congregation undertook a major service project to refugees from Chad who had fled to Maiduguri and Borno State, of which Maiduguri is the capital.

Approximately 25,000 Chadians were taking refuge in Borno State from the civil war in their own nation with more than 60 percent of that number going to Maiduguri. A delegation of EYN and local church leaders investigated the refugee situation first hand.

When they found that food was insufficient for the number of people being given shelter, the people of EYN contributed food and funds for the refugees. Supplies were stored before distribution in the garages of two Maiduguri members and members of the Maiduguri church distributed the goods in late June, less than three weeks after the refugee offering was taken.

Encouraging words also come from the church in China. Yin Chi Tseng, pastor of Peking's (Bejing) only Protestant church and son of the first Church of the Brethren elder in China, declares that "the Church in China is fine."

In May, Pastor Yin sent greetings to the Church of the Brethren in a tape-recorded message. Although he spoke in Chinese, he included a translation of his comments, the first direct greeting to the denomination in 30 years. He writes, "The Church is more pure than before and the Christians are aglow with the Spirit . . . God himself built his church in China. He led her going on the way which is arranged by him."

Pastor Yin expressed his belief that God has done two great things for the church in China. The first is that the church in China now supports itself. Before liberation, he says, many Chinese Christians and some foreign ones hoped the church in China "would not be dependent on foreign churches. We hoped for many years and God finished it after liberation."

The nondenominationalism of the present church in China is also pleasing to Pastor Yin: "In Peking (Bejing), Christians who attend the service were belonging to several different denominations, but now we join in one church to worship God, our Lord."

Theresa Herr, an American living in Peking (Bejing) and worshiping at Pastor Yin's Rice Market Street Church reports that a second Sunday morning service has been added. The church is filled with standing room only a half hour before the services begin and most of the worshipers are Chinese, mostly older, but also some young people.

Court upholds Haitian refugee asylum rights

Thousands of Haitians seeking asylum in the United States have been denied due process of law and were victims of "systematic and pervasive" discrimination by immigration authorities who had "prejudged Haitian asylum cases as lacking any merit."

This is a portion of the ruling of Federal Judge James King in Miami District Court in early July. At the conclusion of his 162-page decision, King ordered new hearings for the Haitians.

The ruling came only a week after the Carter administration, under mounting criticism for its inequitable treatment of Haitians, granted special six-month entrant status to both Haitian and Cuban refugees.

The church community has supported the case of the Haitian refugees. The Church of the Brethren has helped through a grant to Church World Service to provide legal services and material aid for the Haitians.

Until the recent Carter action, the government had held that Haitians were economic refugees and not eligible for legal status as political refugees. The six-month parole granted by the Carter administration will give Congress time to enact special legislation for the long-range status of the Cuban and Haitian refugees.

Nancy Nicalo, CWS immigration and refugee director, warned that there still seems to be a two-track system, one for Haitians and one for Cubans. "There appears to be sentiment," she explained, "that the Cubans will fall under already existing law allowing them adjustment of status after the six-month period whereas the Haitians appear to be facing a deep dark legal cliff at the end of that time."

As soon as their legal status is determined, Haitian refugees will need sponsorship. Mac Coffman, director of Brethren service ministries, points out that this will be "another opportunity for Brethren to assist in resettling people" but reminds Brethren that hundreds of refugees from around the world need sponsors.

Statistics show church membership steady

Membership trends in American churches remained relatively steady in 1978, the latest year for which full statistics are available, reports the newest edition of the *Yearbook of American and Canadian Churches.*

The Church of the Brethren, which dropped from 177,534 to 175,335 members between 1977 and 1978, fits the pattern described by the report which shows church members trickling away in small numbers from mainline Protestant denominations while moderate growth continued in conservative evangelical bodies.

Total church membership in 1978 kept pace with population growth, the statistics show. Total church membership increased 0.7 percent to 133,748,776. The US population increased about 0.8 percent, a statistically insignificant difference.

The *Yearbook,* the nation's only source of comprehensive statistics on religion, is edited by Constant H. Jacquet for the National Council of Churches. Among its other reports is one showing that in 1979, one out of every five theology students in the US and Canada was female, marking the first time women have broken the 20 percent barrier. Bethany Theological Seminary fell slightly short of the national average with about 17 percent of its enrollees women.

Pension, General boards announce staff changes

During its meetings prior to Annual Conference, the Church of the Brethren Pension Board voted to expand its executive secretary position to a full-time job. This new post combines all the pension and insurance functions formerly carried by the associate general secretary for the General Services Commission, the General Board treasurer, and some carried by the pension operations associate.

Anne Bowman

Cheryl Ingold

Joel Jackson

Jackie Driver

Anne Booth Bowman began service July 1 as interim executive secretary. She will serve in this post until the permanent executive can be named, no later than June 1, 1981. In this position, Bowman is charged with administering the pension and insurance programs of all persons enrolled in the Brethren pension plan and in the group insurance plan.

Bowman has worked as pension operations associate since 1974. She came to the General Board in 1973 as a secretary in the communications unit. As pension operations associate, she handled the day-to-day responsibilities of providing pension and insurance benefits and supervised a staff of two.

Bowman was married in August to Walter D. (Wally) Bowman. They have five children and are residing in South Bend, Ind. Bowman works both in South Bend and in Elgin.

Moving into the position vacated by Bowman is Cheryl Ottemoeller Ingold who has worked as pension/insurance clerk since January 1980. Ingold had worked for the General Board previously, between September 1978 and March 1979 as a secretary in communications. She has experience in office management, having managed a recreation center in Niamey, Niger, and having worked as office manager for CARE in Niamey. Ingold was born and raised in Nigeria while her parents were missionaries with the Lutheran Church, Missouri Synod. She attended Hillcrest School in Jos where she met her husband, David Ingold.

Named to the new position of director of the food preservation system at the New Windsor Service Center is Joel Jackson. Jackson had been acting director of the program when it was donated by Ball Corporation to the Church of the Brethren in April (see July MESSENGER, p. 6). A member of the Anderson, Ind., church, Jackson is a 1971 graduate of Purdue University with a B.S. in food science and technology. He has also done graduate study at Purdue. After graduation from college, Jackson did a year of Brethren Volunteer Service at the Christian Church Uniting in Virginia Beach, Va. He worked for Ball from 1973 until joining the Brethren staff. He and his wife, Joan Drum Jackson, will live near New Windsor.

Resigning from the staff effective Aug. 31, 1980, is Jacqueline D. Driver, who has been staff for health and welfare and consultant to the homes and hospitals. Driver came to the General Board staff in August 1979. She is resigning to return to her former position as associate professor of psychology at James Madison University, Harrisonburg, Va. During her year on the staff she developed the new position, deciding on significant areas for church involvement and consulting with homes and hospitals administrators.

Task force: aid church in relating to retarded

A task force on mental retardation has been established by the publishers of the Foundation Series to help participating churches find better ways to meet the needs of mentally retarded children and adults in their congregations.

The task force agreed that these needs cannot be met solely through Sunday school. Rather, many persons in a congregation should be involved in a handicapped person's life and should work to integrate such a person into the congregation's life.

To help make this possible, the task force will be developing leadership training material for churches.

Christology study topic of October conference

"Is There a Believers' Church Christology?" is the theme of the sixth Believers' Church Conference scheduled Oct. 23-25 at Ohio's Bluffton College.

The conference will feature 10 prominent theologians who will discuss Christology, one of the classical theological issues, from various perspectives. Previous conferences have dealt with the concept of the Believers' Church.

Focusing the issues for the October conference will be John H. Yoder, professor of theology at the University of Notre Dame and the Associated Biblical Seminaries. Three theologians will examine Christology from the eschatological (end times) perspective: Vernard Eller, professor of religion at the University of La Verne; Robert Clouse, professor of history at Indiana State University, and Rosemary Radford Ruether, professor of applied theology at Garrett-Evangelical Theological Seminary.

Addressing Christology from the present perspective will be T. Canby Jones, professor of religion and philosophy at Wilmington College; Mildred Bangs Wynkoop, theologian in residence at Nazarene Theological Seminary, and Robert Krieg, C.S.C., assistant professor of theology at the University of Notre Dame.

Clarence Bauman, professor of theology and ethics at the Mennonite Biblical Seminary; Helmut Harder, professor of theology and Christian education at Canadian Mennonite Bible College; and Clark Pinnock, professor of systematic theology at McMaster Divinity College, will speak to the issue from the saving perspective.

For registration information, contact J. Denny Weaver, Conference Coordinator, Department of Religion, Bluffton College, Bluffton, OH 45817.

Women of eastern region plan summer meeting

Well-known women of the Church of the Brethren will be leaders for a meeting of women of the eastern region in June 1981. Among women expected to provide leadership are Lauree Hersch Meyer, Esther Doyle, Betty Ann Cherry, Anna Mow, Terry Murray and Karen Carter.

Planning for the meeting was begun by the Mid-Atlantic District Women's Task

Team. The team wanted women of the eastern part of the country to experience meetings similar to the 1977 and 1978 national women's conferences.

A steering committee of two representatives from each of the eastern region districts was convened by Fran Clemens Nyce a year ago and has met several times since to plan the details of the meeting. Bridgewater College will be the site of the June 12-15 conference.

The conference theme is "Created in the Image, We Grow . . . (often through risk and pain) . . . toward self-acceptance and discovery of potential . . . toward an understanding and practice of Christian relationships . . . toward the realization of unity in diversity."

All women of the following districts are invited to attend: Atlantic Northeast, Virlina, Middle Pennsylvania, Southeastern, Western Pennsylvania, Southern Pennsylvania, West Marva, Mid-Atlantic and Shenandoah.

For more details, write the Mid-Atlantic Women's Task Team at 10378 Baltimore National Pike, Ellicott City, MD 21043.

Thousands expected at US evangelism festival

More than 25,000 people are expected to attend an American Festival of Evangelism in Kansas City, Mo., July 27-30, 1981. An outgrowth of the work of the Lausanne Committee for World Evangelism, the festival will convene under the theme, "Let the Church Obey His Voice."

The daily sessions of the festival will be planned to inspire, motivate and instruct believers to reach the millions of unchurched Americans, according to the planners. The program will feature seminars, conferences and plenary sessions where various evangelism strategies and methods will be considered.

Executive coordinator of the festival is Paul Benjamin, director of the National Church Growth Research Center in Washington, D.C. Benjamin has spoken at several Brethren Annual Conferences, addressing evangelism luncheons and Insight Sessions. He also worked with Matt Meyer, Brethren Evangelism staff, on an evangelism workshop several years ago in the Atlantic Northeast District.

Meyer plans to be involved in some aspects of the festival's planning and invites Brethren to consider attending the meeting.

WRITING TO THOSE IN MISSION ... Persons wanting to write to *J. Roger* and *Carolyn Schrock*, Brethren workers in Sudan, should address mail to them at Preventive Health Care Program, c/o ACROSS, P.O. Box 44838, Nairobi, Kenya. Mail will reach them most quickly if addressed this way.

HONORED ... The first Church of the Brethren Award for Outstanding Ecumenical Achievement was presented to veteran Brethren peacemaker *M. R. Zigler*, cited as a "Brethren pioneer in the ecumenical movement." The Committee on Interchurch Relations, which presented the award, is seeking nominations for its second award to a person who has made "a significant contribution in bringing a sense of oneness to the body of Christ". . . . Also honored by the CIR at the Ecumenical Luncheon at Annual Conference was *DeWitt L. Miller*, retiring executive of the committee. . . . *Jesse H. Ziegler*, who retired at the end of June after 15 years as executive director of the Association of Theological Schools, was honored by the Association at a gala dinner during its biennial meeting in Denver, Colo. Ziegler begins new responsibilities this month as part-time professor of medical ethics at the Wright State University Medical School in Dayton, Ohio. . . . Manchester College awarded an honorary Doctor of Humanities Degree to *Jean Childs Young* during commencement ceremonies in May. Mrs. Young, chairwoman of the United States Committee on the International Year of the Child and a former Manchester College trustee, gave the commencement address. . . . Bridgewater College presented one of three Outstanding Service Awards to *John A. Pritchett* of Nashville, Tenn. In addition to his law practice, Pritchett has served the college and is an ordained minister in the Church of the Brethren. . . . A surprise dinner and special Sunday morning service recently celebrated *Miriam Carper Frey's* 40 years of music leadership at the Palmyra (Pa.) church. . . . *Bernard N. King*, who has had pastorates in Maryland, Kansas, Pennsylvania and Florida, was honored June 1 for serving 50 years in the ministry. He now lives in York, Pa. . . . The *Progressive Farmer* named *Galen B. Brubaker* the 1979 Man of the Year in Service to Virginia Agriculture. A dairy farmer in Rocky Mount, Va., he is active in the Antioch congregation in Virlina District.

REMEMBERED ... *Betty Kiester*, 55, died July 26 in a hospital in Albuquerque, N.M. She was the wife of *Russell Kiester*, long-time Brethren worker at Lybrook (N.M.) Community Ministries. . . . *Doreen Potter*, a musician well-known in ecumenical circles and wife of *Philip Potter*, the general secretary of the World Council of Churches, died June 24 in Geneva, Switzerland. She was 55 and had been ill about a year. She was a gifted composer and recently had completed revision of *Cantate Domino*, an ecumenical and international hymnbook. . . . *Olive Smith Bowman* of Bridgewater, Va., died July 18 at age 75. An educator, she had taught at Bridgewater College and James Madison University. She was married to *Warren D. Bowman Sr.*, former president of Bridgewater. . . . *Florence Ziegler Sanger*, 73, of Trappe, Md., died May 17 in Easton, Md. A member of Easton's Peach Blossom church, she wrote hymn #509, "O Jesus, Crucified for Me," in *The Brethren Hymnal*.

update

ACTIONS FOR PEACE AND SERVICE ... To encourage high school youth in their understanding of peace issues, the Missions and Service Commission of the *Pacific Southwest Conference* has initiated an annual speech contest for youth. The first contestants will give short speeches on the topic "My Concern About the Military Registration/Draft" at the district conference in October. The winner will receive an all-expense paid trip to the Christian Citizenship Seminar in Washington and New York. The second-place winner gets a trip to the Huston Peace Lectures at Bethany Seminary. . . . The *Southern Pennsylvania* and *Mid-Atlantic Districts* have joined efforts for the third year in a cooperative beef canning project. This year, during four days in April, 79 animals were slaughtered yielding 13,041 cans of meat chunks and 3,947 cans of meat broth. The meat and broth are distributed to hungry people in the two districts and, through Church World Service, overseas.

A NEW NAME ... The *Grandview* church, near Froid, Mont., has merged with the McCabe Baptist Church to create the *Big Sky* church. While maintaining denominational ties, they will share facilities, finances and pastoral leadership.

GETTING GRANTS ... The Person Awareness Task Team of the *Shenandoah District* received a $4,583 grant from the Virginia Foundation for the Humanities and Public Policy for a two-day workshop Sept. 19-20 in Bridgewater, Va. "People Make Decisions: The Personal Is Political" will be led by Robert Johansen, president of the Institute for World Order, and Ruthann Knechel Johansen. . . . The National Science Foundation has granted $111,083 to *McPherson College* to strengthen the research program in the natural science division.

MILESTONES ... *Stover Memorial* church in Des Moines, Iowa, celebrated its 35th anniversary with a special weekend July 26-27. . . . June marked the 70th anniversary of the founding of the *First Irricana Church of the Brethren* in Irricana, Alberta, Canada. Although the Church of the Brethren in Canada became part of the United Church of Canada in 1968, former Brethren pastor Glenn Harmon joined the Canadians for their celebration. . . . The *Manassas* (Va.) church will celebrate its 85th anniversary Sept. 21 with special Sunday services. . . . Bob Neff, general secretary of the General Board, was the keynote speaker for the 100th recorded conference of the *Southern Missouri-Arkansas District* Aug. 15-16. A special celebration highlighted the event. . . . The first Church of the Brethren organized in Colorado, the *Hygiene* church, marked its 100th anniversary with a special service June 7. . . . An all day homecoming Oct. 19, featuring morning worship, fellowship meal and afternoon anniversary service, will mark the 140th anniversary of the *Mill Creek* church in the Shenandoah district. . . . Sept. 21-28 is Anniversary Celebration Week--a week of celebration and dedication--for *Center Hill* church near Kittanning, Pa., as it celebrates its 160th anniversary. . . . The *Bedford* (Pa.) church celebrated the burning of its mortgage on June 8. . . . Worship and a fellowship picnic marked the mortgage burning celebration of the *Prince Of Peace* church in Denver, Colo.

outlook

Return to registration: new youth dilemma

With the return of Selective Service registration, young people are faced with several alternatives—to register, to register and note on their registration cards their conscientious objection to war, or not to cooperate at all with registration.

According to Chuck Boyer, General Board peace consultant, many Brethren are seeking advice. In a letter sent in early July to pastors and other contact persons across the denomination, Boyer suggested that Brethren men who are conscientious objectors should write on their cards, "I am a Christian conscientious objector to war," and should make a photostatic copy of the card with this notation. Selective Service officials, he says, "have indicated such an addition is acceptable to them and will not invalidate the registration card."

In addition, Boyer urges young people—both men and women—who are conscientious objectors to file with his office evidence of their convictions. This documentation could be useful to them were they ever called before a draft board and asked to prove the sincerity of their convictions. A peace packet to study, fill out and return can be obtained by writing Boyer at 1451 Dundee Ave., Elgin, IL 60120.

From his contacts before registration began, Boyer believes most Brethren young people intend to register. "There are those who are really agonizing over whether to register. I really hope," he said, "that those who choose not to register will find some kind of support base."

A support base, Boyer pointed out, does not need to be "dozens and dozens of people" but noncooperators will need to have "two or three people they can count on" no matter what happens. In its statements on war and the draft, Annual Conference has pledged support both for conscientious objectors and for those who cannot, for reasons of conscience, cooperate with the Selective Service system.

Draft counselors are available in many districts, Boyer says. Through his office, efforts are continuing to build up a network of draft counselors.

Boyer does not believe registration is the end of the line. "I still think there will be serious efforts to revive the draft yet in

1981," Boyer said. He will continue to work with others opposed to the draft to prevent the reinstatement of conscription and will also continue to inform members of the Church of the Brethren as moves toward reviving the draft are taken by the government. He also is committed to letting Brethren know what actions they can take in opposition to conscription.

NCC considers lectionary with inclusive language

A task force on biblical translation has urged the National Council of Churches to prepare a new lectionary—a collection of biblical texts to be used in public worship—with an emphasis on inclusive and nonsexist language.

The task force prepared its recommendations for the council's Division of Education and Ministry which will vote on them at its November meeting. This division also houses the committee that prepares the Revised Standard Version of the Bible, the most widely accepted modern English translation.

In addition to the recommendation for the preparation of an inclusive-language lectionary, the task force's report included suggestions to the RSV Bible Committee, now working on an updated version for publication in the mid-1980s. Recognizing that the RSV group would not be bound by such suggestions, however, the task force also recommended that the division consider a separate inclusive-language New Testament building on the new lectionary.

The task force reported the fundamental dilemma it faced in making its recommendations. Because the Revised Standard Version has become standard and normative to an extent that no other English translation has since the King James Version, it "must not lend aid and comfort to sexist attitudes and interpretations," said the committee.

On the other hand, the committee hesitated at making such revisions of the RSV that would "make it lose its character of being the standard translation by which our churches, seminaries, colleges, universities and our total culture do have reasonable access to the language and conceptuality in which the biblical texts took shape.

Chairing the NCC task force is G. Wayne Glick, president of Bangor Theological Seminary, Bangor, Maine.

More oversight needed of genetic engineering

In the wake of a landmark US Supreme Court decision authorizing patents on new forms of life, three of America's top religious leaders have urged President Carter and Congress to launch a thorough examination of the issues involved in genetic engineering.

The requests were made by Claire Randall, general secretary of the National Council of Churches; Thomas Kelly, O.P., general secretary of the US Catholic Conference; and Bernard Mandelbaum, general secretary of the Synagogue Council of America.

"In the long-term interest of all humanity," the three asserted in a joint statement, "our government must launch a thorough examination of the entire spectrum of issues involved in genetic engineering to determine before it is too late what . . . controls are necessary."

The three contend that after careful investigation, they have found no government agency or committee exercising adequate control or addressing the fundamental ethical questions. "Therefore," they said, "we intend to request that President Carter provide a way for representatives of a broad spectrum of our society to consider these matters and advise the government on its . . . role."

The three will also ask that appropriate congressional committees begin immediately to review "our patent laws looking to revisions that are necessary to deal with the new questions related to patenting life forms."

The issues involved go far beyond the question of patents, the three leaders asserted. "These are moral, ethical and religious questions. They deal with the fundamental nature of human life and the dignity and worth of the individual human being.

"New life forms may have dramatic potential for improving human life," their statement added. "They may also, however, have unforeseen ramifications, and at times the cure may be worse than the original problems."

Pioneering stewardship center names executive

Parish development specialist Leo B. Waynick Jr. has been named executive director of the Ecumenical Center for Stewardship Studies in Evanston, Ill.

Waynick, who assumed his post July 1, heads a newly-formed institution that is a first both in scope and in scale. Located on the campuses of Garrett-Evangelical and Seabury-Western Theological Seminaries, the facility offers the nation's only centrally located program that touches on all aspects of Christian stewardship.

The center, supported by 13 North American denominations including the Church of the Brethren, will offer training and research opportunities that blend Christian teachings with the study of business administration, economics and ecology. The new director hopes to bring together the church's academic community and its practitioners "to both deepen the theological understanding of stewardship and improve the practice of stewardship in the churches."

General Board stewardship staff member Janine Katonah is one of three Brethren members of the Board and was on the committee that selected Waynick.

BRF/BVS unit wins admiration of project staff

All volunteers are special people, but sometimes their work goes unrecognized. Not so the first unit of Brethren Revival Fellowship/Brethren Volunteer Service workers at the Lewiston (Maine) Housing Authority. In January, at the end of their year of service, staff and administration presented each volunteer (and BVS director Joanne Nesler Davis) with a plaque of appreciation. Housing authority officials had never before worked with church-related volunteers and were at first skeptical. But residents and staff of the 200-unit low-income project were drawn to the volunteers, sensing something special about them. The administrator cited especially their "mellowing" effect on staff. One volunteer, John Miller, has stayed as an employee. The others were Luke Heagy, Donna Kreider and houseparents Mary and Eugene Miller. In March, another BRF/BVS unit arrived and the good work of the Brethren goes on.

Bible study

When all charms drain

Read Psalms 39, 107, 130, 131.

It is immoral not to feel good these days, when there is a Madison Avenue remedy for everything. If you have an upset stomach, take Alka-Seltzer. Indigestion, Pepto Bismol. Anacin is the strongest pain-reliever money can buy. Drink Coke and be into ultimate reality, because it's the real thing. We are bombarded with thousands of messages about how to feel good, have fun and influence others.

Much of popular religion promises the same good feelings. If you have faith in God, you will be able to live out of praise and thanksgiving with every breath. Faith in God and feeling good are almost synonymous for some religious groups, and feeling bad is a sign that one lacks faith and has allowed sin to creep in.

But doesn't faith lead to great joy? What could be a more tremendous feeling than living in communion with God and with the brothers and sisters of the faith? Given all the blessings of life, what could we possibly be troubled about?

If you have studied the Old and New Testaments, then you know that faith is more profound than that. The correlation of faith and feeling good in popular religion is a heresy. Job was miserable and thought he had a right to be, even though his friends tried to convince him to cheer up. The false prophets of Israel told the people that everything was good in Israel, while the true prophets accurately predicted the destruction which followed their disobedience to the covenant.

So faith and feeling good are not synonymous, and feeling bad is a part of the experience of most Christians. But the question remains: How are we to deal with the emotional highs and lows which are a part of the Christian life?

I have found the Psalms helpful in my own faith pilgrimage, and in my struggles with highs and lows. I find there the deep struggles of honest persons in every phase of life, and through it all the confidence of faith in a trustworthy God.

Psalm 39 is a favorite of mine. It begins with feelings of withdrawal—"I will muzzle my mouth." We don't know what the problem is, except that the writer is afraid that speaking will bring trouble. But the withdrawal became most painful, until it ended in a complaint. "My agony was quickened, and my heart burned within me. My mind wandered as the fever grew, and I began to speak, 'Lord, let me know my end and the number of my days; tell me how short my life must be (NEB).' The complaint is not a specific one about mistreatment, but rather questions the value of life itself. If things go this badly, then life may not be worth the trouble. As a counselor, I would expect thoughts about suicide. Then comes the phrase which means the most to me. "When thou dost rebuke a man to punish his sin, all his charm festers and drains away; indeed man is only a puff of wind (NEB)."

This image of charm draining away fits the feeling of being low. Charm is the power to accomplish one's goals. If you want attention from another person, charm is what attracts that attention. If you want your children to love you and behave for you, you can charm them. If you want to be successful in your job or in the community, charm is what makes that happen. Charm is the personal power to do what you want in life.

Depression is the feeling that your charm has decayed and drained away. The power you need to accomplish your goals is no longer available. Instead of being charming you come through sour. You try to be sensitive to your spouse or friend and hurt them instead. You try to be nice to your children and end up losing your temper so they hate you. You do things wrong so your job goes badly. Feeling that one's charm has festered and drained away is depressing. It means that you don't have the power to influence your life and your future. It is a loss of confidence in yourself and the world.

The reason why this image is meaningful for me is because of my own depression. I know what it is like to have my charm drain away. Sometimes it is minor and temporary, as when I lose a tennis match. I don't have the charm to fit my fantasies of the great player I could be. Sometimes it is more serious, like the struggles I had at the beginning of my work at Bethany Seminary, to feel a part of the Bethany community. Several times I tried to act confident and comfortable when inside my guts were churning because of the reminders that I was not yet a part of things. But that feeling began to pass with time and experience.

One thing I have learned from the Psalms is that there are times when one's charm does drain away, and that at such times there is nothing wrong with the desire to withdraw. There are times when life seems to be too much, and when guilt and worry are overwhelming. According to the Psalms this is not the time when God abandons us. God understands and is patient to allow us time to withdraw. One of my favorite psalms in this regard is Psalm 131. "O Lord, my heart is not lifted up, my eyes are not raised too high; I do not occupy myself with things too great and too marvelous for me but I have calmed and quieted my soul, like a child quieted at its mother's breast; like a child that is quieted is my soul."

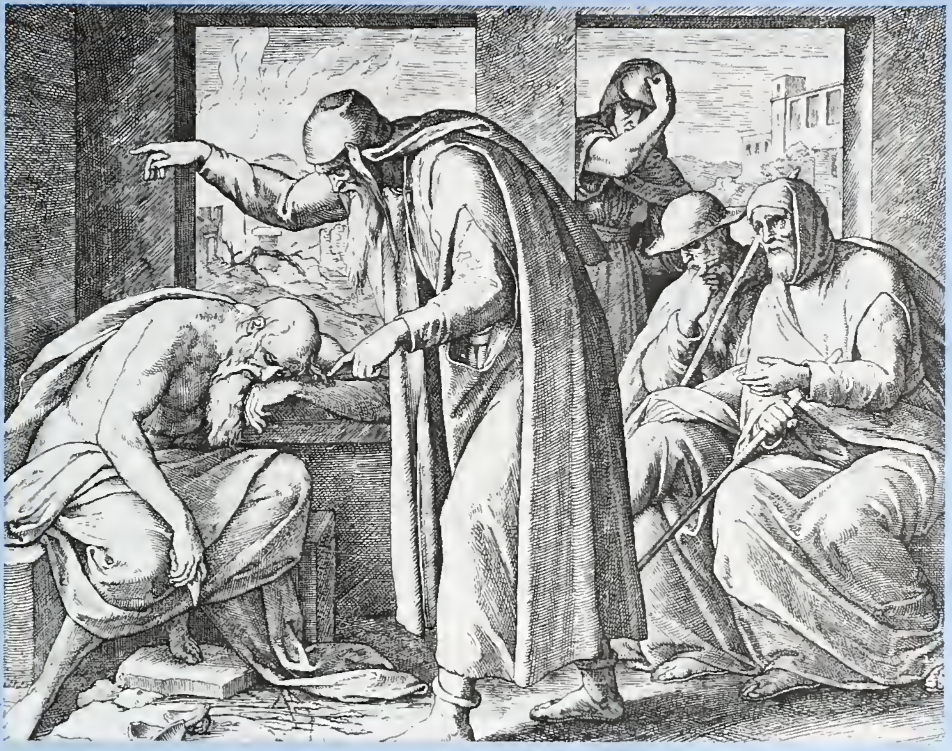
Such withdrawal from life can be a healing process. We do get too involved with things. Our personal problems begin to assume an importance out of proportion to what is really happening. When we become overinvolved in life and lose our perspective, it is sometimes appropriate to go into retreat, to withdraw until some healing takes place.

Jesus retreated when the crowds pressed upon him and he needed a time for restoring his strength. God does not condemn such cycles in our lives. When we retreat, God understands. God allows our retreat, our withdrawal, our time of healing so we

God allows for withdrawal.

away

"The Suffering Job and His Friends," by Julius Schnorr von Carolsfeld



can gain strength to work. Psalm 130:5-7, "I wait for the Lord, my soul waits, and in his word I hope; my soul waits for the Lord more than watchmen for the morning . . . Hope in the Lord. For with the Lord there is steadfast love."

The first sign of depression for me is feeling my charm drain away. I get depressed when I discover that I don't have the power to accomplish what I would like to accomplish. The first sign of progress comes when I recognize it as depression and give myself permission to withdraw for a period of healing. Psalm 130 calls it waiting for the Lord, and it often does feel like waiting.

But there is a threat in waiting which takes me back to the Psalms again. The threat I feel is that my temporary withdrawal will become permanent; that my temporary depression will become chronic. When my charm leaves I sometimes fear that it will never return. I may withdraw from my family, my job, my responsibilities in order to nurse my wounds, and never wish to return to active life again. I have known persons who have done this. Their depression became chronic, and for the rest of their lives they nursed their ailments. They talked about their problems, but never did anything about them. Whenever I get depressed, I have some fear that it will be permanent.

The biblical promise at this point is that God will rescue me from such a plight. God understands retreat from life's problems, but also knows that permanent retreat leads to death. God is ready and anxious to lead us out of depression when we realize the trouble we are in. Psalm 107 describes the process: "Some sat in darkness and in gloom, prisoners in affliction and in irons, for they had rebelled against the words of God, and spurned the counsel of the Most High. Their hearts were bowed down with hard labor; they fell down, with none to help. Then they cried to the Lord in their trouble, and he delivered them from their distress; he brought them out of darkness and gloom, and broke their bonds asunder. Let them thank the Lord for his steadfast love, for his wonderful works to the sons of men! For he shatters the doors of bronze and cuts in two the bars of iron."

The threat of withdrawal from life is that it will become a self-made prison. Withdrawal and waiting can develop into self-pity and passive-dependent behavior which perpetuates the difficulties. God cannot help me as long as I enjoy my self-pity and expect others to care for me. But when my withdrawal becomes painful enough that I cry out to God for help, then God has an opening and can intervene in my life. The biblical promise is that God will not leave me in withdrawal if I want to escape. When I call on God, I can be brought out of the darkness and gloom and my bonds can be broken.

On the practical level this has meant admitting that I am in a crisis and calling on a brother or sister in the faith for time to help me work through my feelings and support me while I make changes.

Study of the Psalms gives two insights. First, God allows time for withdrawal and retreat for healing when our charm has drained away. This means we can give ourselves permission to be alone, to let some responsibilities go we had promised to do, or to go through the motions without much enthusiasm. My faith now supports me in such withdrawal without the overwhelming guilt that I have failed myself and others.

Second, when we get scared that our depression will become permanent, there is an escape. We can call on God to rescue us and lead us back to an active life. On the practical level, this means admitting the crisis and turning to the faith community for support and counsel. ☐

James Poling is assistant professor of pastoral care and counseling at Bethany Theological Seminary.

/by James Poling

CONGREGATIONAL GOALS DISCOVERY PLAN

"Where the experience of goals discovery has been sought out and used responsibly, it has served as a remarkable tool for injecting sometimes radical change and energy into the lives of congregations at one time fuzzy about their very purpose for existing."

by Vicky Dill

After 2,000 years of frantic activity, designed to respond to the New Testament mandate to press toward the mark for the prize of the high calling of God in Christ Jesus, (Phil. 3:14), it is little wonder that the Christian church coveting that prize must often take a second look at the mark. For what purpose do we engage in seemingly endless rounds of Sunday worship services, committee meetings, rallies, commission elections and budget debates?

Recognizing that the church at large and the individual congregation specifically can greatly benefit from a close look at local congregational goals, needs and opportunities, the Parish Ministries Commission of the Church of the Brethren developed the "Congregational Goals Discovery Plan" (CGDP). CGDP encourages congregations to specify their goals and helps members to see in what ways their daily activities in their congregations could or do serve the original vision of the New Testament mandate to press toward the mark.

Consequently, many congregations utilizing CGDP would agree with Pastor John Grimley of the Brookville, Ohio, Church of the Brethren, that what emerges from an experience in looking again at goals and objectives is a "new enthusiasm for the church and the Lord Jesus Christ."

In response to growing needs for a structure which would maximize the benefits of both board and congregational retreat experiences related to goals discovery, PMC purchased the CGDP from the General Conference Mennonite Church, adapting the program to meet special needs of the denomination. The CGDP recognizes that, though congregations vary immensely, an understanding of and management of structures in the church organization consistently remains valuable for both district executives and individual churches. Such a management model emphasizes *intentional* goal discovery, setting of specific objectives, goal ownership, detailed strategies, and a feedback system that gives pastors, members and district executives a sense of accountability and a way to gauge success.

The program naturally supports the denomination's "Goals for the 80s," using those goals as additional guidelines for strategy development. The CGDP, therefore, consists of four basic aspects: assessment, objective setting, follow-through and evaluation. All four elements of the program are designed to help leaders, in the retreat setting initially and in the wider congregational setting later, not to generate goals at random, but to discover the specific tasks of Christian ministry needed in their unique communities.

Some congregations have participated in "Education For Shared Ministry" program (EFSM) co-sponsored by Bethany Seminary and the Parish Ministry Commission and coordinated by Elgin staff member Rick Gardner. "Education For Shared Ministry" trains laity and clergy to take leadership roles in the church. The CGDP is an integral part of the EFSM curriculum, and has provided numerous leaders from laity and clergy trained in goals techniques. Pastor David Wine of the Buckeye Church of the

Brethren, in Abilene, Kan., believes that participation in the CGDP strengthens such leadership in a number of ways. Wine notes that, "due to the fact that this (CGDP) program was a requirement for the EFSM program, I believe our church experienced a stronger dedication to the program and an excitement in carrying out the mechanics of the CGDP."

Those mechanics are described in the "CGDP packets" which include a leader's guide, a congregation-wide survey form, and 38 posters. The leader's guide, written by Palmer Becker, provides step-by-step procedures for helping participants understand the purposes of the program, instructing leaders, forming "D" (Discovery) groups, holding the planning retreat, formulating objectives, developing a subsequent program and organizing evaluation. The leader's guide instructs the leaders in how to handle weekly training sessions, and in how to use the charts as the process progresses.

The program also utilizes consultants—frequently district executives—to help the pastor interpret the program and to meet with discovery group leaders and the church board when the priorities and objectives are to be discerned. Pastor James McKinnell of the Rockford, Ill., Church of the Brethren, and consultant for numerous congregations involved in CGDP, says that "a consultant must be a positive, hopeful person, a reconciler of persons, with insight into the real needs and opportunities of the congregation. Encouragement of a faint but important vision may help a congregation to become bold in forming a goal." The leader's guide provides further instructions and suggestions for the consultants, or "pastor's pastor."

The Church of the Brethren in Bremen, Ind., represents a typical experience using CGDP. Pastor Bob Dell was originally attracted by the CGDP charts displayed in a Mennonite church, and inquired there about the program. "We have found these charts to be very clear and usable," Dell observes. "We often find, contrary to our initial inclination, that teachers prefer simplicity and structure in their teaching materials. The charts establish the biblical basis for the program and proceed in careful steps. By filling out the charts, both in the D-groups and in our congregational meetings, we all felt a sense of accomplishment."

At first only a few individuals shared an enthusiasm for CGDP at the Bremen Church, but after the board firmly established clear need for such a program, its use was approved. "Part of our success with CGDP stems from our insisting on moving slowly and deliberately," Bob Dell recalls. "We informed the congregation about the program through the church newsletter and in a Sunday morning worship service presentation. We later voted for the program by counting 'yes' votes as those willing to participate in the program. Sixty percent voted to participate."

From those 60 percent, leaders were chosen to guide the D-groups, and participating members signed up according to their choice of leaders. D-group leaders were prepared by weekly training sessions for their D-group meetings, and each group met in one of the members' homes for six Sunday evenings consecutively. Training sessions and D-group meetings followed the leader's guide explicitly. These D-groups then made decisions about priorities and the printed summary of this material was utilized in board discussions, although the board formulated its own priorities and recommendations independently.

These joint results and the filled-in charts were summarized prior to the board retreat. That retreat, at which both board and D-group leaders were present, was held in two three-hour sessions, and utilized a consultant to help prioritize needs and formulate the recommendations into two priorities and two measurable objectives. The first priority of the Bremen congregation was "to create an urgency of Christian commitment," and its accompanying objective was, "We want to involve everyone in the congregation in one service opportunity and one new growth experience in the church." The second priority was to establish more interaction opportunities and the congregation responded to this priority by stating the objective, "We will plan interaction opportunities for all age groups."

Dell emphasized the optimistic and extremely enthusiastic nature of the congregational meeting at which all the members voted on these priorities and objectives. Follow-through groups developed and implemented programs, and later assisted the church board in assessing these efforts. Since 1978, when the Bremen congregation began CGDP, until January 1980, when the final evaluation was turned in, congregational participation in CGDP-initiated programs has been high.

Dell concludes, "CGDP is not only helpful in shaping the course of our church programs, but it provided the impetus we needed to launch the 13-session 'Invitation to Adventure' series successfully. Overall, the program was extremely helpful, and we are now embarking on our second cycle of objective-setting."

Although various congregations utilize CGDP in slightly differing ways, the Bremen congregation is typical of CGDP success. "We ourselves were tremendously surprised at the success of CGDP," Parish Ministries executive Ralph McFadden, director of the program, notes. "We have had good sales of materials, and we are now in our third printing." McFadden adds that CGDP is used chiefly by healthy congregations seeking greater growth and commitment, or by congregations in crisis. "Seldom will a congregation which is unwilling to change purchase CGDP because, if used conscientiously, CGDP will undoubtedly suggest some basic changes."

The astonishing success of CGDP might be best attributed to the fact that, where the experience has been sought out and used responsibly, it has served as a remarkable tool for injecting sometimes radical change and energy into the lives of congregations at one time fuzzy about their very purpose for existing. As Peter Dull, a member of the Brookville, Ohio, church reports, "We were glad we purchased the program; it has helped us revitalize our whole church life." ☐

Vicky Dill is a freelance writer from the York Center congregation, Lombard, Ill.

Some follow-up reading after

By Fred Swartz

Two new books should be on the reading list of every member of the Church of the Brethren, especially for their relevance to current Annual Conference issues. *Living More With Less*, by the late Doris Janzen Longacre, is a companion volume to the popular *More-With-Less Cookbook*. Using illustrations and practical suggestions from around the world, *Living More With Less* offers a pattern for simple and responsible living. It is a direct answer for Brethren who are seeking ways to implement the principles and suggestions adopted in the 1980 Annual Conference paper on Christian Lifestyle.

The other book, *Has the Church a Future?* by Douglas John Hall, contains provocative thoughts for the dialog within the denomination regarding both diminishing membership and the Brethren philosophy of mission. Hall's book title question is admittedly rhetorical—Yes, the church does have a future, but not as the church that we have known. The Canadian theologian sees the revitalization of the church only as it recognizes and accepts its minority position and learns to suffer.

Living More With Less, by Doris Janzen Longacre, Herald Press, Scottdale, 320 pages. Paperback, $6.95.

The fact that even during her fatal illness Doris Longacre continued writing this book with enthusiasm and concern for her family, her neighbors and the world makes its message all the more authentic and inspiring. The task was not quite completed when cancer claimed her life at 39. But the research and foundation was finished, so that Longacre's husband, Paul, had only to fill out her notes to prepare the book for publication.

When Doris Longacre died she had written Part One and most of the chapter introductions. She had also assimilated the material submitted for her project from 450 people from around the world.

Longacre challenges the reader to commitment right at the outset: "This is a book for people who know something is wrong with the way North Americans live and are ready to talk about change . Unless there is at least a whisper, and maybe a shout, within you against rich living, lay this aside." She rejects the term "life-style" as being too mild. Instead of a style, the author calls for *standards,* and in Part One she boldly affirms five standards for the caring Christian.

The first of these standards is a phrase becoming increasingly familiar to Brethren: do justice. The people of the world are more interdependent than ever in history and until a process, a conscientiousness toward equalization of resources is applied, particularly by the affluent North Americans, God's justice for people will not be realized. Longacre convincingly shows how even one person using only one side of a sheet of paper affects people in poverty. But she also makes a case for the individual to become more involved in working for economic and political change within community, national and international institutions.

Mutual mission is the byword of the second standard. The author challenges us to listen to the suggestions of those in less affluent countries and she illustrates with comments such as these:

On energy-efficient transportation:

The large and comfortable cars (in the US and Canada) impress me. People waste lots of energy by using them. They don't like to go 10 steps—they always need their cars. They have large cars, although only one person uses them. Some older couples have two big cars.—Barbara Walz, West Germany.

On simple, nutritious meals:

In the Netherlands you don't see so many people who are all out of proportion.—Alle Hoekema, Netherlands.

On home gardens:

American communities are beautiful. But instead of growing vegetables or fruits, the people prefer grass and spend money taking care of it.—Guillermo Abanco, Phillipines.

On family ties:

North Americans have to work more in order to buy things. For that reason they spend less time with their families, thinking that to be comfortable is more important for the family than to give them love and time together.—Inez Morales de Rake, Bolivia.

Standard three calls for Christians to make decisions that nurture people, always asking the question in making choices: What can I do that will help others? This relates to such choices as buying so-called labor saving appliances and maintaining good personal health.

The fourth standard relates to the care of the natural order. "For our future," the author contends, "we need an 'organic technology'. . . . The answer in housing is likely not a tepee or log house, but a small sturdily built, comfortable structure heated by the sun. The answer to the litter problem is not an end to ketchup or grape juice sold in glass bottles, but standard sizes that must be returned and will be refilled by any company. The answer to lung-choking smog in cities is not moving everybody to the countryside, but strong restrictions on private cars and adequate public systems for moving around . . . . " Longacre makes the reader think about the greed that prevents us from initiating the energy conservation measures we know we should be following.

Fifthly, the author introduces a standard that is a direct descendant of Anabaptist heritage, the encouragement to nonconformity. "Today we need be always on the alert not to become carried away with the 'bigger and better' slogans of our society." "More with less means choosing limitations."

Part Two, actually the larger section of the book, is full of "how to do its." Ten categories are examined: money, clothes, homes, housekeeping, transportation and travel, celebrations, recreation, meetinghouses, eating together and strengthening each other. After an introductory commentary of general principles, illustrative examples are given of how some of those 450 people Longacre surveyed are living more with less in each of the areas. One is impressed both with the variety and number of examples and with their simple practicality. There are also helpful graphics strategically placed in this section which serve to emphasize the urgency of the subject. And quotes such as, "If our culture buried people with their favorite tools, some North American housekeepers would go to their final rest with a paper towel in one hand, an aerosol disinfectant

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in the other, and a deodorant laid at the feet" subtly make the book personal.

Living More With Less could certainly become one of the most important books of our century. It is readable, it gets right to the point, there are practical suggestions for everyone. A danger might be that it is so overwhelming the reader might have a tendency to give up without trying. For this reason *Living More With Less* might most profitably be read by a group of persons interested in changing or simplifying life-styles and in which the struggling individuals can find support for their attempts to buck the more popular philosophy of "get more and more."

Has the Church a Future? by Douglas John Hall, The Westminster Press, Philadelphia. 192 pages. Paperback. $5.95.

Douglas Hall, Professor of Christian Theology at McGill University in Montreal, Canada, challenges the common perception of the nature and mission of the church. Specifically he takes to task two assumptions, 1) that Christianity is, and will continue to be, the majority religion of the Western world—and perhaps of the world at large, and 2) that this is as it should be.

Right away the reader's back begins to bristle, and Hall acknowledges the shock waves: "The 'church as majority' (Constantinian) concept of Christianity is an extremely powerful and entrenched model, one by which we are *all* deeply conditioned." So conditioned, in fact, that people can think in no terms other than that the Christian and human situation in the future will be about the same as they believe it is today. "It is just this mentality, this false and unwarranted complacency, that is preventing the church of Jesus Christ from getting on with its real work in the world today."

The future, the success of the church, according to Hall, is not in the Christendom model in which the object for the church is to Christianize the whole world, but in the concept of the "diaspora," a Greek word meaning a dispersion, a scattering. For 16 centuries the church has tried the Christendom, the majority religion, approach and has failed—at most it has succeeded only in converting less than one-third of the world's population. And the telling fact is that many of the so-called Christians demonstrate little commitment to their profession. Yet the drive to "evangelize," to "win the world for Christ" is so dominant it serves to dehabilitate our best efforts. Success in bigness is the theme popularly celebrated, yet most Christian churches and efforts are peopled by small numbers.

Hall urges us to capitalize on the strength of the committed "little flocks" which characterized the New Testament church. The diaspora church of the first century was made up of a community of convinced believers whose belief was so strong it divided families and it required daily renewal. It was a church that was unmistakably a movement, not an institution. It had to travel light and it had to avoid the presumption that it has arrived in its possession of truth and mission. And the diaspora church was a minority—a status which was assumed to be and utilized as a positive one.

Hall contends that Jesus would have used different language than he did if he intended for the church to become an enormous, world-embracing institution. All the metaphors he employed suggested a minority: a bit of yeast, a candle in the night, a pinch of salt. "In other words, a creative minority." The power of a minority lies precisely in the contrast of its size and status with the big powers. "Because of their vigilance for human life and values that the great powers constantly erode, the minorities can keep the powerful majorities from crushing altogether the spirit of criticism, individuality and nonconformity. . . . If the church through the centuries has so seldom been a truly prophetic voice in society it is because it chose to be part of the dominant culture."

The marks of the diaspora church in our century are equally demanding. Suffering will be the most characteristic feature—not particularly a suffering from physical persecution, but an identification with suffering humanity that motivates the church to reappropriate its priorities and make sacrifices to alleviate oppression. A radical change in the church's understanding of its world mission will follow. The church will see that it is not about the business of turning the world *into church,* but rather "to point to and be the presence in and throughout the world of the King who is turning the world into his kingdom." Hall states these premises: 1) The biblical witness never imagined that many would believe the message of salvation; 2) The "little flocks" were nevertheless not to be discouraged; 3) the diaspora church made a sharp distinction between the kingdom of God and themselves.

Thus, Hall contends we are living at the end of the great period of Christian domination in the Western world and at the beginning of the church—a new beginning. The new understanding will affect our relationship to government—the Christian church will cease to be house chaplain and return to its true role as prophet; to humanitarian causes that parallel the church—the church will cease to see movements not organized by itself as threats and work along with them for the realization of the Kingdom; and to other religions of the world—becoming with them a partner in the search for truth rather than the purveyor of exclusive and final religious truth.

To effect the church's new beginning a strong emphasis on learning is needed so that every adult, youth and child in the church is articulate about the central elements of Christian belief. The church must also come to accept its priestly function in the world, representing humanity's cause before God. It must resist paternalistic service and engage instead in that service which grows out of actual participation in the life of humanity. It must strive for authenticity in its worship and its celebration of the sacraments.

What hope is there for the church—the typical small congregation on a troubled sea of bigness? A great future if it is willing to: 1) stop feeling ashamed of being little; 2) consciously begin to seek its true essence; 3) begin to discover God's world; 4) begin to simplify its life (which may include the reduction of some property holdings and the stipends of paid staff!).

Hall's is a troubling book, refuting assumptions we have so long taken for granted. But his thesis is provocative and may just be where the church needs to begin anew. ☐

CHRISTIAN CITIZENSHIP

"The church, a community of people with supreme loyalty to Jesus Christ as Lord, is set in the midst of the world . . . . The work of the church, under the guidance of the Holy Spirit and through its power, include 1) the proclamation of the gospel message and 2) a ministry of love to all people in relation to their need. Both proclamation and ministry necessitate a confronting of the great issues of public life and the affairs of government."

These words introduce the Annual Conference Statement of 1967 on "The Church, The State and Christian Citizenship." The full statement is not only a call to responsible participation in public affairs, but a good resource for studying the issues of Christian citizenship.

While some may say that "the church should stay out of politics" the reality is that most of us think and talk as much or more about politics and social issues as we do about our faith. The question is not whether Christians should get involved in social issues—we already are—the question is whether we will allow our politics to be exposed to the counsel and guidance of the church.

The Annual Conference and General Board conduct careful and sometimes long deliberations as they respond to queries raised by local congregations and districts on social policy issues. These statements, often never read by local church folk, are good resources for the study of social issues and public policy.

Washington Office Resources

Brethren Statements. A good source for Annual Conference and General Board statements on social issues is the Church of the Brethren Washington Office, 110 Maryland Ave., NE, Washington, DC 20002. This office can provide copies of Brethren social policy statements, information about current national legislation related to these policies, and referrals to educational resources for study of public policy issues.

IMPACT. An interreligious network includng the Church of the Brethren, IMPACT emphasizes citizen action during a bill's journey through Congress. This mail/telephone network publishes a variety of informational pieces throughout the Congressional session: "Prepare" (background information on a single legislative issue), "Action Alert" (timely alert for specific action), "Update" (a survey of many bills), and "Hunger" (dealing with US Food Policy at home and abroad).

Issues selected for IMPACT are determined by policy positions of the participating agencies—Protestant, Jewish and Catholic. Approximately 15 state IMPACT networks are linked with national IMPACT to provide subscribers pertinent information on both levels ($7.50 yearly for national IMPACT, $7.50 for state). A color filmstrip, "IMPACT . . . On Public Policy," illustrating the importance the individual can have on decision-making during the legislative process is available free from the Washington Office.

Register Citizen Opinion. If you want to make your voice heard in the halls of Congress, don't miss this compact directory. An annual publication, it contains an up-to-date listing of members of Congress and their committee assignments, Cabinet members, Supreme Court Justice and action organizations. The booklet outlines how a bill becomes law and suggests ways to make a more effective witness of public policy. Single copies available free from the Washington Offic (10 copies for $3).

Christian Citizenship Seminar Progran Six regional seminars, each approximatel a week in length, are open to all adults and senior high youth. The purpose of th program is to help participants understan the Christian's responsibility for good government and to give practical experience in witnessing for effective public policy in light of Brethren understanding of biblical peace and justice. Each seminar focuses on a theme of current na tional or international concern such as apartheid, defense spending, Middle East

FCNL
WASHINGTON NEWSLETTER
1979 Congressional
pick a candidate
CHRISTIAN CITIZENSHIP PRIMER
REGISTER CITIZEN OPINION 1979
HOW-to-WRITE a LETTER to the EDITOR
YOU CAN MAKE AN IMPACT ON PUBLIC POLICY BY JOINING IMPACT
THE CHURCH IS CALLED TO WITNESS
Washington Office Church of the Brethren

tension, the US criminal justice system.

The seminars travel to Washington, DC, where opportunities are available to assist participants in developing their own viewpoints on the issues. Background briefings and discussions are arranged with a variety of private organizations as well as federal government agencies. Participants have opportunity to visit their members of Congress and Senators in order to express their personal convictions. The six seminars are planned by regional leadership teams and traditionally take place each spring, from February through April. For specific information on dates and costs for your seminar, contact the Washington Office.

From Friends and Neighbors

The Friends Committee on National Legislation, 245 Second St. NE, Washington, DC 20002, offers information on a variety of peace, justice, and development issues. Their monthly Washington Newsletter gives background information as well as suggestions for timely action on national policy decisions. FCNL also publishes short "How to . . . " flyers on political action such as writing or visiting members of Congress, writing to the editor of your newspaper, or working locally in an election campaign. The newsletter is $10 a year, the action flyers are 10¢ each.

In A Land of Plenty is a new audiovisual kit which consists of a 20-minute film and a 30-minute cassette. While its specific focus is the issue of domestic hunger, it illustrates one Christian's response to the needs of others and how this can lead to involvement in the political process. This kit can be rented for $22 from the Methodist Film Service, 1525 McGavock St., Nashville, TN 37203, Tel (615) 327-0911. (It should be reserved well in advance of the date needed.)

A 54-page booklet, *Christian Citizenship Primer* is published by the Christian Life Commission of the Southern Baptist Convention, 460 James Robertson Parkway, Nashville, TN 37219. Its seven chapters cover such topics as "The Bible Speaks on Christian Citizenship," "Why and How Christians Should Be Involved in Politics," "Christian Patriotism and Civil Religion," and "Separation of Church and State" (25¢ or 10 for $2).

The League of Women Voters is a nonpartisan organization which can be a valuable source of information on many public policy issues at all levels of government; and, for members (both men and women), it can be an avenue for participation in the political process through action on issues.

In addition to state and local Leagues, there are two distinct national organizations: the League of Women Voters of the US, which engages in political action and voter service, and the League of Women Voters Education Fund, which focuses on citizen education and research.

The League offers many informative publications. For example, "Pick a Candidate" suggests good questions to ask both yourself and those seeking office.

For a publications list, write: League of Women Voters, 1730 M St., NW. Washington, DC 20036.

Civil Religion

For many Christians today the question is no longer *if* they should become involved in political issues but *how*.

There are some social movements today calling people to a new form of civil religion—a combining of Christian concepts and patriotism which supports a militant nationalism. A helpful resource for understanding and studying civil religion is Donald B. Kraybill's *Our Star-Spangled Faith*. Each of the 10 chapters concludes with three or four questions which could be used as discussion starters for a Sunday school class or study group. The book is full of quotations from public figures and documents which illustrate how "America wraps the good news of salvation through Jesus Christ in the stars and stripes, leading her citizens into a kind of national idolatry." This book could be controversial and provocative in some situations, which might make it all the more significant for study.

Kraybill is a native of Lancaster County, Pa., a graduate of Eastern Mennonite College and Temple University, and currently teaches sociology at Elizabethtown College. *Our Star-Spangled Faith* is published by Herald Press, Scottdale, Pa., and is also available through the Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. — RON HANFT

Ron Hanft is interim director of the Church of the Brethren Washington Office.

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Scalp Level: Two Churches under one roof

Dennis Miller, pastor of the Scalp Level Trinity United Methodist Church, (left) accepts a $4,000 check from Edward Carl, pastor of the Scalp Level Brethren congregation. The check was part of the money the Methodists had paid for utilities during their use of the Brethren facilities while a new church was being built to replace the one destroyed by a flood.

Can two congregations, each of a different denomination, live happily together under one roof? Although some were skeptical, the Scalp Level Church of the Brethren and Trinity United Methodist Church, both in the Windber, Pa., area, managed to do just that for two and a half years.

Until July 1977, each congregation worshiped in its own building. But during flooding that month, a string of coal cars crashed through the Methodist sanctuary, leaving the 56-year-old church building in shambles. During August, the congregation found a temporary home in a nearby Lutheran church while that congregation worshiped on its summer schedule with a neighboring Lutheran church.

With autumn, however, came a need to move elsewhere. The Brethren invited the Methodists to use their building for as long as they needed it. The Methodists accepted—on a six-month trial basis.

According to Brethren pastor Edward L. Carl, the Methodists were hesitant about moving into another congregation's building. "They felt they were intruding," he says, "and anticipated the Brethren would be resentful of that intrusion."

It was through actually sharing the facilities that the two congregations came to see how easily it could be done. Trinity had worship in the sanctuary at 9:15 and the Brethren met at 10:30. Sunday school happened for one congregation while the other was in worship. Some classrooms were used by both groups but others were used by only one.

The two congregations were not merely ships passing in the night, never touching each other. During the two and a half years, the congregations shared many things: joint Christmas Eve candlelight services and Christmas Sunday Services combined; Mother/Daughter and Father/Son banquets; painting and work projects around the church; Easter sunrise services. Bible schools were held together in 1978 and 1979 and even in 1980 after the congregations were in separate buildings. The youth groups shared retreats and other activities and the choirs were combined. Organists and pastors found convenient substitutes in their counterparts in the other congregation.

Feb. 10, 1980, was a day of celebration for both congregations—a day for celebrating the special relationship they had enjoyed but that was now ending. Trinity worshiped in its new half-million dollar building for the first time Feb. 17 with a consecration service Feb. 24.

In the joint worship service Feb. 10, Dennis Miller, pastor of the Trinity congregation, expressed gratitude to the Brethren for being the Methodists' "Good Samaritan" congregation. Carl responded that each congregation had ministered to the other and that the Brethren were only responding to the need of brothers and sisters in Christ.

As a gesture of love and fellowship, the Brethren gave a gift of $4,000 to the Methodists. Carl explains that it was part of the money the Methodists had contributed toward utilities during their shared occupancy. "We did not want to profit from their loss," he says, "and we wanted to share with them."

Persons of both congregations now find themselves saddened by the end of the joint venture, according to Carl. "It has been a joy to experience and to realize the oneness that we truly have in Christ," he says. "Out of death and destruction has come new life and both church groups rejoice together in the new life which they have found in each other."—H.Z.B.

People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local programs. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

Zion: Winter baptism brings a blessing

Is a winter baptism—outdoors—a horror or a highlight in this modern age? For three young people at Michigan's Zion Church of the Brethren, it has been the highlight of their young Christian lives.

In the fall of 1979, Zion's pastor, Charles Gibbs, began a church membership class. Near the end of the class, when the topic was baptism, one of the girls asked if she could be baptized anytime, anywhere that she wanted.

"Yes, of course," responded Gibbs.

"Can we be baptized next Sunday?"

The answer again was yes.

"In a lake? Even if we have to chop out the ice first?"

The startled pastor questioned the girls whether they were sure this was what they wanted. His question was met with a definite yes.

Three young women, Becky and Jody Good, daughters of George and Brenda Good, and Traci Switzer, gave their commitment to the Lord. They also gave their church family a chill with the announcement that they would be baptized at Hardwood Lake the following Sunday, Dec. 2, 1979.

Following church services that day, the congregation drove the two miles to Hardwood Lake and the cottage of George and Corine Perkins, who had given permission for its use during this special event.

Although the weather had been stormy and cold all week, Sunday was a beautiful day. While the congregation gathered at the edge of the lake, Rodney Good and the pastor worked at chopping two inches of ice from the lake, then scooping it away to clear a pool of open water.

Some of the congregation's more experienced members, such as those who had been baptized some 70 years earlier, stayed in to watch from the cottage windows. One was heard to remark, "Those girls sure have a lot of courage."

The sun shone and warmed those of us who stood by the lake. The girls took their vows before they entered the water and the church family sang hymns of praise as each entered the water for her baptism. We were greatly moved by the courage and determination of the three young women to become a part of God's family in this way. We all received a blessing that day. But Becky, Jody and Traci received the greatest blessing—they became God's own.

(By the way, it is true—no one caught even a sniffle!)—ROSE GIBBS AND BRENDA GOOD

Rose Gibbs and Brenda Good are members of the Zion congregation, West Branch, Mich.

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• September is a time for upward mobility of the young . . . for quantum leaps from home to kindergarten, from grade school to middle school, from middle school to high school and from high school to college. In the life of the church the process is repeated as the great Christian educational venture continues and our boys and girls are schooled in the beginnings of faith. This year marks the observance of the 200th anniversary of the founding of the Sunday school movement in America. There is no way, in a matter of a few sentences or paragraphs to indicate the tremendous influence of two centuries of religious education on a culture. Suffice it to say that Robert Raikes, an English gentleman and newspaper editor, envisioned the idea behind the Sunday school. The first ones were called "ragged schools" because of the abysmal poverty of the children who attended them. Sunday schools were not looked on with favor in their early days. In the New York of 1787 a Protestant preacher was drenched with water pumped from a public cistern for the crime of conducting a Sunday school. A young woman who had been teaching children on Sunday was told that she was "desecrating God's day in God's house." An elderly pastor shook his cane at the aspiring teacher and the children in her class and shouted, "You imps of Satan, doing the devil's work."

The "imps" are still with us as every Sunday school teacher knows, but we prefer to think of them as "imps of God." One thing the Sunday schools did was to open doors for women to take some positions of leadership at the local church level. The Sunday school demanded numbers of workers, and its strength has been in that great group of laity who have given their time and gifts over to the teaching process within the church. Statistics bear out that the largest corps of volunteer lay persons in any organization or institution in America is that of the workers in Christian education. This year is the time to recognize that host of Sunday school teachers "who through their devotion and zeal have nurtured young Christians into a life of faith." In the manner of Tiny Tim, let us all say, "Thanks, and God bless you, each and everyone!"*

• Pilgrim has sat under five great teachers, three of whom have been Sunday school teachers. I was a notorious "imp" in the church's eyes, but I would never deny the impact that Sunday school has had on my own life, and my personal quest for spiritual truths.

• My little niece awakened on the Sunday morning that she was being promoted to the primary department of Sunday school. She was bubbling over with anticipation of the events of the day, and her mother said to her, "Why are you so happy this morning?" Kim replied, "Mamma, don't you remember, it's 'Commotion Day!'"

• Toward the end of his life, after a distinguished career as the outstanding Protestant theologian of the twentieth century Karl Barth was being interviewed. The question posed to the brilliant scholar was, "What is the most important thing you've learned in your theological pursuits?" And in his quiet way, Barth replied, "Jesus loves me, this I know, for the Bible tells me so." . . . We learned it in Sunday school!

• Stop Sign: On a Friends' Meeting House in Marshalltown, Iowa: "Come in and help stop truth decay!"

• From another Pilgrim's Pen: "The longer I live the more I am convinced that the most precious gift we can give to our children is the knowledge and acceptance of God, a true Christian philosophy of life—as a real source of strength with which to meet the tragedies and disappointments that will surely come. If we give our children all else and neglect to nurture their spiritual resources, then I say we have failed them miserably"—Luther Youngdahl

• See you on the journey.—P.K.H.

**I am indebted to an article titled "A Message to the Churches" published by the NCCCUSA for some of the information in the opening statement.*

On Jesus' revelation, consciousness,

Bruce Wood

The fullness of the revelation

In response to "God's Other Characteristics" (Letters, May)— much has been learned in recent years about the origins of biblical writings and the process of development of Hebrew religious understanding. If we take into consideration up-to-date knowledge about the Bible and its origins, the problem of God's seeming contradictory and negative characteristics can be solved.

When the materials are arranged in the probable chronological order, the development of thought and understanding becomes evident. We can see the long process of the Hebrews trying to understand their experiences—of trying to ascertain cause and effect relationships and God's action in the world.

People used to think that plagues, drought and disease were the direct action of God expressing his judgment. But in contrast to such thinking, the gospel according to Jesus comes through as a revelation. His portrayal of the character of God is free from the problems felt by the writer of the May letter.

As portrayed by Jesus, Yahweh is a God who wants good for all people—it is not his will that anyone perish. Plagues, drought and hail storms are not his direct action. As Jesus observed, God "makes his sun rise on the evil and on the good, and sends rain on the just and the unjust."

According to Jesus, Yahweh is a God who wants good for his children. Yahweh is a God who rejoices more over one sinner who repents than over a large number who don't need to repent (if there are any such people). Jesus taught us that Yahweh is a God who wants us to love our enemies, not hate them, and to be merciful. Yahweh is a God who reluctantly judges negatively only when hardness of heart prevents repentance and forgiveness; a God whose judgment is not in anger but in sorrow—and whose punishment is not something added on in anger, but, rather, is the natural outcome of negative human attitudes and actions—spiritual death and loss of opportunity rather than an expression of personal vengeance.

Thank God for the fullness of the revelation through Christ which frees us from being tied to earlier ideas of God and characteristics which are pre-Christian and misleading. ☐

Bruce Wood is pastor of the Community Congregation, San Francisco, Calif.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that Opinions are invited from readers.

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by Sarah Alexander-Mack

You can just call us J.C. for short

CLASSIFIED AD—Donor needed. Denomination will change its name to that of qualifying donor who has substantial capital assets and name recognition in exchange. Interview required. Send résumé.

Matters had not gone especially well for the church in recent years. Conversions were down, attendance was slackening, offerings weren't keeping pace with inflation, membership was dropping, the electronic church was making inroads and the denomination was receiving bad press over the sexist implications of its name.

Then, one day a marketing staffer hit upon an idea. Why not advertise? It might be possible to work out the cash flow, nomenclature and public perception problems in one brilliant stroke.

After all, Brethren colleges do it all the time. They have student unions, dormitories and gymnasiums—as well as chapels—named for prominent church members who have had enough good cash crops to put something aside for the college of their choice.

Why not raise the stakes a bit and name the entire church after a donor? So it was done. The day finally came to interview the first candidate:

"Excuse me, eh, sir. Ah, what should I call you?"

"Just call me, 'Jimmy,'" he smiled.

"Thank you, sir. Here at the General Offices, we're all on a first-name basis. Now, first, let me ask you where you saw our advertisement?"

"Why, in my National Press Briefings book, of course."

"Fine, fine. Now, sir, just why do you want to have a church named for you?"

"Well, some five years ago people used to say, 'Jimmy Who?' They just didn't know who I was. And there is a fair chance that that could happen again after the end of the year—if I'm out of a job."

"You mean unemployed? That wouldn't be too good. If that happened, what would you do?"

"Well, my wife and I have discussed doing some missionary work."

"Oh, fine, lovely. The church has been reviewing its foreign mission involvements and is seeking new mission fields. Although we've not checked into southern Georgia."

I went on: "Tell me, sir, just how did you make your money? You realize that our no-no list includes tobacco, distilleries, munitions, multi-national corporations and anything to do with the Good Life."

"Well, my family has been in the peanut-raising business for many years and we've been able to do quite well on the family farm."

"Good, good. A rural background. That's fine, sir. Many of our people come from the farm."

"And more recently I've been able to pull a handsome salary in public office, which, augmented by later book residuals and some itinerant preaching, should give me a solid financial base for years to come."

"Preaching? Excellent. But there is one problem I noted from your application. During your public service you have been directly involved in raising the defense budget, reinstituting military registration and committing American lives to the defense of Middle Eastern allies. You realize that our faith is a pacifist one in

military tax

which all war is sin and violence eschewed?"

"I do know that and I applaud you for it. I told Andy Young to tell you folks what a great job you do. I tried my best during these four years to love our enemies and turn the other cheek, but unfortunately they just didn't reciprocate. I gave it my best try."

"Well, we will have to review that particular aspect. But I do have to agree that you have excellent qualifications: strong religious convictions, similar historical origins, Sunday school teacher . . . and with the potential financial assets, that would be attractive."

"Not to mention my public standing. And, if I may be so bold to point out, my initials are an asset too."

"Yes, thank you. I had overlooked that. I'll jot that down. You do understand that we will be interviewing several other candidates for the position, but I'll get back to you at the end of the week. We've had an unusually high response to our ad."

At that point my secretary interrupted to say that I had a call waiting. "Yes, who is it?" I asked.

"He didn't give his name, but he said he was with General Motors." ☐

Sarah Alexander-Mack is the nom de plume of a Brethren contributor, whose identity, by request, is withheld.

Daniel Gibble

Why do I have a conscience?

During the Vietnam era I was a lot younger than I felt I was. Immature as I might have been, I still sensed the irrationality of a war so far away. The first time it really registered a mark on my conscience was when word came of the murder of BVSer Ted Studebaker. It hit home when coverage was given Ted's life by one of the major networks.

The tree on Ted's farm where his ashes were set free is where a total relationship with pacifism began for me. Those ashes signified a man dedicated to life, rather than senseless murder. "Depart from evil, and do good; seek peace, and pursue it" (Ps. 34:14). What words could be more clear than these?

I am 20 years old, prime age for those who would have me trained to fight and kill for my country. Beyond this, though, is my conscience and my commitment to Christ's teachings.

I cannot kill another human being. I will not be a part of registration to prepare for any eventuality of a draft for such a purpose—even more so, if it does not consider a person's conscience.

If one's conscience is not considered in any sort of upcoming registration or draft, then one has been submitted to a duty without any chooice. What is freedom without choice and conscience? What is the United States without freedom? "Can there not be a government in which majorities do not virtually decide right and wrong, but conscience? Must the citizen ever for a moment, or in the least degree, resign his conscience to the legislator? Why has every man a conscience, then?"

Henry David Thoreau wrote those words long ago, while this nation was still forming its ideas of freedom. Conscience was an import pacesetter.

Many people would consider one's faith in Christ, his teachings, and its affect on our conscience to be an easy out from registration and draft. I submit my faith as a firm foundation. Together, our faith shall build a strong temple for peace. "So whatever you wish that men would do to you, do so to them; for this is the law and the prophets" (Matt. 7:12).

Where does strength truly lie? Is it in weapons and killing? Is it in political leaders who would have us fight? No, strength lies in the word of God, and this is where we as Christians can find our strength.

"Put your sword back into its place; for all who take the sword will perish by the sword" (Matt. 26:52). I hope we can. I'll never forget one of the first teachings of Christ that I learned: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also" (Luke 6:27-29).

My conscience has been offered, and I hope other Brethren will do the same. It is founded on the teachings of Christ. "Therefore, since we are justified by faith, we will have peace with God, through our Lord Jesus Christ" (Rom. 5:1). ☐

Daniel Gibble is a member of the Highland Avenue congregation, Elgin, Ill.

Delia Miller

Withholding tax to be a servant

I claimed a "military tax deduction" on my 1979 income tax return. I claimed this by exercising my rights guaranteed under the first amendment to freely practice my religion. Most Americans don't see how paying income taxes interferes with religion. I believe paying the 47 percent of our income tax, budgeted for military use (past, present and future) is in profound opposition to God's commandment to worship and serve.

The Bible consistently commands us to live in peace with one another. God spoke through Moses "You shall not kill," (Ex. 20:13), through Jesus Christ "Love your enemies and pray for those who persecute you," (Matt. 5:44), through St. Paul "Live peaceably with all . . . never avenge yourselves but leave it to the wrath of God" (Rom. 12:18-19), and through many others. Peace is a gift from God to us which becomes manifest in our inner-personal lives, our inter-personal relationships and our political corporate relationships. To be a Christian is to follow Christ in bringing reconciliation, releasing the bonds of oppression, and serving others, not ourselves.

The foreign and military policy of the United States is in direct opposition to these principles. We plan, train and arm for revenge against our enemies. To further our own economic and political interests we equip and train some of the world's most repressive authoritarian regimes to wage war against their own people who are crying out for minimum human rights and self-determination (similar values to those at the foundation of the American Revolution). As the

CLASSIFIED ADS

TRAVEL—South Pacific spree: Dec. 31 to Jan. 16. Fly to Fiji and Tahiti Islands, New Zealand and Australia in the winter and enjoy their summer. Tour the South Pacific with McPherson College and with Desmond and Irene Bittinger as tour guides. Don't delay, write for travel brochure. Contact Continuing Education, McPherson College, McPherson, KS 67460.

Travel—Juniata College Tours 1980-81: China, Sept. 6. Bermuda, Nov. 14-17. S.S. Norway Cruise (first season), March 1, 1981. Post Conference 1981: Cradle of Christian Thought (Greece and Greek Isles Cruise incl. Ephesus and Istanbul), June 29, 1981 for two weeks. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel Agency, Inc., 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

TRAVEL—with John and Naomi Mishler to Israel, Petra and Egypt. Dr. Eugene Roop Bible teacher. 11-day tour Mar. 2-12, 1981. $1334 from Chicago. Information—Pastor John D. Mishler, 168 East 6th St., Peru, IN 46970. Tel. (317) 473-7468.

FOR SALE—well-preserved, illustrated family Bible, with some written information pertaining to the "Sellers" family. Copyright 1880. Also contains the Psalms in meter. Write: Ruth Douple, 1055 Lincoln Hgts. Ave., Ephrata, PA 17522.

INVITATION—Coming to Florida? Visit a friendly church. Church of the Brethren, 7040 38th Ave. North, St. Petersburg, FL 33710. Tel. (813) 381-0709. Church school 9:15 a.m. Worship 10:30 a.m. Nursery provided. Active fellowship meetings. Bus tours in planning. Monthly carry-in suppers. All ages. Active visitation program.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory Road, (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W.C. Crumley at (615) 687-1892.

INVITATION—Peoria, Ill., becoming regional center for heart and other medical specialties. Brethren families and friends needing assistance in housing and transportation contact Peoria church, (309) 682-3980 or Dorothy Shively, (309) 676-6550, 1507 Columbia Terrace, Peoria, IL 61606.

REUNION—Camp Wellston (CPS 42) Reunion, Oct. 12, 1980, at Shipshewana Retreat Center, Shipshewana, Ind. For information call or write Wilbur Foor, R. 2, Edmore, MI 48829. Tel. (517) 268-5372, or Harold Franke, 9731 S. Meridian, Shepherd, MI 48883. Tel. (517) 866-2490.

POSITION OPEN—RN Assistant Director of Nursing needed in 65-bed IHCF operated by Mennonite Board of Missions. Colorado license, BSN required, with supervisory experience. Good benefits, attractive location, opportunity to use your professional ability in geriatric care program in Christian service. $1,330/month to start. Contact Marcia Hughey, DNS, Pioneers Memorial Hospital and Nursing Home, 12th and Washington, Rocky Ford, CO 81067. (303) 254-3314.

prayer calendar

September Prayer Calendar

September 7-13: Give prayer support to BVSers Cheryl Bolinger, Anne Harbut and Frances Townsend, all serving in Poland.

Pray for the work of the South Central Indiana District, assembled in conference at Anderson, Ind., September 12-13.

September 14-20: Uphold in prayer the following World Ministries Commission field personnel serving at Hillcrest School, Jos, Nigeria: Elvis Cayford, Betty Lou Cayford, and Janet Flaten.

Remember the work of these districts as they assemble in conference: Southern Pennsylvania at the Gettysburg Church of the Brethren, September 19-20; West Marva at Living Stone Church, September 19-20; Missouri, Bethany Church, September 20-21.

September 21-27: Give prayer support to John T. Fike and Jane Fike, BVSers serving at Jos, Plateau State, Nigeria.

Pray for Bethany Theological Seminary, its faculty, staff and students as they begin another school year.

September 28-October 4: Give prayer support to Deborah Chappel, BVSer serving in the Federal Republic of Germany, and to Mona Lou Teeter, who participates in the work of Aide aux Enfants, Port-au-Prince, Haiti.

Pray for the New Call to Peacemaking Conference, Green Lake, Wisconsin, October 2-5.

world enters the age of scarce resources, an age we have helped create, and unfed billions demand their fair share, the US is responding by arming itself and its "friends" to the teeth, hoping to hang on to its control of the world's resources. The fates of Somoza and the Shah of Iran have shown us, however, that all the military might in the world is no guarantee of security for the few who are ruling against the desires of the masses.

Most fundamentally, God calls us to place our security in him, rather than in material objects, temporal institutions or human strength. After all, "the nations are like a drop from a bucket, and are accounted as the dust on the scales" while "the Lord is the everlasting God." (Is. 40:15, 28.) The US however, places ultimate faith in its own military might and has become addicted to a trillion dollar fix, an illusion that the more times we can blow up the world, the safer the world will be to live in. The obscene result is that we are withering up within—cutting funds for meeting the basic necessities of our own citizens while we spend billions each year building ever more destructive nuclear weapons in an attempt to stay ahead of the Soviets in overkill capacity and in an attempt to achieve a pre-emptive first strike capability. In fact, however, our frantic race for strategic "security" makes the possibilities for future life more *precarious* every day.

In my own life I have rejected the false security of militaristic muscle and the belligerent way of relating to others, next door and around the globe. As a member of the Church of the Brethren, a historic peace church, I join the tradition of refusing to participate in killing my brothers and sisters, either by carrying a gun myself or paying my government to make and launch missiles. In my attempt to be a faithful servant of God I try to be obedient to commands in all areas of my life, to make allegiance to the kingdom primary, and allegiance to earthly kingdoms secondary. If my life is committed to peacemaking, that must include my money. Today, especially, our money is more necessary than our bodies for preparing for and fighting a high-technology, nuclear war. ☐

Delia Miller works on the militarism and disarmament project of the Institute for Policy Studies, Washington, D.C. She is a member of the Arlington (Va.) congregation and associated with the Church of the Saviour, an ecumenical community.

145th BVS Orientation Unit

(Training completed May 11, 1980)

Amadife, Emmanuel, of Lagos, Nigeria, to Brethren Service Center, New Windsor, Md.

Bailey, Nancy, of Morrill, Kan., to Mother Goose Child Development Center, Elgin, Ill.

Bellomo, Diane, of Harrisburg, Pa., to Camp Woodland Altars, Peebles, Ohio

Bowser, Bill, of Shelocta, Pa., to Camp Eder, Fairfield, Pa.

Bucher, Linda, of Strasburg, Pa., overseas assignment pending

Ewart, Loretta, of Salem, Ohio, to Brethren Service Center, New Windsor, Md.

Gable, Nanette, of New Enterprise, Pa., to First Church of the Brethren, Harrisburg, Pa.

Gieg, Carol, of Orinda, Calif., to United Faith Ministries, Denver, Colo.

Krieger, Odile, of Luxembourg, to Therapeutic Homes, Inc., Modesto, Calif.

Snelling, Carrie, of Portland, Ore., to The Palms, Sebring, Fla.

VanKempen, Gail, of Delmar, N.Y., overseas assignment pending.

Licensing/ Ordination

Archbold, Phill Carlos, licensed May 25, 1980, Brooklyn First

Barber, Stephen, licensed June 1, 1980, Santa Ana, Pacific/ Southwest

Carter, Phillip D., licensed June 1, 1980, Santa Ana, Pacific Southwest

Dixon, Stephen, licensed June 1, 1980, White Cottage, Southern Ohio

Eller, Anna Belle, ordained April 13, 1980, Akron First, Northern Ohio

Fawl, Doris Jean, ordained May 18, 1980, Washington Creek, Western Plains

Freese, Dawn L., licensed July 6, 1980, Pottstown, Atlantic Northeast

Gohn, Greg, commissioned lay speaker, May 25, 1980, County Line, Western Pennsylvania

Halterman, Ernest B., ordained June 1, 1980, New Dale, Shenandoah

Langdon, Kenneth J., licensed May 25, 1980, Bethel, Western Plains

Layman, Anita Marie, licensed, April 13, 1980, Waynesboro, Shenandoah

Lipscomb, Kreston, R., ordained May 11, 1980, Lower Miami, Southern Ohio

Lucore, Donald, licensed May 25, 1980, Newton, Western Plains

Marshall, Dick A., licensed June 1, 1980, Sugarcreek, East, Northern Ohio

Meyer, Lauree Hersch, licensed June 8, 1980, York Center, Illinois/Wisconsin

Miller, Alan E., ordained May 18, 1980, Hatfield, Atlantic Northeast

Miller, Kathleen A., ordained May 18, 1980, Hatfield, Atlantic Northeast

Morris, Robert Lee III, licensed April 13, 1980, Bridgewater, Shenandoah

Nonemaker, Alesia Beth Holmes, ordained June 8, 1980, Douglas Park, Illinois/ Wisconsin

Nonemaker, Keith Andrew, ordained June 8, 1980, Douglas Park, Illinois/Wisconsin

Peters, William T., licensed April 27, 1980, Amaranth, Mid-Pennsylvania

Ringgold, Daniel S., licensed May 25, 1980, Maple Spring, Western Pennsylvania

Shaeffer, Charles A., licensed May 18, 1980, Tuscarora, Southern Pennsylvania

Wagner, Liane, licensed June 1, 1980, Burnham, Middle Pennsylvania

Wine, David M., ordained June 1, 1980, Buckeye, Western Plains

Pastoral Placements

Barber, Doug, from Bethany Seminary, to West Milton, Southern Ohio

Dietz, Paul E., from secular, to Bean Settlement, West Marva

Enberg, Dwight, from secular, to Long Beach, Pacific Southwest

Huffaker, John L., from Naperville, Bethel, Illinois/ Wisconsin, to Cumberland, Living Stone, West Marva

Jenkins, Fredric, from Bethany Seminary, to Germantown Ministries, Atlantic Northeast

Keegan, Gerald, continues as student, and to Circleville, Southern Ohio

Keeney, Del, from Bethany Seminary, to Mt. Vernon, Shenandoah

Life, Robert Lee, from Bethany, to Canton, First, Northern Ohio

Lovelace, Charles, from Bethany Seminary, to Whitestone, Oregon/Washington

Moyers, John R., from Maple Grove, West Marva, to Allegheny, West Marva

Rittle, John David, from other denomination, to Hershey, Spring Creek Church, Atlantic Northeast

Shelter, David Dean, from Bridgewater College and Fairview-Endless Caverns, Shenandoah, to Windber, Western Pa.

Tayler, Charles G., from secular, to Covington, Southern Ohio

Witkowsky, Lowell, from Disaster Project, Alabama, to Good Shepherd, Silver Springs, Mid-Atlantic

Wedding Anniversaries

Boots, Mr. and Mrs. Marion, Covina, Calif., 50

Bowman, Mr. and Mrs. Floyd, Roanoke, Va., 65

Chambers, Mr. and Mrs. Forest, Orlando, Fla., 53

Foust, Mr. and Mrs. Orville, Dayton, Ohio, 56

Gauby, Mr. and Mrs. Calvin, R., Washington, Kan., 60

Harris, Mr. and Mrs. Jack, Cloverdale, Va., 50

Havens, Mr. and Mrs. Marion, Beaverton, Mich., 52

Keiper, Mr. and Mrs. Foster, Johnstown, Pa., 60

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It really is 'all in the family'

That there is a conservative trend in American life is evident. If the saber-rattling of an administration that once promised peace, the popularity of an electric church that promises an easy street disguised as the straight and narrow, and the proliferation of rallies promising to restore America to God were not sure enough signs, the Republican party convention removed all doubt.

Generally, I am on the liberal side of most issues. But in one area claimed by the conservative camp I feel quite at home. I believe in the American family and I promote its preservation—concern for singles and other parties notwithstanding. I can't be too sure how threatened that family is, but, by golly, if it needs defending, where do I sign up?

I guess part of it is a matter of roots—coming from a family that has, in most of its ancestral lines, stayed put in the same Virginia county for two centuries. (Elgin, for me, is a friendly exile. It isn't "home.")

Part of it, too, comes from growing up as a part of the traditional American rural family. There were the parents who stayed married till death did them part—over 50 happy years. There were we children, part of a unit making its living at hard farm toil. There were many aunts and uncles, and cousins by the dozen. There were Christmases at grandparents' houses—noise, happy confusion, children underfoot. There were other big family gatherings, at annual reunions in shady churchyards and at occasional weddings and funerals.

In all of it you had a sense of belonging: You were a part of something bigger than you, and you not only enjoyed the attendant benefits, but had a responsibility toward the family . . . and an accountability to it.

This summer, after I had helped throw together the Annual Conference report in the August MESSENGER, we jumped into our unair-conditioned car, braved 100-degree heat and drove *home* to Virginia and Pennsylvania. A vacation in some remote place where no one knew us might have been more restful, but it wouldn't have had these family-related rewards:

—At the end of a 777-mile drive (all in one day) I ate some of Mother's apple pie—baked in an old black skillet—her subtle way of saying she had dutifully read my July editorial.

—I visited my father's grave and observed the symbolism of the green grass growing over it, after only seven months: Life must and does go on, and grief, like a grave, is gradually covered with new growth.

Life going on was more literally symbolized when I visited the newest member of the family, a grand-nephew born a few days earlier.

—I felt strong links with the past as I greeted the elderly daughter of a long-gone great-great uncle and handled reverently his father's old Bible. Feeling myself an adequately responsible member of the family, I could identify each person on its record pages. And I pondered Great-great Grandpa's apparent fascination with the ditty, "Commandments Ten, God gave men," which he penned twice on the flyleaf.

—I stumbled on a proverbial "skeleton in the family closet" as, in pursuit of my hobby of genealogy, I discovered a great-great uncle who died in a jail fire—he was an inmate.

I visited my alma mater, Bridgewater College, and found that a young cousin namesake was registered there for this fall. His United Methodist father's comment: "I didn't lose a son, I gained a religion."

—I visited elderly relatives who were "spiraling down" and others who were still soaring high. An 84-year-old uncle, far from letting life pass him by, has cajoled his retirement home into adding a vegetable salad bar to its once-bland fare.

—I ate watermelon one night with a big happy family of cousins, who seem a living tableau of Brethren farm life values.

—I pored over ancient family photos that reflect those same values and brought back some to offer the Brethren Encyclopedia.

Also tucked into corners of our VW Bug were my father's Skil-saw, an old gilt-framed "family record," a grandfather's stone whiskey jug, some of a grandmother's letters, lots of photocopied court house records, and an old leatherbound 1831 family Bible in German.

And tucked away too, are the memories of one more pilgrimage "back home." Family? It's the other half of the fun of being Brethren.—K.T.

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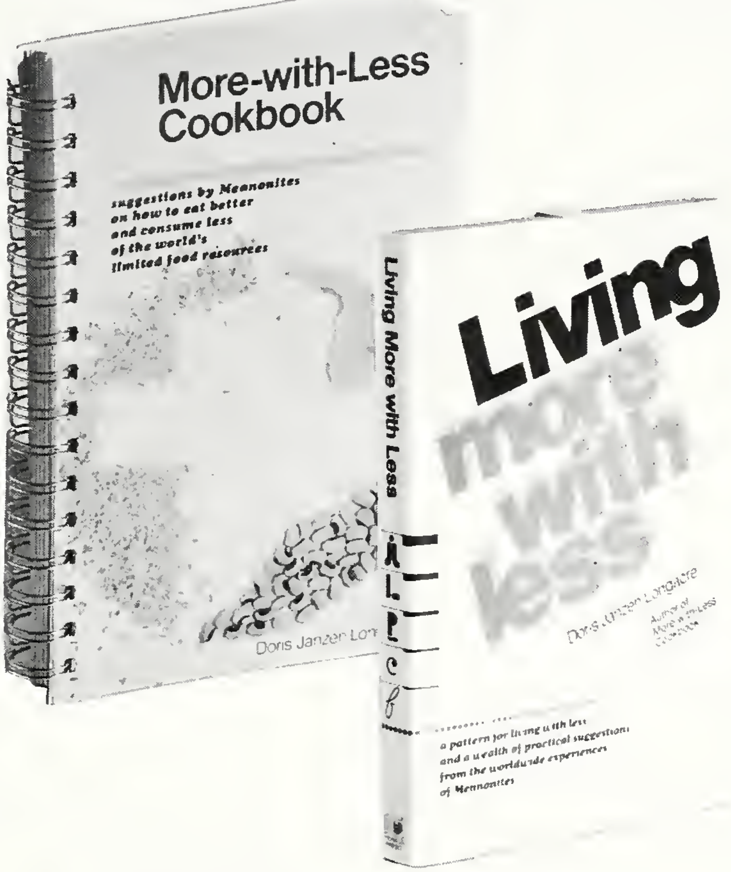
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Remember when the post office registered mail . . .

. . . instead of males? Since July, 19 and 20-year-olds have been required to register for Selective Service or face up to five years in prison and $10,000 in fines.

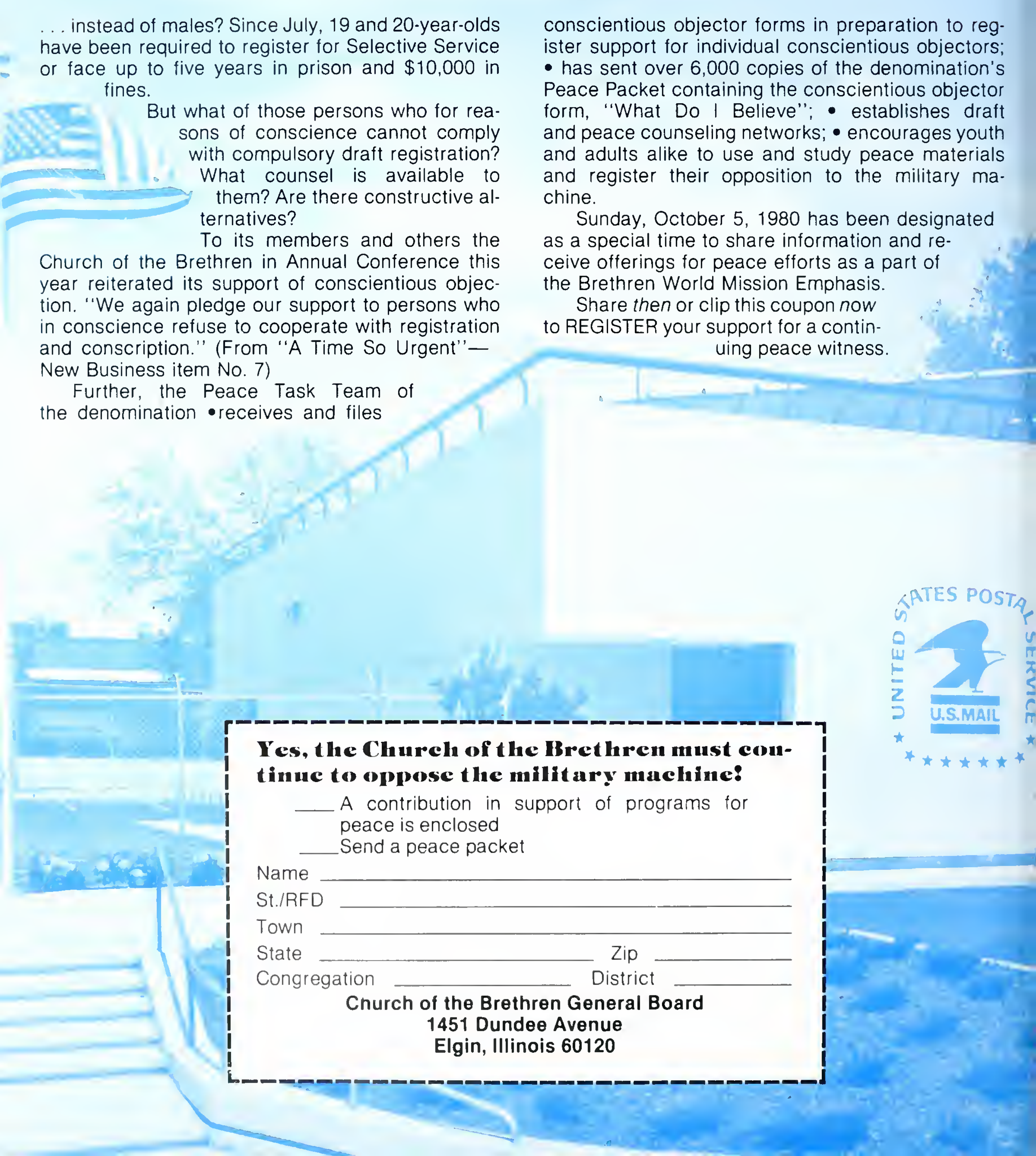
But what of those persons who for reasons of conscience cannot comply with compulsory draft registration? What counsel is available to them? Are there constructive alternatives?

To its members and others the Church of the Brethren in Annual Conference this year reiterated its support of conscientious objection. "We again pledge our support to persons who in conscience refuse to cooperate with registration and conscription." (From "A Time So Urgent"—New Business item No. 7)

Further, the Peace Task Team of the denomination • receives and files conscientious objector forms in preparation to register support for individual conscientious objectors; • has sent over 6,000 copies of the denomination's Peace Packet containing the conscientious objector form, "What Do I Believe"; • establishes draft and peace counseling networks; • encourages youth and adults alike to use and study peace materials and register their opposition to the military machine.

Sunday, October 5, 1980 has been designated as a special time to share information and receive offerings for peace efforts as a part of the Brethren World Mission Emphasis.

Share *then* or clip this coupon *now* to REGISTER your support for a continuing peace witness.



Yes, the Church of the Brethren must continue to oppose the military machine!

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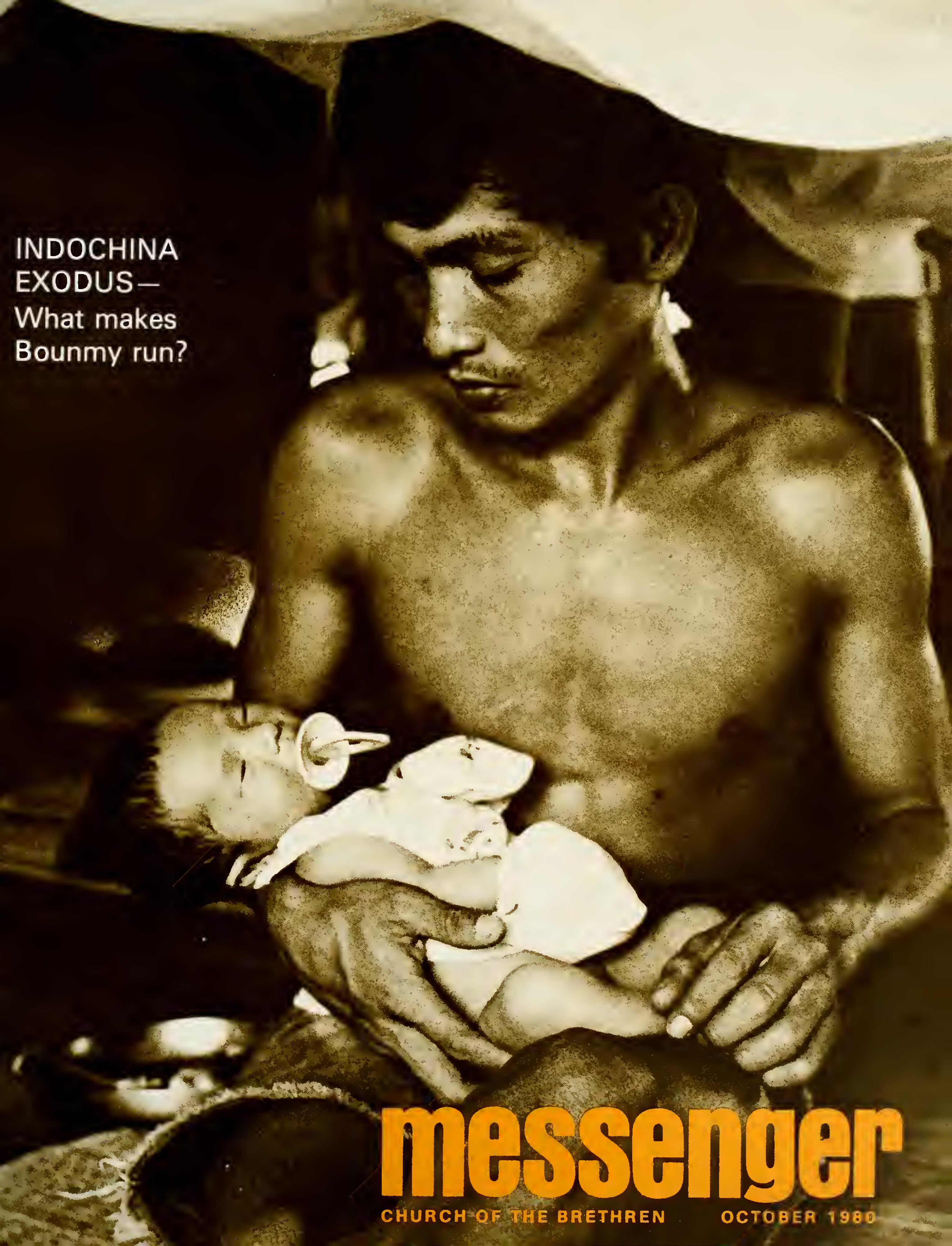

INDOCHINA EXODUS—
What makes Bounmy run?

messenger

CHURCH OF THE BRETHREN OCTOBER 1980

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10 **How Job Became a Saint.** Job became a saint because he did not give up on God. In any time, that is what makes saints out of ordinary people—people who take pride in nothing they can be or do, but only in what God can do through them. Bible study on the Book of Job by Joe Van Dyke.

12 **The Proper Place for a Sword.** Brethren peace ministries are many—from witnessing at the UN and in Washington, to efforts overseas. The members of the peace task team work at "covering all the bases" in a coordinated drive to put swords in their proper place. Story by Chuck Boyer.

15 **Indochina Exodus: What Makes Bounmy Run?** Why do refugees flee? War, hunger, xenophobic mass slaughter, oppression and political uncertainty are all part of the exodus story. Brethren must continue to help resettle the homeless and to work to eradicate refugee-producing conditions. Story by Galen Beery.

21 **We Gotta Get Organized.** Just think what Jesus and his disciples could have accomplished if they had just taken the time to get organized. Nancy Werking Poling describes how it might have been if the Disciples had had our present-day know-how.

In Touch profiles Anna Buckwalter, Lancaster, Pa.; K. Ezra Bucher, Elizabethtown, Pa.; and James Gibbel, Lititz, Pa. (2) . . . **Outlook** reports on women's conference. Hurricane Allen. Global Futures conference. Personnel. Uganda drought. Mennonite tax action. New Windsor fire. Foundation Series. Draft registration. Methodist bishop. On Earth Peace. Curtis Bowman. Brethren Encyclopedia. Bethany enrollment. SERRV. New book (start on 4) . . . **Underlines** (7) . . . **Update** (8) . . . **Pilgrim's Pen** (24) . . . **Column,** "Applause! Applause!" by Steve Simmons (25) . . . **Resources,** "Aging," by Jackie Driver (26) . . . **Turning Points** (27) . . . **Opinions** of J.D. Keiper, Edward E. Lyons, Ralph Burner, Ken Smith-Shuman and James E. Hite (start on 28) . . . **Editorial,** "Needed: A Sonnet for the Times," by Kermon Thomasson (32)

COVER: United Nations photographer J.K. Isaac captures in poignant close-ups the struggle of displaced persons to maintain life and hope in a violent world where life is uncertain and hope is fleeting. For more of Isaac's work depicting the life of a refugee camp, see pages 16-17.

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letters

COMMITTEE'S 'DOUBLE STANDARD'

Typical of the double standard of the Executive Committee, General Board, of the Church of the Brethren is noted in the July article, "Withholding Needed Food Is Poor Foreign Policy."

It says, "We cannot support the embargo or threat of embargo of US food products to other nations," and at the same time it calls for a boycott on all Nestlé products. Aren't Nestlé foods beneficial and wholesome when used properly?

We asked our local congregation to abstain from using the non-addictive products of companies that also sell addictive products and we were given a deaf ear. And, yes, they are encouraging the Nestlé boycott.

The Executive Committee's double standard clearly shows it is serving man and not God.

I am praying it will remove the log that is in its eye so we all can effectively do the work of Him whom we serve.

IRA W. ROBBINS
Nelson, Neb.

REKINDLING A HELL

"Brethren should not be parasites" (Letters, June) is an old rerun, dangerous as the hell kindled around 40 years ago that killed 21 million men in battle, 15 to 20 million women, children and elderly in air raids. That mutilated or incapacitated or wounded 29 and a half million and that evacuated, deported, interned and made homeless 24 million. That reduced to ashes 30 million homes and that left 150 million people without shelter—prey to famine and disease.

I ask my neighbors to have no part in such. Jesus said, "All who take the sword will perish by the sword" (Matt. 26:52).

REUBEN FRIESEN
Beatrice, Neb.

WHO SPEAKS FOR THE UNBORN?

I joined the Church of the Brethren last year after a lifetime commitment to pacifism. However, I have no sympathy for our barbaric support of legalized abortion. The so-called "pro-choice" position is not only morally bankrupt, it is absurd. *All* anti-murder legislation denies freedom of choice to potential murderers. Why should the defenseless unborn baby be singled out as someone who should not be given legal protection? Indeed, why would anyone with such a callous disregard for the sanctity of human life that they would support a woman's right to murder her unborn child even be concerned about issues like war and capital punishment?

Since unborn children are incapable of speaking for their rights, they need legal protection more than most of the rest of us. Incidentally, it is frivolous to argue that unborn children are not human. *Human* is a biological term, like the term canine. To argue that an unborn child is not human is as ridiculous as claiming that an unborn puppy is not canine.

I have participated in marches and rallies for the Equal Rights Amendment, and I think the sexist name of the Church of the Brethren should be changed. I belong to an organization called Feminists for Life which supports the emancipation of women and opposes abortion. It is nonsensical for people who claim to believe in equality to demand the right to murder innocent babies.

Instead of supporting the holocaust against the unborn, we should support the Human Life Amendment and oppose federal funding for abortion. We should practice pro-life tax resistance and nonviolent direct action at abortion clinics. We should repent of our denomination's support for this wholesale slaughter of innocents. Christ tells us that whatever we do to the least of his brothers or sisters, we do to him. If we refuse to defend Christ's unborn brothers and sisters, we will not escape God's judgment.

JERRY C. STANAWAY
Oak Brook, Ill.

MANY GIFTS, ONE SPIRIT

The Saturday evening worship at this year's Annual Conference was a highlight.

It was the first time we were in an environment where we were presented with the opportunity to listen to leaders of diverse groups in the church share the most important gifts they bring our denomination.

It is important to continue experiences for sharing each group's gifts in a non-debate format. It was an appropriate worship focus following a week of church business meetings.

Having their gifts acknowledged during worship helped us remember the great intentions each group has in making our denomination a vital force in making a constructive difference in our own personal lives and the personal lives of others on our earth, now and in the future.

JEAN AND GARY ZIMMERMAN
North Manchester, Ind.

RECONCILING BACK TO GOD

I was intrigued and pleased by the participation of the delegates in Pittsburgh.

I stood at the mike for a period of time but did not get a chance to speak my concern about the Bulsar situation. The final motion passed did speak somewhat of reconciliation. This was also my point of view. The first recommendation from Standing Committee was too weak. How many times have needy sisters and brothers had to stand by, still suffering while some well-meaning Christian said, "We'll pray for you"? The Church of North India and those desiring to leave it need more than our prayers. The motion to aid appropriately in steps toward reconciliation was better.

The denomination needs to realize that reconciliation means reconciliation of part of the broken body of Christ (The Church of North India) back to God. The denomination via the World Ministries Commission or some other national staff should be willing to undertake the role of ambassador or assist in aiding the Church of North India in finding an acceptable ambassador (say, from the World Council of Churches).

One thing needs to be kept in focus. The story in Luke of the prodigal. The prodigal will always be welcomed back by the father. As we carry out our ministries of reconciliation, as we are ambassadors for Christ—we are calling people to "be friends with *God,*" not this denomination or the Church of North India.

DONALD K. FLINT
Harper Woods, Mich.

CHRIST DIED FOR ALL SINNERS

In 1975 when I was working at Dixon Development Center, Dixon, Ill., I overheard a discussion that made me do some soul searching. How can we as Christians correct deep-seated attitudes that surely must grieve the Spirit of our Lord?

One Sunday morning as the women were up and dressing for the day, they talked about who would be going to church. Bertha (about 65) said emphatically, "Not me, I'm a 'Christ-killer.'"

I know professing Christians have been known to openly accuse Jews of killing Christ (among other unkind, accusing and judgmental acts).

Some influencial Jewish leaders who didn't know who he was, did set up conditions for Jesus' crucifixion. But, Jesus *gave* his life in commitment to the will of God to save *all* who will believe; including Jews, including us. They cannot be blamed more than any of us, human sinners, for Christ's death.

In John we read "No one takes it from me, but I lay it (my life) down of my own accord" (John 10:18a).

We "Christians" have a judgmental reputation to live down and a discipleship to live up to before we can expect our Christian witness to reach God's Jewish children.

IMOGENE ROTHERMEL
Mount Morris, Ill.

WHY DRAFT REGISTRATION NOW?

I feel it urgent to youth and parents to "think on these things" now. I hope youth will be aware of these facts, before they "sign up."

Selective Service officials have testified that registration is not needed.

Nuclear missiles may give several minutes warning. A few days advantage from the draft is no real security in a war emergency.

All favorable to war should volunteer now.

Take adults first. We've lived our lives and have less to lose.

If youth are old enough to die, they should have a voice in life and death decisions.

US overkill capacity does not merit youth draft.

War decides only among the living, dead and dying.

War preparation continues building our inflation.

Nuclear war leaves no winners, few survivors.

World peace, if possible after World War III, can better be made now.

Let's draft dollars and profits, not youth.

How can a Christian justify killing?

GEORGE D. WEYBRIGHT
Syracuse, Ind.

page one

When Galen Beery arrived at the American Embassy in Kuala Lumpur, Malaysia, in April 1977 to work with the "boat people" problem, he asked where the refugee center was. A man smiled and said, "You're it."

"There was nobody," Galen emphasizes as he retells the start of his experience directing the US interview teams. "I asked the guy where the refugees were. He didn't know. It was a job just getting things sorted out from the beginning."

He got them sorted out. On January 7, 1980, Galen processed his 50,000th Indochina refugee, concurrent with his leaving the program to return to the US.

After a BVS stint in Washington, D.C., Galen signed up for International Voluntary Service in Laos in 1961. Ten years later he returned to the US.

He was home in La Verne, Calif., in 1975 when a phone call from Fort Chaffee, Ark., asked him to direct the Church World Service program there for Vietnam refugees. By the time the program closed, Galen had processed 8,500 persons.

His latest three years of service will probably not be his last. His expertise in processing refugees will continue to be in demand for the world refugee problem shows little sign of abating. In his article in this MESSENGER, Galen explains the complex answer to the question: What makes the refugees flee?

"I'm not God," Galen points out to dispel an illusion held by many a grateful refugee. "I just did my job and tried to help as many people as I could."

That's not a bad set of objectives for any of us. — THE EDITOR

in touch

Anna Buckwalter: Specializing in people

The bus leaves each Thursday morning from a hotel in Lancaster. Fortunately for the 40-plus tourists on board, their guide to historic sites in this Pennsylvania city and the rich farmlands around it will be Anna Buckwalter. Anna is equally at home offering humorous comments on persons and places along the way or providing a sympathetic view of Amish households, where she is known as a friend and neighbor.

Anna's appearance identifies her as one of the "plain people." For the next three hours she will offer pertinent information about early Lancaster County, beginning with William Penn and explaining how various religious groups such as the Amish, the Mennonites and the Brethren came to settle there.

There are three stops along the way—at a large pretzel factory, at an Amish-Mennonite home where quilting patterns and home-made sewing products can be examined, and at the Conestoga Church of the Brethren—Anna's church—where she briefly describes the Brethren love feast. But most of the time the bus follows back roads and country lanes. Along the way Anna will point out her own modest home on Ronks Road.

Anna became a tour guide, she says, chiefly because so much misinformation and so many false impressions were being offered to visitors. She values her Amish neighbors, many of whom she knows by name; and she is indignant when their privacy is violated or their uniqueness exploited by the tourist industry. So Anna tells travelers why the Amish are reluctant to be photographed, and she provides the firsthand observations that can help visitors appreciate Amish practices and customs. She will describe an Amish wedding or funeral and explain about their one-room schools, their church services in homes, their barnraisings and their effective ways of caring for each other's needs.

When Anna is not serving as a tour guide she assists her husband John in providing a taxi service for Amish friends who need rides to the hospital, to see a doctor or to get farm machinery and supplies. Over the years the Buckwalters have opened their home to a large international family of foreign students who often turn to them for counsel and who still call them "Mom" and "Pop."

Anna Buckwalter sees her Christian vocation as "specializing in people," whether they visit her or she meets them on the way. No wonder she has to start a new guest book every year.—KENNETH I. MORSE

Kenneth I. Morse of the Highland Avenue congregation, Elgin, Ill., is a former editor of MESSENGER.

K. Ezra Bucher: A cal

"This far into the fiscal year, the giving is $2,000 ahead of the budget," K. Ezra Bucher can say with satisfaction of a church whose stewardship program he directed.

Since 1966, "K. Ezra" has directed 35 stewardship programs for Churches of the Brethren in Atlantic Northeast and surrounding districts, in addition to a few community campaigns in Elizabethtown, Pa., for such facilities as a swimming pool. At first he undertook four such projects a year, but lately he's been cutting down to twice a year, and is scheduled through 1981.

Programs which he directs require 10 weeks of intensive effort. "It takes that long to get people involved and interested, to prepare them to accept deeper commitments. Sometimes people are opposed until well into that time period. But it's not just a stewardship emphasis; it's also an every-member visitation, and the benefits are many. Members are invited to express their thoughts about the church, both orally and in writing. People need such an opportunity. Members have made deeper commitments and new members have joined the church. Experiences such as this make me feel it's worthwhile."

K. Ezra's only professional fund raising experience occurred during two years of leading the Elizabethtown College development program, when he was that school's treasurer and business manager.

But it wasn't until a suburban Harrisburg, Pa., church asked for help with its stewardship program that he began his present unique ministry. Adapting denominational materials, he has devised his own forms and terminology. He has usually worked with capital fund projects and enjoys reading the

o commitment

newsletters of churches he has helped, sharing their joy in the results of their efforts.

"Our methods have changed over the years: we used to have congregational dinners, but now we're more likely to feature the program in a morning worship service.

"I believe all the churches where I've worked have had budgets, but many have not had stewardship programs before. Here's a small church where 20 people were contributing more than $10 a week in 1979. In 1980 we have 35 committing above that amount," he says, consulting his records in the small office he shares with his wife Esther, a retired school teacher.

An ordained minister, K. Ezra has done supply preaching and taught in Bible institutes, served as clerk and is presently moderator of the Elizabethtown church. He enjoys serving as appointments secretary for a musical group, the Brethren Singers. He reflects, "I find it all rewarding. Retirement can be interesting and fulfilling."—EVELYN FRANTZ

Evelyn Frantz is a freelance writer from the Ridgeway Community congregation, Harrisburg, Pa.

James Gibbel: Passing on peace

"Peace has to be taught. You can't just assume that because the church has a traditional peace witness, people will know about it. People taught it to me and I feel an obligation to pass it on." Passing it on for Jim Gibbel of Lititz, Pa., has become a way of life and a means of expressing his faith.

Jim teaches youth classes about the peace witness in many churches throughout Atlantic Northeast District and is a firm believer in the need for educating young people of the church about peace witness.

Since 1978 Jim has been chairman of the Peace Education Task Committee of the district. The committee has sent a series of three letters to all youth in the district providing the 1,200 young men and women with information about alternative service. Jim reports that many youth have completed and returned the "Worksheet on Beliefs Regarding War."

Jim credits teachers in his local church, Lititz Church of the Brethren, and district/denominational youth conferences for arousing his interest in the peace movement when he was young. Decision time arrived during his senior year at Juniata College. As he puts it, "Getting drafted was the easy thing to do—there was subtle pressure to do what everyone else did." Jim subsequently applied for and was granted CO status and entered BVS in 1961. Jim's two years of service in Ecuador left him with the unshakable belief that relationships and friendships can be developed on an international level without the use of arms.

Following his return to Pennsylvania, Jim sought ways to live out his convictions on peacemaking and in 1967 joined with a dozen men and women in the formation of the Brethren Peace Fellowship (BPF). During the Vietnam War BPF sponsored speakers and workshops in central Pennsylvania and began mailing a newsletter which is still published. Although workshops are no longer held, BPF continues to meet monthly as a support group with Jim as its chairman.

A general insurance agent, Jim and his wife, Elaine, have three young children. Jim states quietly but firmly, "The peace witness can't be separated from one's personal relationships at home and with friends. He and Elaine make an effort to select books for their children which illustrate peaceful relationships and are extremely careful about television hours. "We don't allow it turned on except for 'Sesame Street' and 'Mr. Rogers.' The children don't know what cartoons are."

According to Jim, "The peace witness is something you can do in your home community. These things have been a spiritual experience and an affirmation of what it means to be the church in our day."—VIRGINIA BADGER

Virginia Badger is a member of the Lititz, Pa., congregation.

Two Brethren attend UN conference on women

Two Brethren staff women attended the United Nations Mid-Decade Conference on Women.

Mary Cline Detrick, staff for person awareness and life cycle ministries, and Louise Denham Bowman, Washington Office staff, attended the two-week meeting in Copenhagen, Denmark, in July, as official non-governmental organization representatives of the World Council of Churches' Commission of the Churches on International Affairs. In this role, they could attend all meetings but could not speak or vote.

The official process and results of the conference were frustrating to Detrick and Bowman. Official sessions, they said, were long reports from each of the 146 nations participating. These reports, like the conference itself, were to assess the status of women in each country. Too often, however, they were mere whitewashes.

What both women found most disappointing was that the conference was heavily politicized. The United States and Israel would not allow discussion of Zionism and its effects; on the other hand, Palestinian women used every opportunity to describe the oppression of Palestinians by Israel. Both women blame this on the agenda that was formed by men. "The issues that were most divisive were given to us by the General Assembly," said Detrick. "The women were not free to talk with each other as women on many issues," she added.

The conference was intended to address political situations that oppress women and issues such as education, health and employment. But the Brethren women found a disproportionate amount of time focused on Middle East politics. Finally, a plan of action for the next five years was approved by all but four of the countries attending, including the US. The issue of Zionism led to the US failure to endorse the plan.

Despite their disappointment that the US did not vote for the plan and that the UN's formal structure prevented more open discussion, Detrick and Bowman found many exciting moments during the conferences and another, open, conference running concurrently with the UN meeting.

One of these highlights came when a delegation of Nordic women was allowed to speak to the conference. Since February, this group of women had collected the signatures of more than a half million Nordic women who want peace and who want to say to the world, "This can't go on!" They invited other women of the world to join them in a plea for the future of the world's children.

Although records show that the status of women has regressed since the first UN conference in 1975, both Detrick and Bowman see change occurring. "I think women are learning to be in control of themselves . . . to think things through and decide for themselves," said Bowman. "Women are getting impatient," said Detrick. "We're going to get ourselves together and get moving." She urged religious women to be more assertive. "We have a basic world view that is supportive of life . . . that we should share," she challenged.

Building networks among women around the world was a key aspect of the UN Conference on Women. Above, Brethren staff members Louise Bowman (left) and Mary Cline Detrick talk with Margaret Mwangola, director of water projects for UNICEF in Kenya. She knew of the Brethren commitment to help provide a water system for Kenya's Mirium Health Center through the Global Women's Project. (See June MESSENGER, *page 4.)*

Brethren funds, care help Allen's victims

A $25,000 grant from the Emergency and Disaster Fund, child care workers and Church World Service goods shipped out of the New Windsor Service Center were ways in which Brethren responded to the fury of Hurricane Allen in August.

Seven volunteer child care workers headed to Corpus Christi, Tex., where victims were sheltered from the storm. The workers cared for 29 children the first day at the shelter, then set up child care centers in two federal one-stop centers where they cared for 449 children in five days. Karen Doudt, who helped disaster staff Jan Thompson develop the child care program, was on-site coordinator.

The $25,000 grant was approved for use in meeting the material needs of persons throughout the Caribbean and US coastal areas that were hit by the storm.

In early August, New Windsor Center staff delivered blankets, water purification tablets, lanterns and cases of canned beef chunks to Philadelphia where they were shipped by air to St. Lucia, one island hard hit by the storm. The beef chunks were donated to Church World Service by the Mid-Atlantic and Southern Pennsylvania Districts from their beef-canning project.

Seminary journal offers African religious views

A simple magazine produced by the Theological College of Northern Nigeria is available to interested persons in the United States.

Intended primarily for pastors in Nigeria and West Africa, the *Theological College of Northern Nigeria Research Bulletin* focuses on research related to questions of ATR (African Traditional Religion), Islam, Nigerian church history, mission and colonialism, modernization and other issues. Contributors are present and former students and staff of TCNN, the seminary attended by members of Ekklesiyar Yan'uwa a Nigeria (the Church of the Brethren in Nigeria).

The bulletin is published two or three times a year and is a valuable resource in knowing modern developments in African religion. To subscribe, send a check for US $4.50 (made payable to Luther Seminary Book Store, St. Paul, Minn.) to Editorial Board of TCNN-R-B, PO Box 64, Bukuru, Plateau State, Nigeria.

Change in human beings needed to avert crisis

A change in human attitudes must occur if the world is to avert crisis in the decades ahead, according to Ralph McFadden. McFadden, executive of the General Board's Parish Ministries Commission, was one of almost 5,000 participants in the First Global Conference on the Future in Toronto in July.

The conference brought together futurists, scientists, thinkers, planners and policy makers for five days of plenary sessions and more than 400 panel sessions and workshops. Material was gathered under three basic categories: Human Concerns, Global Concerns and Management Concerns. Workshops were available on health and medicine, world food, energy, population, information and telecommunications and others.

The change McFadden believes must happen in the future is a return to basic religious values. He points out that throughout the conference, people of all fields affirmed this theme—a call for change in people's values, a call for values such as humility, love, respect, peace.

One panel did discuss the future of religion. Panelist and history professor Howard Didsbury of Kean College, New Jersey, predicted "the tyranny of the righteous." "Theistic religions," he said, "are prone to kill for religion."

On the other hand, Charlotte Waterlow, a New England World Federalist, said, "Dogmatism in all religions is finished."

"The next decade is crucial," said McFadden. In a world where crisis is becoming the norm, McFadden challenged Christians to be global, not nationalistic. For example, he said, "If we are global, then we are concerned not only for American boys but for the kind of war that would take the lives of all men and women and children."

He pointed out that North Americans often talk about population control as the solution to poverty and hunger. "But," he said, "one child in the United States will consume as much as 40 children in India. We must consider our consumerism."

Hearing about situations around the world also reaffirmed for McFadden that "a global view would open us up to seeing what other people have to teach us"—people from other faiths and cultures.

But he does not see this kind of global view impeding Christians from sharing their faith with others. "If we truly respect other people, we will share what we believe," he said.

Although much of the conference could be construed as pessimistic, McFadden reported returning with hope that people can do what must be done to avert disaster. "If we want to survive," he said, "we'd better change."

Janine Katonah resigns from stewardship staff

Janine Katonah, a member of the General Board's stewardship staff since February 1979, resigned from her position effective Sept. 19. The mother of two young daughters, she said her resignation grew out of her need to resume full-time parenting.

Janine Katonah

During her 19-month tenure on the staff, Katonah established a new position with responsibility for working with persons wishing to make direct gifts to the General Board. She was also involved in ecumenical work, particularly the creation of the new Ecumenical Center for Stewardship Studies. She will continue to make her home in Oak Park, Ill.

Uganda drought, turmoil leave thousands hungry

A grant of $20,000 has been made from the Brethren Emergency and Disaster Fund to provide relief for Ugandans suffering from starvation.

A drought throughout much of East Africa has left thousands of people hungry but the half million people of Uganda's Karamoja region have been particularly devastated. In that northern part of the country, which is still attempting to return to normal after its liberation from Idi Amin's rule, famine and civil unrest have created a deadly partnership.

Relief officials report that they have food available but cannot get it to the people in need because of widespread lawlessness. Relief trucks have been ambushed by armed bandits.

Church World Service, through whom the Brethren have channeled their funds, is working with the Church of Uganda to provide food, blankets, seeds and simple farm implements. But a further complication lies in the country's shortage of transportation vehicles. So CWS has also helped in the purchase of trucks.

Despite the difficulties, CWS officials report that some relief supplies are getting through. But they doubt that any really significant change can be made until the political situation is settled.

Brethren likely to join Mennonites in tax case

A decision of the General Conference Mennonite Church at its triennial sessions in July is likely to be on the agenda of the Church of the Brethren General Board in November. Delegates to the Mennonite conference asked their general board to "initiate a judicial action seeking exemption from withholding taxes from the income of its employees" and, according to press reports, the church is prepared to "take its case to the US Supreme Court if necessary."

Robert W. Neff, general secretary of the Church of the Brethren General Board, said, "We must seriously consider joining them in this historic action." He pointed to the paper on Christian life-style passed by Annual Conference delegates in Pittsburgh. That paper calls on the General Board to "place high priority on study and discussion" of "exploration . . . for release from the current legal requirement to collect taxes by withholding the income taxes of employees . . . " He believes Brethren will favor this test case because it "attempts to work within the law."

Neff reported that, as of mid-August, the General Conference Mennonites had not contacted the General Board of the Church of the Brethren about joining in the action. But a press release distributed by the General Conference News Service Aug. 1 said that the church "hopes to find some support for its tax collection test case among its fellow historic peace churches; namely, the Church of the Brethren, the Religious Society of Friends (Quakers), and the Mennonite Church."

The General Conference Mennonites and Brethren have also urged their members to support the World Peace Tax Fund, a proposal that would allow those who object to paying taxes for military causes to channel their taxes toward peaceful projects.

Relief clothing at New Windsor destroyed by fire

More than a million pounds of clothing for relief were lost when fire destroyed a quonset hut used for storage by the New Windsor Service Center (above). The fire was reported in the early morning hours of July 15 and more than 150 fire-fighters from a two-county area were on duty until noon fighting the three-alarm blaze.

The quonset hut, which is located in a different part of New Windsor from the main service center campus, was an important storage facility. Of the destroyed supplies, about 750,000 pounds were processed clothing; about 400,000 pounds were unprocessed. In mid-August, workers began opening and examining the bales of processed clothing to salvage any usable goods. Miller Davis, director of center operations, predicted that less than a quarter of the clothes would be salvageable. All the unprocessed clothing were a total loss. Church World Service officials expect that the clothing will be replaced through normal collection channels and urge contributors to continue their regular giving. With the loss of storage space, the center has no place to store an oversupply that could result if persons made larger-than-usual donations.

Foundation Series plans youth, adult courses

Youth and adult curriculum in the popular Foundation Series draws closer to becoming a reality. Manuscripts have been received from the writers and the editing, testing, and designing have begun.

The youth curriculum, available in September 1981, is a four-year curriculum. A person entering as a ninth-grader and continuing through the twelfth grade will have had the whole course.

The curriculum is organized under three topics: Biblical Studies, What We Believe, and Living in Today's World. Almost every session will touch on biblical foundations, the Anabaptist-Believers' Church heritage and present life.

Thirty-two short courses make up the curriculum. Each course is six or seven sessions. The courses include such titles as "You Are the Christ (Mark)," "The Good News," "Meeting Human Need," "Difficult Questions of the Faith." Among the writers are Brethren Bob Bowman, Don Miller, Hazel Kennedy, Estella Horning and Ralph and Mary Cline Detrick.

A special two-year course for adults is also in preparation. It will not replace the Sunday morning Bible study material now in use but can be used as an alternative, with a second class or at another time in the week.

The course is an Anabaptist-Believers' Church curriculum in that it draws together biblical texts, history and present-day issues to highlight the understanding of faith that comes to focus in the Brethren-Mennonite common heritage.

Each of the eight adult study courses will have a study book that can become a part of a family's home library. The course will assist adults in applying insights from their heritage to personal growth, congregational life, family life and community witness.

Brethren make news with draft protests

When registration of young men for military service resumed in mid-July, it was front page news. Newspapers in several cities carried accounts of those resisting the government's registration process.

In Fort Wayne, Ind., Duane Grady, 22, a Manchester College student, was arrested and charged with disorderly conduct when he tried to chain himself to the post office doors. He took the action, he said, "because the lock symbolizes my hope that we will one day beat our swords into plowshares and forever lock away the lessons of warmaking." Grady was part of a group of Brethren from North Manchester who conducted a peaceful protest at the Fort Wayne post office on the first day of registration.

At the Elgin, Ill., post office, Don Snider, associate pastor at the Highland Avenue Church of the Brethren, offered "draft counseling" to young men entering the post office, advising those who were conscientious objectors to be sure to register their intention on the card.

Under Snider's leadership, the congregation placed ads in the local newspapers inviting any persons with questions about registration to call them at the church telephone number. The church secretary and a corps of volunteers staffed the office 12 hours a day for 10 days, referring callers to trained counselors.

Draft counseling was also offered by David Hendricks, pastor of the Worthington Church of the Brethren in Reading, Minn. He told the newspaper he believed the service to be consistent with his role as pastor of a church which has opposed all war, and with his understanding of the teachings of the Bible.

United Methodists elect first woman bishop

United Methodists at the North Central Jurisdictional Conference elected the first woman bishop of a mainline American religious denomination in July.

Marjorie S. Matthews, 64, of Traverse City, Mich., was elected to the United Methodist episcopacy on the 29th ballot at the conference in Dayton, Ohio.

As a bishop, Matthews is one of 45 United Methodist officials who exercise administrative authority over an episcopal area. Unlike Anglicans, Roman Catholics and Orthodox Christians, Methodists do not consider their bishops to be in the so-called apostolic succession dating back to early Christianity.

Matthews, who has been a district superintendent for the past five years, came to the ministry relatively late in life. She was ordained to the diaconate in 1963, received her bachelors' degree in 1967, then a bachelor of divinity, a master's in religion and a doctorate in humanities during the next nine years.

After her election to the episcopacy, Matthews was assigned to the Wisconsin Area, where she succeeds Bishop Jesse DeWitt. He was transferred to Chicago to succeed retiring Bishop Paul Washburn.

Creative citizens goal of On Earth Peace plans

Developing creative citizens is the goal of two new On Earth Peace projects, the Brethren World Peace Academy and the Brethren World Peace Bookstore.

The bookstore will be located just off the lobby of Zigler Hall at the New Windsor Service Center and will carry a selection of books about peace and about the Brethren peace position. Miller Davis, director of center operations, anticipates book sales to be underway by Nov. 1. Books for the display will be selected by a committee of On Earth Peace members chaired by Donna Forbes Steiner, co-pastor of the Union Bridge (Md.) church.

The Brethren World Peace Academy is still in the developmental phases but On Earth Peace envisions it as a place where local church members can get help in more fully understanding the Brethren peace position. Individualized instruction, weekend and week-long conferences and a library are some of the ways in which the academy could possibly take shape.

The more detailed program will be developed after a director for the academy is selected. The search is underway for such a person. Plans call for the academy to be located at New Windsor.

At the end of 1980, On Earth Peace will become a separate organization from the General Board but Assembly members say On Earth Peace will continue to support and enhance the work of the General Board on matters of world peace.

On Earth Peace is an assembly of persons interested in peace, convened by M. R. Zigler, and meeting three times a year.

underlines

LIVING A CONVICTION ... *Jeri Seese-Green*, a member of the Springfield (Ore.) Church of the Brethren, was released in early June from the San Diego Federal Prison where she had been serving a 60-day sentence for trespassing. Jeri was arrested in October 1979 for climbing over a fence at the Trident Submarine Base in Bangor, Wash. She was one of 112 people arrested during a non-violent demonstration against the US construction of the nuclear submarines.

NAMES YOU KNOW ... In commemoration of the 100th anniversary of Bridgewater College, *Francis F. Wayland*, a historian and Bridgewater alumnus, has written *Bridgewater College: The First Hundred Years, 1880-1980*, a comprehensive history of the college. *Isaac J. Sanger*, another Bridgewater alumnus, designed the book's jacket and woodcuts. For details, contact the Centennial Committee, Bridgewater College, Bridgewater, VA 22812. . . . An Aug. 16 celebration at the Trotwood (Ohio) church marked the 50th anniversary of *Fred Hollingshead's* licensing to the ministry. . . . *Rosa Page Welch*, former General Board member and Nigeria missionary, received a certificate of recognition from the Christian Church (Disciples of Christ) during the World Convention of Christian Churches in Honolulu in July. The certificate was for willing service and faithful dedication to the cause of global Christian fellowship around the world. . . . A cassette tape ministry has been undertaken by *Chalmer* and *Mary Faw*, both ministers and former Nigeria missionaries. The tapes deal with the Bible, spiritual renewal and inner healing and combine a strong spiritual emphasis with sound Brethren teaching, say the Faws. For information, write them at P.O. Box 116, Quinter, KS 67752. . . . *Joyce A. Stoltzfus*, associate pastor of the Sebring (Fla.) church, received her Master of Divinity degree from Union Theological Seminary in New York City in May. . . . At the recent meeting of the World Women's Christian Temperance Union in England, *Rosalita Leonard* of Evanston, Ill., a member of the Douglas Park church, was elected world treasurer of the organization. She has served the past 11 years as executive director of the Youth Temperance Council, a WCTU branch headquartered in Evanston. . . . A new member of the board of trustees at the University of La Verne is *Oscar Robertson*, former Milwaukee Bucks basketball superstar.

TRAVELERS ... Three Brethren women were among five educators who visited Japan to learn more about peace education. *Florence D. Smith* of the Springfield (Ore.) church, *Helen Tucker* of the Lena (Ill.) church, and *Linda Weber* of the York Center church, Lombard, Ill., were in Japan July 5-Aug. 12 staying in Japanese homes, visiting schools, boards of education, peace groups. Their visit was sponsored by the World Friendship Center in Hiroshima. . . . *Esther Frey*, an officer of the Illinois/Wisconsin District Conference, is spending the school year in Zimbabwe working with that country's Adult Literacy Organization.

REMEMBERED ... *Galen T. Lehman*, 82, of North Manchester, Ind., died May 12. He had been a pastor and the executive of the former Southern Indiana District.

CARRYING ON ... After fire reduced their frame church building to rubble, members of the *Cedar Creek* church in Southeastern District didn't miss a Sunday of worship on the property. The Sunday following the Aug. 10 fire, the congregation met in the picnic pavilion behind the church. Within three weeks, members had enlarged and sided the pavilion and equipped it with folding chairs and *Brethren Songbooks*. Members report that it is a pleasant meeting place while a decision is being made about a more permanent church building.

SPREADING THE WORD ... Members of the *Sugar Valley* church in Southern Pennsylvania District had a special opportunity to explain love feast when WITF-TV, the public television station in Hershey, filmed their love feast and communion in April. The pastor and members were interviewed and their reflections on the service's meaning were also aired.

HELPING OTHERS ... When Brethren travel to the Peoria, Ill., hospital for open heart surgery and other specialized medical treatment, they are not stranded in the unfamiliar town. Members of the *Peoria* church have established a "Good Samaritan Program" to help visiting Brethren in their community. . . . Keeping people alive and healthy is the goal of three Kansas churches. For the 19th consecutive year, the *Sabetha*, *Rock Creek* and *Morrill* churches set up and staffed a free coffee and cookie stand at the junction of two major highways over the Labor Day weekend.

DISTRICT DOINGS ... Camp Woodland Altars in *Southern Ohio District* may have one of the most unusual lodges in the denomination's camping network. The new Sugar Grove Lodge is heated by a passive solar heating system. A wood-burning stove and electric panels are provided for back-up. The lodge has been open since late April and can accommodate 24 persons. . . . Brethren Night at Dodger Stadium may become an annual event. This year, 1,700 Brethren and friends in the *Pacific Southwest District* attended the baseball game May 16 with local Brethren officialdom participating in the opening ceremonies. Organizers believe it's a good way to introduce new people to the church.

MILESTONES ... The *Huntington* (Ind.) church burned its mortgages during a Sunday morning worship service May 25. . . . *Christ* church in Wooster, Ohio, burned its mortgage Sept. 1 and marked the occasion with a whole day of celebration. . . . The *Keyser* (W.Va.) church moved into its new Christian education wing and fellowship hall June 15 and dedicated the addition Oct. 5. . . . The *Spring Mount*-*Tyrone* yoked parish in Middle Pennsylvania District had a special anniversary and homecoming Aug. 15. It was the 180th anniversary of the *Spring Mount* church, the parent congregation of 86-year-old *Tyrone*. . . . The *Black River* church in Northern Ohio used the whole month of August to celebrate its 125th anniversary. Each Sunday was a special event with the main events happening Aug. 31. . . . The *Friendship Day Care Center* in Hutchinson, Kan., celebrated its 10th anniversary on Aug. 10. One of the center's sponsors is the *Community* church.

Hospital surgical unit to honor Curtis Bowman

When the new Bethany Hospital is built on the site of the old Bethany Seminary in Chicago, one of its surgical suites will be a memorial to Curtis B. Bowman, M.D.

Curtis Bowman

Bowman, a graduate of McPherson College and Northwestern University Medical School, invested the major portion of his medical career in Bethany Hospital. He became its chief surgeon and its chief of staff, retiring in 1967 after more than 40 years of service.

During that time, Bowman saw the hospital change from a 13-bed converted apartment house to a 60-bed four-story hospital plant. Although medicine advanced greatly during those years, he continued to believe in the dynamics of personality and in the healing power of God.

To honor Bowman and his importance in the hospital's history, hospital officials have decided to name one surgical suite in the new hospital the Curtis Bowman Memorial Surgical Suite. To fund the memorial, persons are invited to join in contributing $250,000 toward the cost of the space and equipment for the surgical suite. Contributions from Brethren congregations and individuals toward this memorial will count as part of the campaign to raise $2 million to help finance the new Bethany Hospital (see June MESSENGER, pages 32-36).

Contributions to the fund may be sent to Bethany Hospital Development Office, c/o Olin J. Mason, 550 E. Main St., Annville, PA 17003. Checks should be made payable to Bethany Hospital Foundation.

Encyclopedia funding reaches $150,000 goal

Contributions and pledges in support of the Brethren Encyclopedia have topped the $150,000 goal set by the Board of Directors. Of the total of $160,000 received by late August, $125,000 had been received in cash contributions; $35,000 in pledges.

Individuals and groups from each of the five Brethren bodies have contributed to the joint project. The Brethren Church, with headquarters in Ashland, Ohio, has pledged $10,000; the Grace Brethren and Old German Baptist Brethren have pledged $5,000 each; and the Dunkard Brethren, with fewer than 1,500 members, have pledged $1,000. The rest has come from Church of the Brethren congregations and individuals.

Donald F. Durnbaugh, editor of the Encyclopedia, reports that work is going well. All the general and biographical articles have been assigned to writers. A new phase of work has begun as staff and denominational representatives begin to gather articles on each of the several thousand congregations in the five bodies. Durnbaugh anticipates that these articles will account for about half the projected 6,000 articles in the encyclopedia.

The finished encyclopedia, he says, will have some unusual features that will make it of interest to general readers in addition to church and school libraries. Photographs of historical value will not simply illustrate articles but will constitute a valuable historical resource in themselves. Human interest articles and features will also be included in the encyclopedia, which is to be published in 1983.

Seminary enrollment equals record high

As Bethany Seminary opened its doors this fall, registration matched last year's record high with 138 students enrolled.

Of the 138 students, 114 are registered in the Master of Divinity or Master of Arts in Theology degree programs and 24 in the Doctor of Ministry program.

There are 49 new students enrolled at Bethany, 41 in one of the master's programs, eight in the doctoral program. Of the 41 master's degree students, 26 are men, 15 are women, 29 are Brethren and 19, almost half, are from Brethren colleges. All eight of the D.Min. students are men, all are Brethren, and six are graduates of Brethren colleges.

Enrollment has increased steadily at the denomination's only graduate school of theology during the past decade. In the fall of 1970, 79 students were registered in the school, all in the master's degree program since the doctoral program had not yet begun.

Congregations throughout the church are invited to give special attention to Bethany's ministry on Nov. 23, Bethany Emphasis Sunday.

SERRV sales booming; retail mail-orders cut

A bright note on the generally grim economic scene is SERRV. SERRV, a program of the General Board's World Ministries Commission, provides a market for self-help handcrafts working worldwide with religious, cooperative artisan and developmental organizations.

During the first seven months of 1980, SERRV sales were 27 percent higher than during the same period last year. Annual Conference sales of more than $15,000 were SERRV's best ever and contributed to the increase.

This considerable growth has come despite the decision to discontinue retail sales of SERRV items by mail. Bill Nyce, director of SERRV, points out that this decision allows more energy and time to be directed to the more than 2,400 resale customers who account for 70 percent of SERRV's sales. Resale customers are church and community groups who sell SERRV products in their communities. The rest of SERRV's sales come from four International Gift Shops.

SERRV provides important market opportunities for artisans around the world. One supplier, Thai Tribal Crafts, writes "We . . . want to thank you for the concern you have in being of service to the producers. . . . Our only reason for existence is to provide a means of income for people in lower income brackets. . . . " The writer reports that the relationship with SERRV has allowed the agency to improve the quality of goods produced and better serve the tribal workers.

Groups wanting to work with SERRV may obtain information by writing SERRV, PO Box 188, New Windsor, MD 21776.

The Yao tribeswoman doing needlepoint (above) works with Thai Tribal Crafts, one of the many handcraft agencies for whom SERRV acts as a retailer. Because of the increased business created by the orders from SERRV, Thai Tribal Crafts is now able to provide better materials for their weavers and other artisans.

Author of women's book requests nominations

In commemoration of the 100th anniversary of organized women's work in the Church of the Brethren, The Brethren Press plans to publish in 1985 a historical book about women in the Church of the Brethren. The project is being done in cooperation with the Womaen's Caucus and the Brethren Historical Committee.

Pam Brubaker Lowe, project director, is seeking nominations for women to be included in the book. The book is expected to trace the history of women in the Church of the Brethren and will include chapters on individual women.

Lowe, a recent graduate of United Theological Seminary in Dayton, Ohio, has a special interest in the history of Brethren women. She was the originator of the drama seen at the 1979 Annual Conference, "Journey of the Sisters Among the Brethren."

To compile the section on individual women, Lowe wants help in finding women of different eras and different geographical areas. She is interested in knowing about women who were involved in leadership at various levels of church life or who had a profound influence on someone's life. She also wants to receive accounts of unique projects and activities undertaken by women's fellowships. Especially, she says, she wants the names of "women you think should be included."

Nominations should be sent to Lowe at 730 W. Columbia St., Springfield, OH 45504.

Bible study

Job the saint

Read: The Book of Job

Have you read the Book of "Job" recently? What a pity your answer is "No."

It is inspired poetry; it is moving drama; and above all it is about me and you—the hero is "Everyman."

The plot is a simple one. The protagonist is a good man who has everything one could wish for. Then suddenly he has nothing. From the delights of an earthly paradise, he is plunged to the depths of a hell of suffering.

Does this good man meekly accept what has happened to him? He does not. He rebels against a fate he feels he does not deserve, and he accuses the God who rules events, of gross injustice. He demands an audience with the Almighty—and gets it. But after God has spoken, Job is able to see past his pain and his loss and accept what lies beyond his human ability to understand. It is a universal plot played over and over again in the lives of ordinary people. Like you and me.

Just what do you know about this man Job anyway? "Well," you say quickly and confidently, "I know he was an old man."

Wrong. He was the father of seven sons and three daughters, all unmarried in a time and culture when most were married in their teens. Job would have been no more than middle-aged at the most.

"But," you try again, "I know he is an example of perfect patience." Wrong again. Job was easily the most *impatient* of all characters in the Old Testament. Why? Because he lost patience and tried to call God to account.

Don't be ashamed if you are a little ignorant concerning this grand figure. I also believed he was old and I also knew he was patient before I took a good look at this book, this ageless attempt to justify the ways of God to people.

Exactly when the writer of the Book of Job conceived and set down his masterpiece, no one knows, but scholars have concluded that the time was between 700 and 200 BC. Some claim it appeared during the Babylonian Exile. Others say the author was a contemporary of Jeremiah. All that is agreed upon is that the story was set outside Israel, probably in Edom, and that in outline form it is based on a much older and simpler folktale that was well known throughout the Near East.

Whatever the time of the writing and wherever the setting, we know that the principal concept—that one God rather than a whole pantheon of gods is in charge of the universe—was firmly fixed at the heart of the religious faith of many people by that time. Part of that faith was the conviction that good people were always rewarded for their goodness with prosperity: with flocks and herds, with many children, and in other ways, while those who did evil always paid for their wickedness with suffering of some kind. It was God who awarded prosperity to the just and God who brought suffering and loss to the others. This was divine justice.

But suppose a truly good man lost everything except life itself, in spite of his goodness? That is what happened to Job. What then? There was a neat explanation for such a possibility: the "good" person was really not good at all, but sheltered a secret sin.

Such an explanation is what Job's three friends—Eliphaz, Bildad and Zophar—gave him as he squatted on a heap of ashes and trash outside the city gates. He had been the most honored man in the East, as well as a righteous man, but in a single day his world had collapsed. First he lost all his wealth when his flocks and herds were stolen. Then while his sons and daughters were having a family party the house they were in was destroyed by a windstorm and they all died. To cap it all, he was afflicted with a loathsome skin disease that covered his entire body. Yet pious Job was positive that he had not sinned, that he deserved none of this. He was sure that something had gone wrong with the functioning of divine justice.

Some of us may not be able to identify with Job in his crisis; we may never have been forced to deal with the loss of all our possessions, the death of children, extreme forms of illness, or even with lesser versions of such tragedies. Still, not one of us has escaped suffering of some sort and in some degree, and none of us has suffered without asking sometime the same question he asked: Why did it happen to me? Why?

No, Job did not patiently accept what happened to him. He asked why. He denied the contention of his friends that he had actually sinned and then successfully covered it up from all except all-seeing God. Instead, he questioned the justice of what was happening to him. He could not suffer meekly—not Job. He demanded of God to be told why he was being treated so unjustly. He accused God of being unfair.

Give me an audience, he demands, and hear my defense. "Tell me the reason for my suffering. Why do I deserve to sit on this ash heap where street boys call me names and everyone else avoids me because of my stinking sores? I claim the right to be heard by the power that created the universe and controls all that takes place in it. I must have an answer."

Today, we do not show our despair at what happens to us by putting on sackcloth and sitting on trash heaps. But when evil fortune comes to us, we feel exactly as Job felt. None of us accepts suffering

Don't give up on God.

"Job," by Marvin Hayes. Reprinted from God's images. *Copyright © 1977, Oxmoor House, Box 2262, Birmingham, AL 35202. All rights reserved.*

easily. We question too.

True, sometimes we can trace the source of our condition back to something we have done and so be resigned. When sickness or accident strikes us, we may find a reasonable explanation. But much of the mental distress and physical travail we all endure from time to time has no reasonable cause we can accept as right. What then? What can we do?

Job's wife knew what to do in such an extremity. When you get to the end of your rope, give up. "Curse God and die" was her advice to her husband.

But Job could not take that way out. His goodness was not just skin deep. He still felt—even as he accused God of being unjust—that there must be a reason if he could only find it. He had trusted God before; he could not give up on God now. God was all he had left.

Some readers of the story of Job feel that it gives no solution to the human need to understand how there can be suffering at all in a world under the care of a loving God. To them, God's appearance to Job doesn't solve anything. Though a whirlwind comes out of the desert and the Almighty speaks to Job, God gives no explicit answer to Job's questions. God doesn't even mention the matter of justice. But if God hasn't shown up to explain why good men suffer, what is offered Job in his despair?

Read the entire book for yourself (it won't take long) and find out. Since the lines God speaks are poetry of the highest order, my transcript of God's reply is only a pale shadow of what the poet has written.

Look around you, the voice from the whirlwind tells Job, and see how vast and wonderful is the universe that brought you into being. Can you create anything like it? Look at yourself. Can't you see yourself as what you are: a mere speck of life that will be here for a short time and then will disappear totally from the face of the earth? Can't you recognize me as what I am and yourself as what you are? You are finite and there are things your finite human mind can never fathom. Accept the hard truth that some things you will never understand. There is a gap between God and people that cannot be closed. You must have faith in me and trust me.

So Job admitted—as we all must admit—that he had tried to play God, to break through his human limitations and know what we can never know because we are not God. He repented that he had tried to reduce God to the measure of a created human being. Job ended his rebellion on his knees—in tears.

Our God does not condemn our questioning. God understands our desire to know why we suffer. If we hold fast to our faith, we will find beyond our suffering the certainty Job found. "I have seen God," he cries at the end.

I am sorry to report (because it applies to a few of us) that there is one more thing to be said about Job. Job was a good man and he knew it, even bragged about it. He was proud of his goodness. We call this the sin of pride. In ancient times, in modern times, this weakness of human beings has to be taken into account.

Definition: Saints are ordinary persons who take pride in nothing they can be or do but only in what God can do through them.

Job, at the end, was rid of his pride in his goodness. From being a self-righteous man who challenged God because of his sinlessness, he became a kind of saint. Job's mind had not been satisfied by his God-experience. His questions remained unanswered. He never knew the truth of it: that he had been a pawn in a power struggle between God and Satan which God had won because Job did not abandon his faith in God's essential goodness.

Job became a saint because he did not give up on God. It is that simple. And in any age, in any land, today, here, that is what makes saints out of ordinary human beings. Like me. Like you. □

Joe Van Dyke is a retired teacher, an outdoorsman and freelance writer from Alma, Mich.

/by Joe Van Dyke

The proper place for a sword

by Chuck Boyer

The setting is the garden of Gethsemane and Peter has just cut an ear off of the high priest's servant. Jesus admonished his disciple: "Put your sword back into its proper place. All those who take the sword, die by the sword" (Matt. 26:52, Phillips).

I am intrigued by the idea that the "proper" place for a sword would be in its sheath. Is that the proper location for a bladed weapon? Apparently Jesus thought so since he warned Peter that everyone who unsheaths a sword could expect to die by that same weapon. If only Jesus had given some advice on what to do with missiles and nuclear submarines.

Between 313 AD and 1980 AD, most followers of Jesus have decided that our Lord could not have really meant for us to heed his counsel to Peter in Gethsemane. Prior to 313, Christian refusal to take up arms was so general that during the second century the Roman philosopher Celsus accused Christians of enjoying the benefits of Roman order without accepting the obligation to defend it with arms. But following Constantine's acceptance of Christianity as a tolerated religion, the church of Jesus Christ moved rapidly away from its pacifist stance. Christianity became such a supporter of wars that Brethren, Mennonites and Friends later became known as "peace churches" to distinguish themselves from the rest of Christendom.

Unfortunately, efforts of the peace churches and all peace-minded Christians have not kept swords in their proper places. Instead, Christians have developed a just war rationale which has made wars acceptable for Christian participation.

According to the just war theory, the swords of Christians can be drawn in any war meeting the following criteria:

—the war must be declared by a legitimate government.

—the cause must be "just."

—the intention in fighting must be right.

—the war must be a last resort.

—only right means may be employed in the conduct of the war.

—there must be a reasonable hope of victory.

—the good to be achieved must outweigh the evil effects of the war.

Have you ever heard a statement described as gobbledygook or nonsense? For me, the above description of "just" war comes close.

The Church of the Brethren has never believed in "just" wars and continues to teach that all war is sin. But again, our peacemaking efforts seem to have born little fruit. What can we do to put today's swords back in their proper places? How does a small peace church confront what seems like an overwhelming worldwide system of terror and militarism?

A recent parable from the Socialist German Democratic Republic may serve to put our smallness in perspective. The parable is a dialog between two birds: A dove and a tiny bird called a coalmouse. The coalmouse speaks first and says, "What is the weight of a snowflake?" The dove thinks for a moment and responds, "The snowflake weighs nothing, even less than nothing." The coalmouse replies, "In that case, let me tell you a story. Not too long ago I happened to be sitting on the branch of a fir tree when it began to snow. The snow did not come in a blizzard fashion with wind raging. But the snow fell gently and heavily in large flakes. Since I didn't have anything better to do I decided I would count the flakes that fell on my branch. I had counted 1,357,452 snowflakes, all of which weighed nothing or less than nothing as you said. However, when the 1,357,453rd snowflake fell on my branch the branch collapsed and dumped me on the ground." Having said that, the coalmouse flew away. The dove has been an authority on peace ever since Noah's time. The dove sat and thought awhile and finally said to

CHURCH of the BRETHREN for DISARMAMENT

Brethren peace ministries are wide and varied; from national lobbying efforts to nuclear weapons demonstrations. The members of the peace task team work at "covering all the bases" in a coordinated effort to put swords back in their proper place.

herself, "Perhaps we only need one more person's voice to be spoken for peace and we can bring peace about."

As described in the parable above, our denomination's philosophy has been that we need to light as many lights as possible and not lose the faith by simply cursing the darkness.

Currently, four members of the denomination's World Ministries Commission staff devote major time to peacemaking assignments. These four persons meet as a peace task team to coordinate their work and to undergird the various peace ministries of the General Board. Their work does not encompass nearly all the Brethren efforts to relieve suffering, remove tension and promote human well-being. However, their work is closely related to putting swords back in their proper places.

Helping to give the church a global perspective are international affairs consultant Lamar Gibble **(far left, right)** *and Geneva representative Dale Ott* **(left)** *who assigns BVSers to the world's trouble spots. Gibble participated in the 1978 UN special session on disarmament with Brethren UN representative Shantilal Bhagat, Elgin, Ill. associate pastor Don Snider and Dan Gibble.* **Below,** *Chuck Boyer, (center) whose office coordinates nuclear demonstrations, directs the vigil at the Bangor, Wash. nuclear submarine base; part of last year's Conference.*

The personal pilgrimage of Shantilal Bhagat began with his birth in India and eventually led to serving the Church of the Brethren as its United Nations representative in New York City. Along the way he directed the work of the Rural Service Center at Anklesvar, India, and served as community development consultant for the World Ministries Commission.

Only in 1978 did the Brethren begin to relate to the United Nation's structure in an on-going manner. That was the year that Shantilal Bhagat began his work and the year in which the worldwide disarmament conference was called by the United Nations. There is no need to ask this international body to discuss disarmament. In 1979 alone, 38 resolutions calling for various disarmament projects were adopted.

Brethren must find ways to impact our own government to take seriously these pleas to cut back military expenditures so that food and material aid can be provided for starving masses. Bhagat, now in his third year of working at the UN, is seeking ways to share Brethren concepts of peacemaking with the international community. At the same time, he hopes to help us learn about new world economic strategies, racial justice proposals and a variety of international cooperative efforts. Brethren will not make a great impact on the United Nations unless we impact our own government to act less selfishly and more cooperatively.

Ron Hanft serves as director of the Brethren office in Washington, D. C. Hanft and his staff annually choose eight to a dozen legislative priorities for Brethren to address. Every year, several of these priorities are peacemaking. Currently, disarmament, draft registration and conscription, military spending, world hunger and international human rights are receiving major attention by the Washington Office staff. Louise Bowman and Ron

Hanft serve as on-going staff in our nation's capital. They are assisted by a BVSer, and occasionally another person is employed to work on a specific legislative issue. Their staff annually coordinates eight to 10 seminars and briefings for Brethren, facilitates the involvement of 400 Brethren in the IMPACT network and cooperates with other religious bodies witnessing through the Washington Interreligious Staff Council.

Lamar Gibble serves as peace and international affairs consultant and also carries responsibility for Europe and Middle East programs. Because of our denomination's pacifist heritage and Gibble's involvement in both the National and World Councils of Churches, these two interdenominational bodies have increased their support of Christian peacemaking programs.

On April 29 of this year, 85 US Christians gathered in Pittsburgh to begin three days of "Consultation of the Churches on Disarmament." From 1978 to 1979 the World Council of Churches sponsored two ecumenical conferences on disarmament and militarism. Lamar Gibble was involved in planning and leading all three of these events.

Working closely with Gibble, Dale Ott represents the Brethren in Geneva, Switzerland. Through Ott's efforts, BVSers are currently assigned to tension areas in Northern Ireland and the Middle East. The Polish Agricultural Exchange and dialog with Christians from socialist nations are two other efforts to keep political barriers from becoming impenetrable.

Personally, my major task is to keep Brethren committed to the historic peace position of the denomination. As Church of the Brethren peace consultant, I assist young adults struggling with Christian responses to military registration and induction. The denomination's peace packet affords conscientious objectors the opportunity to register their convictions with the church. Time is spent with youth in retreat, camp and conference settings.

In anticipation of a return to drafting for military involvement, the Brethren are exploring alternative service work options. Also, support must be provided for noncooperators and a network of trained draft counselors must be re-established.

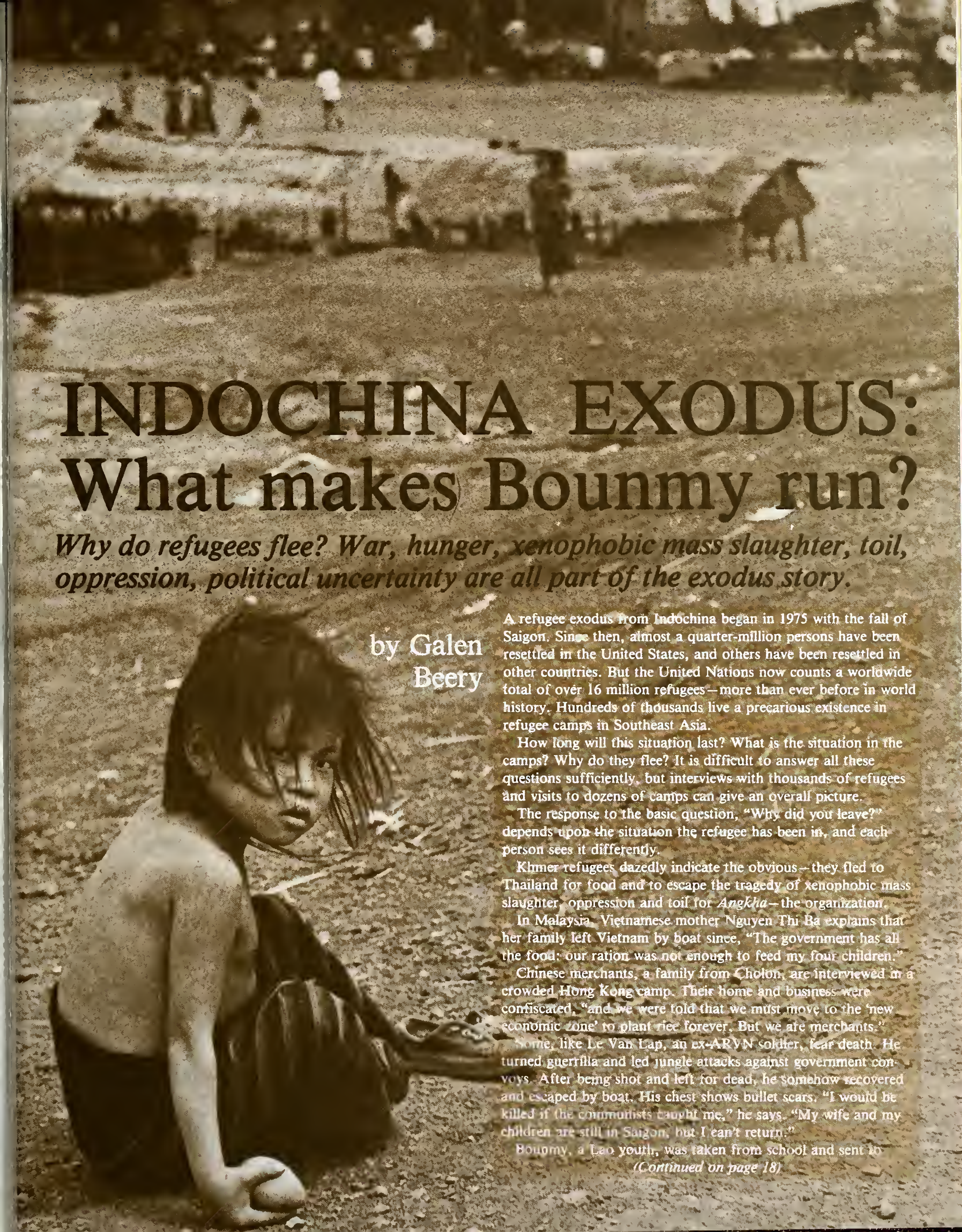
I also coordinate Brethren involvement in New Call to Peacemaking, a cooperative effort of Brethren, Friends and Mennonites. Vigils and protests against weapon construction and nuclear proliferation are also coordinated by my office. Limited time is given in support of a growing number of persons who withhold taxes for military purposes.

If the Lord walked among us in the flesh, what would he say to today's attempts to defend him? "Put your missile back into its proper place. All those who take the missile die by the missile," sounds rather strange. But it is logical.

At this year's Annual Conference the delegates approved a resolution entitled, "The Time So Urgent." It's final sentence is a fitting challenge to all who work for peace: "Therefore, this is our declaration and resolution: That in the name of Jesus Christ we recommit ourselves to the witness and work of peace, disarmament, justice and reconciliation in our families, our congregations, our communities, our nation and our global community." ☐

Shantilal Bhagat **(above)** *talks with Church of North India representative Hamilton Satvedi. Bhagat served as director of the Rural Service Center in Anklesvar, India. Ron Hanft,* **(left)** *director of the Washington office, coordinates Brethren legislative efforts. As peace consultant, Chuck Boyer* **(below)** *aids those responding to military registration and induction.*

Chuck Boyer is peace consultant on the World Ministries staff.



INDOCHINA EXODUS: What makes Bounmy run?

Why do refugees flee? War, hunger, xenophobic mass slaughter, toil, oppression, political uncertainty are all part of the exodus story.

by Galen Beery

A refugee exodus from Indochina began in 1975 with the fall of Saigon. Since then, almost a quarter-million persons have been resettled in the United States, and others have been resettled in other countries. But the United Nations now counts a worldwide total of over 16 million refugees—more than ever before in world history. Hundreds of thousands live a precarious existence in refugee camps in Southeast Asia.

How long will this situation last? What is the situation in the camps? Why do they flee? It is difficult to answer all these questions sufficiently, but interviews with thousands of refugees and visits to dozens of camps can give an overall picture.

The response to the basic question, "Why did you leave?" depends upon the situation the refugee has been in, and each person sees it differently.

Khmer refugees dazedly indicate the obvious—they fled to Thailand for food and to escape the tragedy of xenophobic mass slaughter, oppression and toil for *Angkha*—the organization.

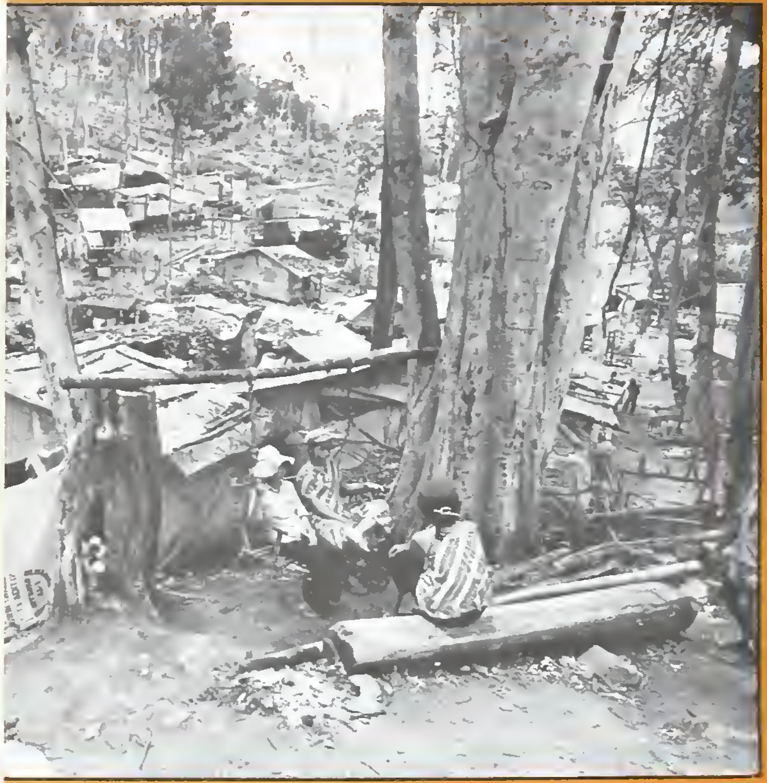
In Malaysia, Vietnamese mother Nguyen Thi Ba explains that her family left Vietnam by boat since, "The government has all the food: our ration was not enough to feed my four children."

Chinese merchants, a family from Cholon, are interviewed in a crowded Hong Kong camp. Their home and business were confiscated, "and we were told that we must move to the 'new economic zone' to plant rice forever. But we are merchants."

Some, like Le Van Lap, an ex-ARVN soldier, fear death. He turned guerrilla and led jungle attacks against government convoys. After being shot and left for dead, he somehow recovered and escaped by boat. His chest shows bullet scars. "I would be killed if the communists caught me," he says. "My wife and my children are still in Saigon, but I can't return."

Bounmy, a Lao youth, was taken from school and sent to

(Continued on page 18)



For uprooted refugees, life is a matter of

waiting . . .

Left: *At Ban Vinai, Thailand, buses pull out filled with refugees departing for the US and other countries. Families are broken up, members often never to see each other again. This is the horror of the refugee situation: the destruction of what holds life together and gives it meaning.*
Below: *In Pulau Bidong, Malaysia, a volunteer camp committee meets daily to solve problems of camp life. Such committees greatly help the camp administrators and boost morale of refugees.*

(Continued from page 15)

the mountains to build roads. After four years, he forged a release paper which got him through checkpoints to his Vientiane home. "I was finally with my family again," he said in a Thai camp, "but the village committee told me I'd be drafted. I knew I would be caught and sent to 'seminar' for leaving the mountains—and no one comes back from seminar. So I swam the Mekong River."

Others look to the hope of a future, saying, "I left so I could join my friends in America." The fact that refugees are chosen by category, and not all are accepted, is pushed to one side by their desire to get to this goal, no matter how difficult it is or how long it takes.

A basic thread runs through refugee stories, the fact that socialist regimes are engaged in an authoritarian and systematic restructuring of their entire societies. This means requiring that people perform to their utmost to rebuild, and undergo thorough "re-education" and reevaluation of self and society in accordance with socialist goals.

In Vietnam, the government faces monumental tasks: rebuilding war-torn cities, moving over-swollen city and refugee populations back to the land, and contending with a lack of international support, followed by massive difficulties caused by trying to move too quickly towards socialism. Disillusioned, many citizens with needed skills are simply leaving by boat.

Industrial and agricultural goals have not been met, and the country has suffered from floods. Many people are still jobless in Ho Chi Minh City, and sleep and beg on the street. "They are having trouble, yes," one Vietnamese official is quoted as saying, "but it is because they don't want to work hard. They would like to have an easy life."

In the transit lounge of the Bangkok airport, a bespectacled pharmacist waited with his family for the next flight to Paris. They were part of a planeload of Vietnamese who had found legal ways to leave for France. I posed a question: "What is the basic problem with communism?"

Shushing a barrage of suggestions from his family, the pharmacist thought for a long moment. "Instability," he finally replied. "Now you can't plan for the future, or control your own life. The government makes all decisions. You don't know when there will be a knock on the door, and your son will be taken away to the army. People must watch each other and make reports. You can't work at the job you like, save money, or live where you want to. To put it simply, there is no freedom."

International aid groups, such as Church World Service and the American Friends Service Committee, focus on the need for US reconciliation with Vietnam. They feel that diplomatic recognition, with massive US and UN aid, would heal the wounds of war and aid new governments to bring about economic improvement, self-sufficiency and social stability. This would eliminate many of the problems which incite people to leave.

Shipments of food, farming equipment, and medical supplies have been made to Vietnam, to Kampuchea and to Laos, and there is no doubt that they have helped. But reconstruction is difficult, and cynical journalists have found that large amounts are frequently redirected to pro-government supporters. Others see assistance as helping continue the imposition of a way of life refugees find tyrannical. Some refugees from Vietnam report that the infamous "tiger cages" of Vietnam's Con Son island, filled with political prisoners in the 1960s, are again filled, now with government opponents.

What is the situation in the camps? Again, a refugee's existence in the camps depends on personal circumstances. News reports concentrate on the sensational and photographic, leaving many people convinced that daily life involves people struggling through surf to reach a crowded beach, refugee boats crashing in from the sea. Or they remember the misery of Khmer refugees, starving and dying, hobbling into Thailand in dark-clothed, silent lines of the anguished.

In actuality, initial problems generated international concern, and most established camps are, in general, fairly good—that is, if any refugee camp can be termed good.

Operated by the UNHCR (United Nations High Commissioner for Refugees), camps normally see numerous personnel of different agencies—local and international—working together to meet basic needs. In Malaysia, for example, UNHCR funds go to the Malaysian Red Crescent Society, which contracts with local companies for plastic packets containing three tins of food, plus rice, salt, coffee and tea. There are the usual problems with pilferage, but the biggest problem is now disposal of garbage on camp beaches. Medical assistance comes from Vietnamese camp doctors, aided by French hospital ships, German and US aid groups subtended to the MRCS.

In Thailand, a host of voluntary aid organizations work in the camps. Their working committee helps coordinate operations. The UNHCR and local Red Cross take lesser roles.

Refugees themselves must be given

Hmong refugees at Ban Vinai check the departure lists daily to learn their future.

In refugee camps, an uncertain future

The situation of the Vietnamese "boat people" in Malaysia and Indonesia is fairly well known. Interviews with refugees at camps in Thailand bring out something of the more complex situations in which they find themselves.

In each camp, the UNHCR supplies food and housing, and voluntary organizations operate schools, hospitals and skill centers. The US delegation periodically interviews refugees for possible admittance to the US.

Ban Vinai, with around 25,000 refugees, is one of several Hmong camps near the Lao-Thai border. Remnants of a proud, fiercely independent group of warrior clans, the Hmong were recruited by the CIA as an army in the 1960s, and have fought Vietnamese and Lao communists for a quarter of a century. Many have stayed in Laos and continued fighting since the government was taken over by a Vietnamese-backed party in 1975.

Traditional ways of life continue here, in a hill village larger than any left behind in Laos. Ban Vinai is more correctly a sanctuary than a refugee camp: over 12,000 Hmong have resettled in the US, but thousands here stay with no clear plans. The hundreds who leave each month are replaced by new arrivals from Laos, who speak of deaths in fighting and those drowned during the crossing of the Mekong. Few know how to swim. Some describe what is evidently the use of poison gas against their strongholds.

Some in the camp may return to Laos for months at a time. Others simply enjoy the life they have always known, but with the advantages of food, schools, fairly good housing, a hospital and a market. Children fetch water when they are not playing or in a Thai grade school, women embroider cloth, men forge machetes.

Yang Kong, an amiable Hmong carpenter, has been at the camp for over four years. "It isn't a bad life," he says in Lao. "I've never bothered with a US interview even though I have two brothers in Denver." He hammers another nail into a new school bench and pauses. "I haven't given much thought to it since I'd like to go back to Laos. Do you think we can go back? Will General Vang Pao come back and lead us?"

Yang Kong hammers for awhile. Then he muses, "I'm the last man in our clan here, and should wait to help any cousins who come from Laos. And my mother doesn't want to go to the United States. She's afraid of your 'too-hard-civilization,' and wants to go back to our homeland in Laos. I'm not too sure what to decide. Do you think it's safe for us to go to Denver, that we could adapt?"

The Hmong are a close-knit family people: this and a conflict in planning for the future emerge when buses arrive to pick up departees for the US. Hundreds of Hmong do board, many shedding tears as they realize that they may never meet family members again. But up to 40 percent don't even show up.

"No show" reasons are based on fear, family problems and customs, and a lack of decision-making. "Well," they explain, "it was unlucky day to go—fourth day of waning moon." Or, "I can't go until I pay my wife's parents 20 silver bars for her bride price."—G.B.

credit in many camps, particularly "boat people" camps, for setting up good administrations and working with local officials and international aid groups to improve camp conditions.

On a personal level, refugees sometimes go through stages after arriving in camps, particularly when an escape has been accompanied by death and tragedy. Some sit and stare out at the sea, unable to believe they have left their homeland, or remembering loved ones left behind or who died on the trip. There may be a guilt feeling for having survived when others did not. The next step may be elation at having escaped and at meeting old friends. Then comes getting established, becoming involved in camp operation and administration, or simply setting up a small business—making purses in a Thai camp, for example, or digging wells in Malaysia. In camps where movement outside the perimeter is strictly forbidden, there often sets in a feeling of frustration, possibly apathy, at realizing that being a refugee doesn't automatically guarantee any rapid acceptance—or even acceptance at all—for resettlement. Discussions go on late in the night; one writes long letters to friends and relatives in other countries, asking for assistance.

And if the months and years go by without any change, any indication of acceptance . . . then there is a deadening of the human spirit.

By far the most complex refugee situation exists in Thailand. Land camps, along the 2,000-mile Mekong river border with Laos, are filled with Lao and Hmong refugees. Some Lao move in with kinfolks in northeast Thailand or drift to Bangkok looking for work. A few even go to southern beach resorts on vacation!

The Vietnamese "boat people" were received by the Thai with a historic animosity and placed in what are practically concentration camps on the coast of the Gulf of Siam. Reports of brutality, robbery, and selling of girls into brothels have not been uncommon, but the government is reportedly "taking steps" to end this.

On the eastern border, thousands of Khmer refugees live in uneasy holding camps, and suffer from spasmodic bloody incidents. The unsteady situation along the explosive Thai-Kampuchea border means that the status of the Cambodians in the camps is doubtful. Are they refugees, or not?

A partial solution to the refugee problem has been acceptance and resettlement, and the US has responded with traditional welcome for refugees and immigrants. US criteria for acceptance has changed from short-range, temporary programs which varied between countries in ethnic groups. In 1978, a more equitable set of long range criteria was adopted, and numbers stepped up: over 14,000 refugees from the region now depart for the US every month.

But it is difficult to devise an acceptance system which is fair at all times and places. Being a refugee does not automatically guarantee acceptance, and many refugees have reluctantly accepted resettlement in France or Canada after US rejection. Refugees selected must fit in one of four categories of a long-term program. And once accepted, may wait a long time before departure—possibly being sent to a camp in the Philippines for two or three years. The result has been confusing and frustrating to interviewers, relatives in the US and potential sponsors.

Just helping refugees in the camps, or accepting a limited few to resettle in other societies, are not adequate answers. The problems which created refugees still exist.

The only lasting solution to the refugee problem is to create a world where there are no reasons for people to flee. Until this comes about, and it may never, we can expect refugees. We *must* keep doing our share in relief and resettlement. And we must do more, working with people and societies to eradicate the conditions which produce refugees. ☐

Note: some names used in this article are fictitious.

Galen Beery is a member of the La Verne Church of the Brethren. He served with Church World Service from April 1977 to early this year as Joint Voluntary Agency Representative, Malaysia, directing the interviewing of "boat people" refugees for the US program. His departure was concurrent with that of the 50,000th refugee to leave Malaysia for the US. Beery has most recently toured camps in Thailand.

The Brethren connection

Nguyen Van Cong sits cross-legged on the grass, the sweet juice of watermelon dribbling down his chin. Always neat and clean, he wants to be extra careful. Today he and his family are at the special picnic being held in Harrisonburg, Va., for Indochinese families and their sponsors. One of some 55 refugees sponsored by Brethren churches in the area, he is expanding his circle of friends, both Caucasian and Indochinese.

Jiri Veskrna bends over to show a newly sprouted oak tree to Dale, a 10-year-old visitor at Camp Eder in Pennsylvania. Jiri is a Czech Brethren who fled his homeland in August 1979, and was sponsored in April for resettlement in the US by the Church of the Brethren. Among his duties as a counselor, he leads nature walks in the 155-acre camp and helps campers with photography.

Kliman Hermin looks out the window both excited and apprehensive. His new roommate, also a refugee from Iraq, will be arriving this afternoon. Kliman is an Assyrian Christian, but Salahaddin Khourshid is a Kurd practicing the Muslim faith. Historically, these two segments of Iraqis have lived side by side in relative harmony in the midst of indigenous turmoil. Kliman feels an attitude of mutual support will overcome any underlying theological differences they each may carry.

Such is the diversity of refugees sponsored by Brethren churches around the country. This year alone, approximately 525 displaced persons from Indochina, eastern Europe, Africa and the Middle East have been welcomed into communities by Brethren.

Rebecca Eduard, working out of the refugee resettlement office at the Brethren Service Center in New Windsor, Md., receives cases through Church World Service. With assistance from volunteer area coordinators, Eduard, as Brethren resettlement officer contacts local congregations and the careful process of matching sponsor and refugee begins. Some churches are able to help only one single person. Others have the human and material resources to assist a successive number of families.

Yesterday Cong, Jiri and Kliman needed a new home. Today Juan, Maria and Luc come from the Caribbean seeking a haven. Tomorrow it may be Elena from Romania, Alemayehu from Ethiopia or Ghafor from Afghanistan. The Brethren network is ready and operating.—MICKI SMITH

Micki Smith is coordinator of public information at the Brethren Service Center, New Windsor, Md.

We gotta get organized

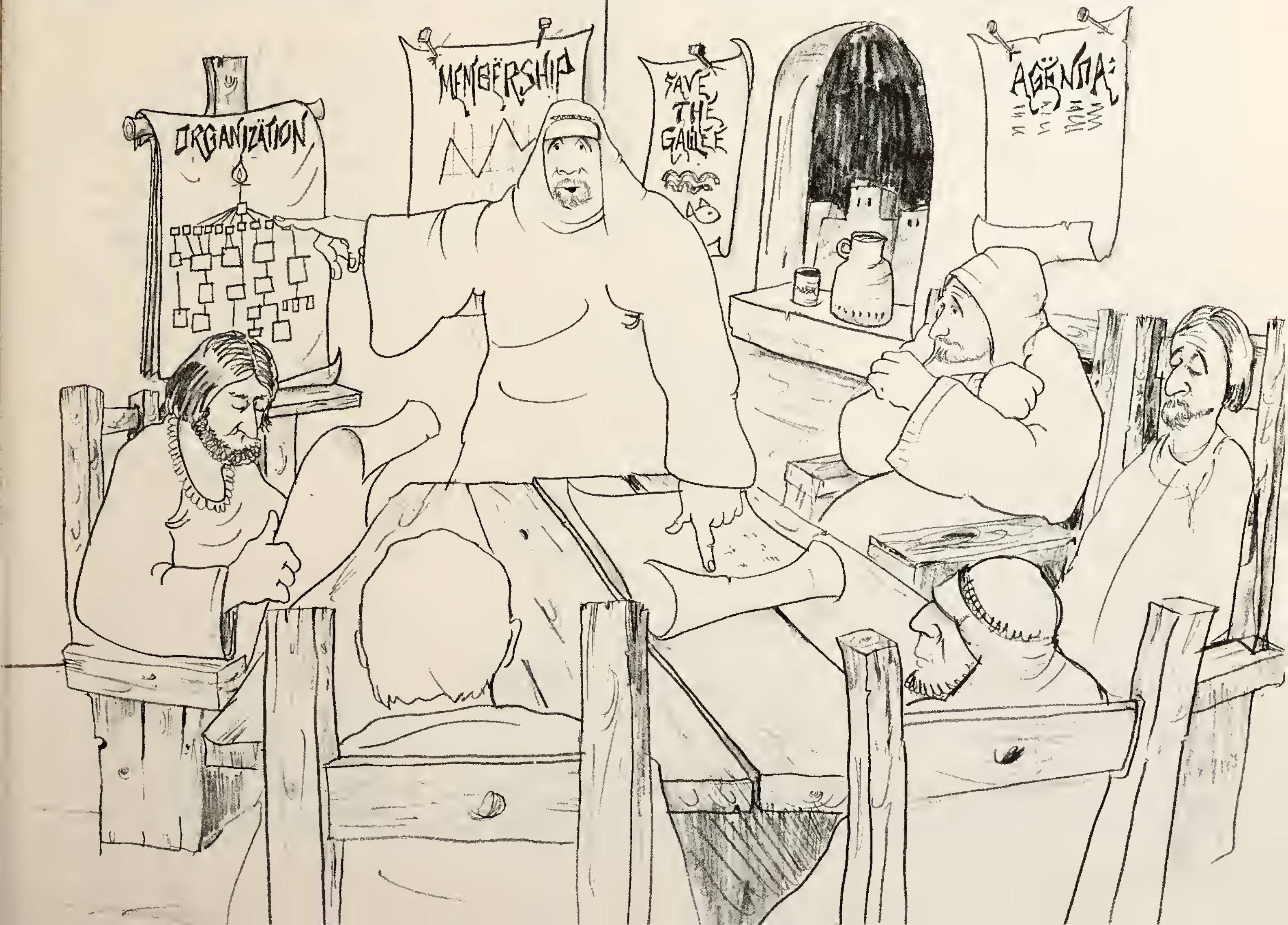
by Nancy Werking Poling

The idea originated with James, the son of Zebedee.

"I think we'd be a lot more effective if we got a little more organized. Like we need some central place to work from. Do you realize how much time we waste just in traveling from one town to the next? Then it takes a while to decide which field to hold our services in. Some days we spend half an hour arguing over whose house we'll visit. And someone's feelings are constantly getting hurt because we didn't go to their place. So I suggest that first of all, we establish a headquarters.

Upon group consensus a local realtor was asked to find a suitable building. But it was soon apparent that the chosen place could only be used for worship and meetings.

John mentioned one day, "Fellows, I think we're imposing on the locals. I'm sure there's resentment that we're always asking to spend the night. People act so gracious about our eating with them, but



"All the disciples agreed that surely they were now more effective than they had ever been. Not only were they well organized, but they were spending a tremendous amount of time being that way."

it's got to be a burden having an extra mouth to feed. What we need is a parsonage. Besides being less of an imposition on others, it would give us more of a feeling of security. You know, laying your head on the same pillow each night can mean a lot."

Andrew was the one to push for more efficiency. "Have you noticed how we still kind of aimlessly carry on our ministry? There seems to be no clear direction, no definition of the problem. I suggest we have a goals and planning meeting."

The disciples met the following Thursday and arrived at many measureable objectives. Among them: 1) At least 100 persons will be baptized each week; 2) At least three people will be healed each week; 3) Each week there will be five worship services, each lasting no more than 45 minutes; 4) At least 65 percent of the children between the ages of six and 12 will know the order of the books of the Torah; 5) At least six study groups will meet each Sabbath, thus offering a variety of choices so as to better meet the needs of individuals, and 6) the kitchen facilities in the meeting building will be left clean after each use.

It was Bartholomew who began to feel bogged down by all these objectives. "Why do we have to meet regularly in order to evaluate our progress? This whole business is becoming cumbersome. I suggest that we divide into commissions so that each of us only has to deal with one part of our total program. That will require less of each person's time."

So the disciples divided into three commissions: a nurture commission, a stewards commission, and a witness commission.

Philip was made chairman of the nurture commission. This group was further divided into sub-committees, one to plan the adult Christian education program, one to plan the children's Christian education program and one in charge of the worship services.

Simon questioned the need for the last sub-committee.

John, son of Zebedee, explained, "Our worship services would be greatly improved if there were more continuity to our worship. You know, like a worship center that goes along with the theme, and appropriate hymns and litany."

"But how can we coordinate the service if even Jesus himself doesn't know what he's going to talk about ahead of time?" Simon asked.

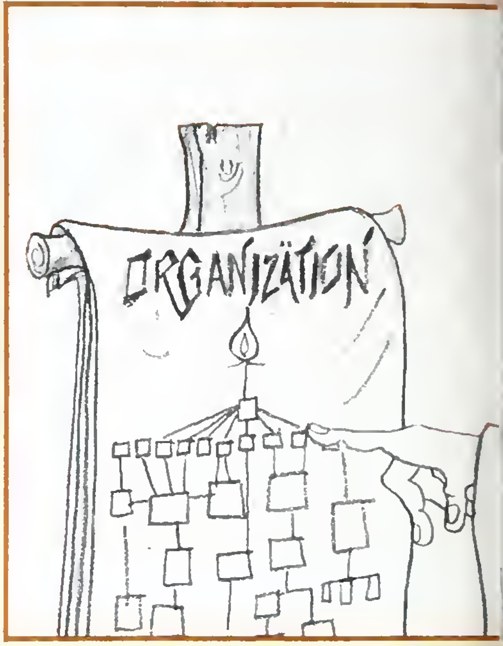
"I think we should talk to him about that," John answered. "This last-minute planning has got to stop. We must insist that he get his sermon titles in to us no later than a month in advance."

The stewards commission, with Bartholomew as chairman, was placed in charge of the meeting building and the parsonage. These disciples were responsible for repairs and general upkeep. Thomas, handy with hammer, was a natural for this part of the organization.

The witness commission, headed by Andrew, was mainly concerned with healings and the dispersements of the benevolent funds. Once a week this group went out among the masses and tried to meet their weekly healing objective. Frequently they collected special offerings for leper colonies and the poor.

This division of responsibilities worked well, and each commission found many related areas in which to expand their realm of influence. Innovative ideas for ministry were developed.

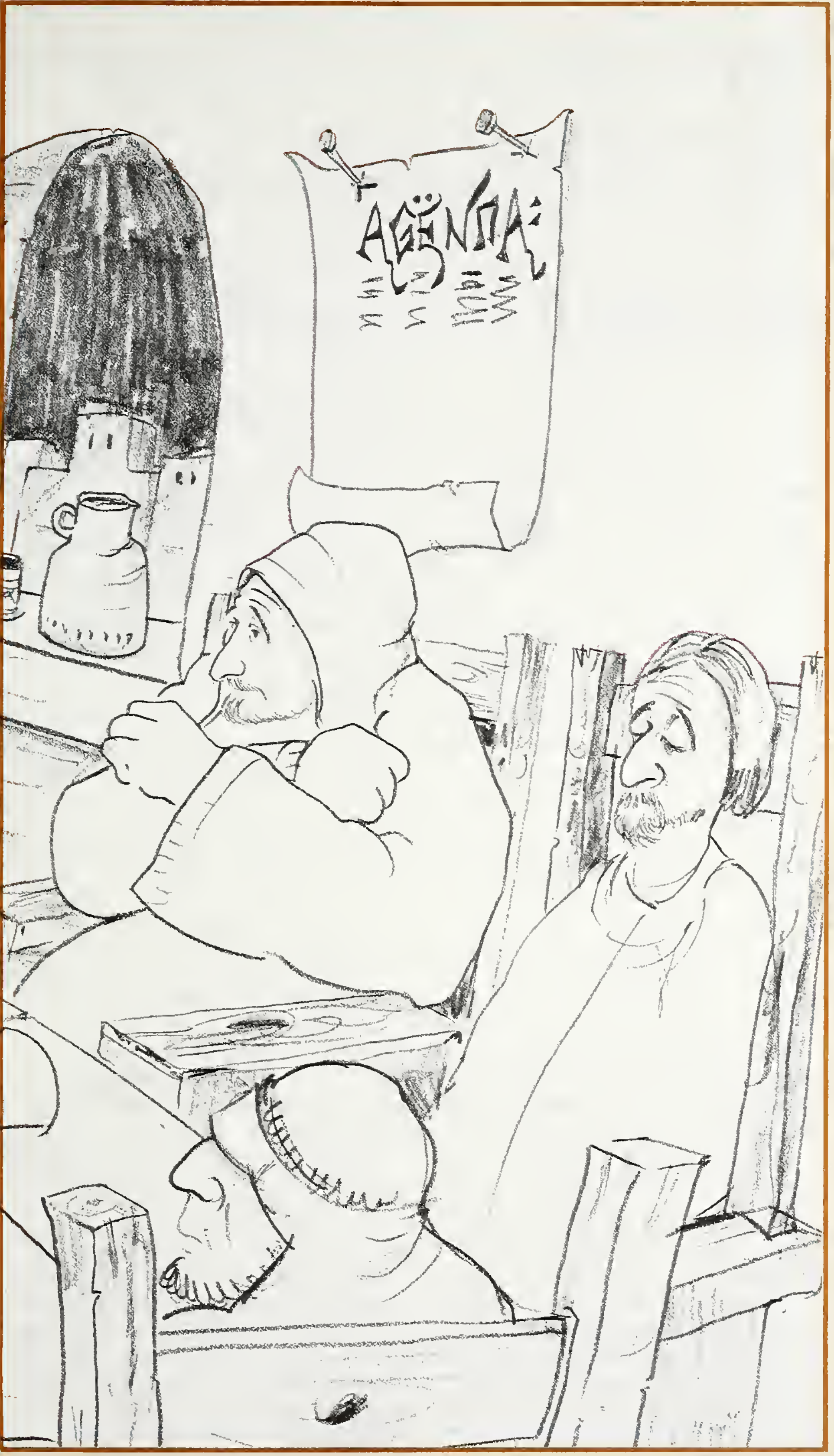
The four disciples on the nurture commission felt the need for more fellowship time, so began planning monthly pot-luck dinners. Of course this required more decision making. Should everyone bring whatever they wanted, or should individuals be assigned a specific dish? Should disposable plates be used, or should everyone just dig into the main bowl with a piece of bread?



Simon suggested an annual spiritual emphasis weekend with outside leadership. This would also be under the auspices of the nurture commission. Decisions had to be made. Who would the leader be? What about meals and lodging for the out-of-town guests? Would an offering be collected at each session, or would a conference fee be collected from each person attending ?

A children's choir and a youth choir were created. Hours were spent deciding who would be in charge. Would the position be paid or voluntary? Would the kids have special robes? Where would all the money for robes and music come from?

The stewards commission also worked hard at its designated tasks. These disciples decided that the present meeting building wasn't large enough to accommodate the throngs of people that Jesus was attracting. They decided to build an addition. To undertake such a financial project a capital funds campaign was organized. This required a new sub-committee responsible to the stewards commission. A sub-committee was appointed to upgrade the parsonage.



Thomas and others were complaining that it was like an oven in the summer. Maybe some walls should be knocked out or windows put in. A third sub-committee was placed in charge of boat care. The boats had been neglected since everyone has become so involved in the new organization.

The witness commission found several ways to expand its part of the program. Peter noted that there were many special interest groups which deserved support. Simon the Zealot chaired the "Save the Galilee" committee, dedicated to preventing that sea from becoming polluted. The commission sent a lobby to Rome to witness against Rome's imperialist foreign policy. The lobbyists' expenses were paid for by the followers of Jesus, and communications in the form of a bi-monthly newsletter were established.

As one might expect, the special programs of the nurture commission, the building expansions and improvements planned by the stewards commission, and the lobbying program of the witness commission meant the need for more money handling.

"We need a treasurer," everyone agreed. After several hours of discussion, the group established a unified budget and elected Judas the raiser, holder and spender of funds.

After a while, Thomas complained, "So much is happening within our organization that I have trouble keeping track of what each commission is doing. I propose that we all meet together once a month so that each commission can report on its activities and projected program."

All agreed that this was a splendid idea. Peter was elected to preside over those meetings as board chairman and was instructed to use a standard "Rules of Order." Also, as there was some question of Judas' integrity, this meeting was to become the time for him to give a treasurer's report. He was to account for every denarius that was collected and spent.

All the disciples agreed that surely they were now more effective than they had ever been. Not only were they well organized, but they were spending a tremendous amount of time being that way. Several were heard to speak of their great devotion to the Master. After all, they were giving all of their time to bring in the kingdom through committee meetings.

One evening after supper Jesus was obviously feeling down in spirit. He seemed to sense impending doom.

"Hey, guys," he said, "why don't you come over to Gethsemane with me for a while? We can just sit around in the garden and pray together. I really feel like I need your support right now."

"Gee, Master," they responded. "That sounds like a great idea, but we can't tonight. We're already late for our quarterly council meeting." ☐

Nancy Werking Poling is a member of the York Center congregation, Lombard, Ill.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- It is the season of tawny grasses and flowers in earth-tones and drifts of burnished gold and copper-leaved trees all set against the clarity of October blue skies. There is ambiguity in the somber colors of the earth juxtaposed against the scintillating brilliance of the autumn heavens. In the life of the Church it is the season of Worldwide Communion, a glorious time when the children of God come to the Lord's table in all their disparity of belief and practice, custom and costume, to feast in His name. Ambiguity resides also in communion . . . there are the common elements of the bread and the cup and the magnum mysterium . . . the great mystery of grace that is extended to us in the sacraments.

As a child I attended a Disciples of Christ Church for a number of years when our family was separated by distance from the Church of the Brethren. The Disciples, believing that Christ meant it when he said, "Do this as often as you come into my presence," serve communion every Sunday. I was too young to understand the intricacies of theology that are the foundation of Holy Communion. I was not too young to sense that something important was happening to me and to the Church as we broke the bread and drank the cup. Now maturity and reflection allow me to know the eucharist, in Arnold Kenseth's words, as "meal of universals, eternal facts of life that never pass away . . . . Here we are thrust up against the mysteries of life and death. Here we encounter the sovereign purpose of the Church—to be the broken body that the world may be whole. Here we enter the regions of our joy because God is in this with us affirming the paradox that the Church that loses its life will gain it."

The vision of the children of God gathering at the Lord's table all around this wounded world cheers me and lets me hope that "the kingdoms of this world are becoming the kingdoms of our Lord and of his Christ and he shall reign forever and ever."

- In an ecumenical group Pilgrim was part of recently, a young nun prayed this simple prayer at the end of the meeting, "Lord, make us your bread, break us and pass us around to those who need us."

- In a sweeping poll concerning Americans and their religious lives, George Gallup recently noted that church attendance does not decline as the level of schooling increases. That is encouraging because the more we know in our heads, the more we need in our hearts.

- In a recent conversation with my four-year-old grandson, I put to him a most original question, "Hamilton, what do you want to be when you grow up?" His quick reply was, "Either a minithter or a motorthycle driver." I concluded that there was some similarity in those goals: in either case one would need to pray a lot.

- STOP SIGNS: Two churches in the shadow of Billy Sunday's stomping ground, Winona Lake, Ind., carried these messages on their bulletin boards: "The Bible is not a dull book if you know its author." "The Bible is to be trusted and not just dusted."

- Some favorite books of some favorite sisters and brothers: Don F. Durnbaugh—*Testament of Devotion,* Thomas R. Kelly; *Politics of Jesus,* John H. Yoder; *Confessions,* Augustine; *Anabaptist View of the Church,* F. H. Littell. Shirley J. Heckman—*The Saviors of God: Spiritual Exercises,* Nikos Kazantazakis; *The Living Reminder: Service and Prayer in Memory of Jesus Christ,* Henri J. M. Nouwen; *The Geranium on the Window Sill Just Died but Teacher You Went Right On,* Albert Cullum; *Way of All the Earth: Experiments in Truth and Religion,* John S. Dunne; *Realms of Meaning: A Philosophy of the Curriculum for General Education,* Philip Phenix.

- From another Pilgrim's Pen: "Let me also say this: no great works and wonders God has ever wrought or shall ever do in or through his created world, not even God himself in his goodness, will make me blessed if they remain outside of me. For blessedness is only present to the extent to which it is within me, as a happening, as an inner knowledge, as love, as feeling and taste."—The Theologica Germanica.

- See you on the journey.—P.K.H.

by Steve Simmons

Applause! Applause!

At a MESSENGER "insight session" I convened at Annual Conference in Pittsburgh, someone asked me, "Why review films—or go to movies, for that matter—that have no bearing on religion?"

Many people seem to believe that contemporary films and plays are lacking in redeeming social value, devoid of material that might help persons make moral choices or shape their "faith statement." True, many "entertainments" today present life-styles which are anathema to persons brought up strictly in Brethren ways.

It is unfortunate to assume that a film without an overt religious theme is to be shunned as "the devil's handiwork" when many so-called "religious" films—such as "Jesus" and "The Search for the Historic Jesus"—are a travesty of the Bible story, frequently dealing in the sensational or presenting ignorant, shallow interpretations of the gospel with little respect for the Word.

We do a disservice to the film and theater industry when we write them off as morally bankrupt, with no message worth our attention.

A film such as "The Deer Hunter," filled with violence, and dealing with everyday people and their problems, the difficulty of facing war, and the horrors of Vietnam, does not seem at first like a "religious" film. Yet, for Brethren especially, what that film says about pacifism is important to hear. After I reviewed "The Deer Hunter" (MESSENGER, May 1979), several Brethren youth wrote me, saying the film had helped them shape their conscientious objector stance.

The values in life and religion are often concealed behind actions and behavior that may make us recoil in disgust or even horror. But that is the way life is. Religious values such as pacifism, racial tolerance and love of neighbor don't lie on the surface of every film or play. Many are like oil fields, waiting to be tapped. Or a film may be like a friend, whose Christian virtues may far outstrip our own and be our envy, but whose habits of cursing and swearing we can charitably overlook.

We give space in MESSENGER to reviewing films because we can learn from them. I don't like to see people hiding behind excuses such as "Movies cost too much" (you can see excellent films on TV) or "Movies are a tool of Satan," depriving themselves of what can be a reinforcement of religious and moral values, to say nothing of simply being an aid to understanding the world and society in which we live.

Religion in America is tightly bound to our experience, and films tend to use religious themes to examine that experience. Thus, often the least important thing to say about films that have religion for a subject is whether they are good or bad, for such decisions cut us off from what the films reveal about the reciprocity between religion and popular culture.

A letter to the editor (MESSENGER, March 1980), critical of drama as a worship aid, found a distinction "between the hunger for the righteousness of God and the appetite for entertainment." It scored "the performing arts" for not "laying any moral obligation upon us" or calling "our present life-style into serious question."

The letter suggests an inbred aversion to theater rather than a careful examination of what it can offer—like grownups who recoil from innocent games involving cards or dice, simply because of childhood admonitions against "gambling."

Take the musical, "Fiddler on the Roof," for example. It is a story, set in early 20th century Russia, about a simple Jewish milkman and his wife and daughters. The man expresses his traditional faith through remarks directed at God—about his family situation, his station in life, the political and religious oppression he suffered. The religious aspects of this musical are deep and integral. Yet its value as "entertainment," apparently, was such that it became the longest-running show in Broadway history. Go to see "Fiddler on the Roof" and enjoy it, and you will also come home to re-examine your own faith and find it strengthened.

One of the most successful plays in recent years was "The Gospel According to Mark," in which a skilled actor simply read the King James Version of Mark's Gospel. Not only did audiences revel in the beauty of the King James English, but also they were reawakened to the great story that is often overlooked in routine pulpit renditions.

And how many Brethren returned from Oberammergau this summer stirred anew by the message of the death and resurrection of Jesus?

We aren't all going to spend time going to see great performances. Many of us make our contact with "theater" in the church itself. Carefully used, and well done, drama can enhance worship and enrich the experience for the congregation.

When drama is used in worship the important thing to remember is that the drama production, the musical interpretation, or whatever, is not intended to "entertain" an "audience." Casual applause in this case is not only in bad taste, but an indication of the shallowness of the congregation's understanding. The only acceptable applause is the spontaneous response from the heart, when the congregation is so caught up in the message, so involved in the experence, that it must express gratitude for the witness in which it has participated.

The writer of the aforementioned letter said, "The use of the performing arts in the church as a vehicle to convey the Christian message seems now to be widely accepted. . . . " I can applaud that. ☐

AGING

There are many excellent filmstrip-cassette series available which can provide valuable information on the processes of aging and growing.

Myths and Realities

The series entitled, "Perspectives on Aging," has one set which covers "Myths and Realities." This set introduces viewers to the real situation of older people's lives in the US. The filmstrip helps us see seniors as individuals and not as a stereotypical group. The problems seniors have on fixed low-income budgets are shown.

An excellent set in this series is "Implications in Teaching." In all of our congregation we have many viable elders. Elders are individuals who continue to grow and develop, as we do at all ages. This shows the specific ways in which older persons learn more effectively—an excellent must for all those involved in church education.

Other titles in this series are "Physical Changes and Their Implications" and "The Confused Person: Approaches to Reality Orientation." The series is available from Concept Media, 2493 Du Bridge Ave., Irvine, CA 92714.

Sexuality with Aging

Trainex Corporation Series "Gerontology—Human Sexuality with Aging" is a five-part series. The need for affection and affirmation is important for infants but of even greater importance to seniors. The elders are in a period of life in which many more losses are experienced—more losses than gains. The need for sexual expression is a mandatory part of the healthy, whole, spiritual individual's life. This series is available from Trainex Corporation, P.O. Box 116, Garden Grove, CA 92642.

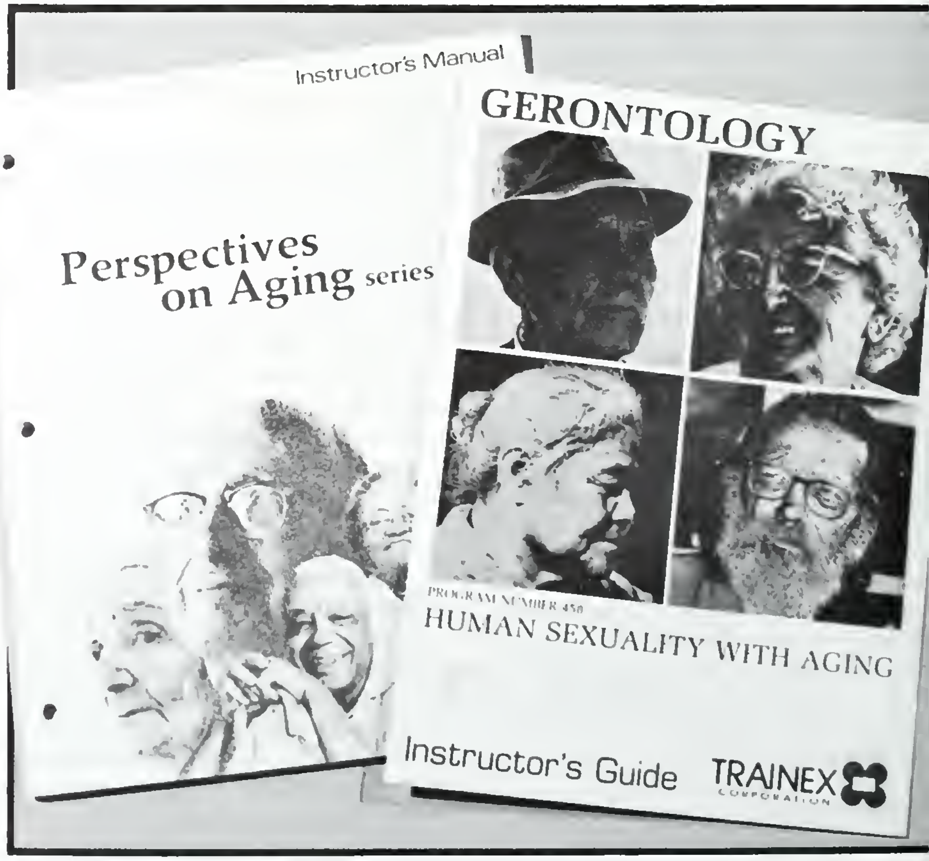
Loss and Grief

"Loss and Grief Series," available from the Office of Health/Welfare of the General Offices, 1451 Dundee Ave., Elgin, IL 60120 also, is an excellent series.

Some of the topics included are: Loss, Grief Processes; When Someone is Grieving; Amy-Peter, a Marriage Ending. This is a relevant series. We all experience loss: loss of jobs, loss of status, loss of marriages, loss of children. It is mandatory that we all recognize and are able to identify loss in our lives. More important, it is necessary to understand stress and th way stress directs our lives and the use of our energy. We highly encourage the use of these excellent series which are exciting and explanatory.—JACKIE DRIVER

Jackie Driver is consultant for Health/Welfare/Homes/Hospitals.

> *"The old in our society are, to a great extent, outside the mainstream of American life. In increasing numbers they are isolated . . . in the inner cities, retirement communities and extended-care facilities. The result? Feelings of rejection, anger, frustration and, in some cases, despair. What can be done to change it?"*
> —Perspectives on Aging



turning points

Licensing/ Ordination

Deremer, James L., ordained June 15, 1980, Glendale Church, Middle Pennsylvania

Finney, Harriet J., ordained June 8, 1980, Northern Colorado Church, Western Plains

Hadfield, Robin Guy, licensed, June 15, 1980, Cajon Valley, Pacific Southwest

Jenkins, Fredrick March, ordained June 15, 1980, Douglas Park, Illinois/Wisconsin

Kettering, Carol G., licensed, June 1, 1980, Richmond, South/Central Indiana

Largent, Janice Lee, ordained June 15, 1980, York Center, Illinois/Wisconsin

Marshall, Stephen Henry, licensed June 1, 1980, Muskegon, Michigan

Moore, Edwin Jr., commission lay speaker June 15, 1980, Uniontown, Western Pennsylvania

Rieman, Louise Ann Baldwin, ordained June 15, 1980, Beacon Heights, Ft. Wayne, Northern Indiana

Schlechter, Walter Edwin, ordained June 15, 1980, French Broad, Southeastern

Shumaker, Terry, licensed June 1, 1980, White Branch, South Central Indiana

Walk, William D., ordination transferred May 17, 1980, to Western Pennsylvania from Ashland Church

Pastoral/ Placements

Carroll, Donald R., from Good Shepherd, Springfield, Missouri, Southern, to Cando, Northern Plains

Detwiler, Samuel K., from Shelby County, Missouri, to Wiley, Western Plains

Eis, Dave, from Bethany Seminary, to West Manchester, South/Central Indiana

Estep, John, from secular, to Trout Run, Shenandoah

Fleishman, Dewey, from retirement, to Flat Rock, Cedar Grove, Shenandoah

Grill, Russell, from other denomination, to Reedley, Pacific Southwest

Haworth, Paul, from Nokesville, Mid-Atlantic, to Freeport, Illinois/Wisconsin

Hubbell, Donald, from student, to Fairview, Endless Caverns, Shenandoah

McDonald, Thomas, from other denomination, to Ross, Northern Ohio

Naff, Arnold, from Mt. Hermon, Virlina, to Phoenix, First, Pacific Southwest

Painter, Earl Jr., from secular, to Woodstock, Columbia Furnace, Shenandoah

Rice, W. Hartman, from Blue River, Northern Indiana, to Midway, Atlantic Northeast

Rowe, Robert L., from Kingsport, Southeastern, to Staunton, Shenandoah

Shannon, Tom, from other denomination, to Canton, Maple Ave., Northern Ohio

Sifrit, Robert L., from Salem Community, Western Plains, to Fairview, Northern Plains

Stern, Roy L., from Drayton Plains, Michigan, to Stover Memorial, Des Moines, Northern Plains

Swank, Robert R., from secular, to Drayton Plains, First, Michigan

van Leeuwen, Eric from other denomination, to Pleasant View, Shenandoah

Weaver, L. John, from Midway, Atlantic Northeast, to Mohrsville, Atlantic Northeast

Westmoreland, Donald, from Eglon and meeting points, West Marva, to Bethlehem, Virlina

Whitacre, Alan L., from Ambler, Atlantic Northeast, to Mountville, Atlantic Northeast

Whitcraft, John M., Union Grove, South/Central Indiana, to West Eel, Eel River, South/Central Indiana

Young, David S., from Everett, Middle Pennsylvania, to Goshen City, Northern Indiana

Wedding Anniversaries

Alley, Mr. and Mrs. Eddie, Willis, Va., 51

Arnold, Mr. and Mrs. George, La Verne, Calif., 50

Blickenstaff, Mr. and Mrs. Harry, La Verne, Calif., 50

Cabaniss, Mr. and Mrs. Bill, New Lebanon, Ohio, 51

Campbell, Mr. and Mrs. Charles, Fruitland, Id., 62

Clem, Mr. and Mrs. Raymond, Sebring, Fla., 50

Crouse, Mr. and Mrs. Clifton G., Queen Anne, Md., 57

Deardorff, Mr. and Mrs. Paul, Chambersburg, Pa., 50

Elrod, Mr. and Mrs. Lem, Garden City, Kan., 55

Ganger, Mr. and Mrs. Leonard, Englewood, Ohio, 50

Jones, Mr. and Mrs. Charles, La Place, Ill., 55

Kime, Mr. and Mrs. Lloyd, Goshen, Ind., 60

Lindsay, Mr. and Mrs. Samuel D., Broadway, Va., 50

Maphis, Mr. and Mrs. Omer, Sebring, Fla., 62

Mc Kimmy, Mr. and Mrs. J. Ray, Beaverton, Mich., 60

Mc Kimmy, Mr. and Mrs. Paul, Beaverton, Mich., 50

Metzger, Mr. and Mrs. Ralph, Cerro Gordo, Ill., 59

Mitchell, Mr. and Mrs. Eyra, Floyd, Va., 67

Peters, Mr. and Mrs. Raymond, Sebring, Fla., 50

Post, Mr. and Mrs. John, Johnstown, Pa., 50

Pugh, Mr. and Mrs. Fred J., Riner, Va., 50

Reed, Mr. and Mrs. Everett, Floyd, Va., 51

Riley, Mr. and Mrs. Jobie, Springfield, Ohio, 58

Rogers, Mr. and Mrs. Bruce, New Paris, Ind., 65

Rohrer, Mr. and Mrs. Russell, N. Manchester, Ind., 64

Rotz, Mr. and Mrs. Blaine, Chambersberg, Pa., 60

Steinle, Mr. and Mrs. Robert, Sidney, Ohio, 50

Weaver, Mr. and Mrs. Hubert, South Bend, Ind., 60

Whitmer, Mr. and Mrs. John, Beaverton, Mich., 54

Wingert, Mr. and Mrs. John, Dallas Center, Iowa, 51

Wilbourne, Mr. and Mrs. Lawrence, Largo, Fla., 68

Witkovsky, Mr. and Mrs. Elden, Beaverton, Mich, 53

Wolford, Mr. and Mrs. Charles, Emmons, Pa., 56

Worley, Mr. and Mrs. John, Hanover, Pa., 51

Yeager, Mr. and Mrs. Raymond, Chambersburg, Pa., 50

Yohn, Mr. and Mrs. Fred, New Windsor, Md., 50

Deaths

Akers, Clinton, 76, Alum Ridge, Va., Jan. 1980

Barnhart, Mary Fisher, 100, Roanoke, Va., June 3, 1980

Bittner, Raymond, 72, Miami, Fla., April 10, 1980

Blizzard, Kermit D., 70, Harmon, W. Va., April 11, 1980

Blosser, Edna, 82, Wakarusa, Ind., April 17, 1980

Bowman, Lucille, 72, McPherson, Kan., May 10, 1980

Brierly, Thomas, 62, Beaverton, Mich., May 29, 1980

Brim, Mildred N., 78, Flora, Ind., June 21, 1980

Buckwalter, Evelyn, 68, Palmyra, Pa., June 24, 1980

Cameron, Laverne, 74, Springfield, Ohio, May 6, 1980

Clopper, Anna M., 73, Carlisle, Pa., May 30, 1980

Cook, J. Albert, 81, Dillsburg, Pa., April 15, 1980

Cripe, Devon, 30, New Paris, Ind., June 8, 1980

Dentler, Susan S., 95, St. Thomas, Pa., May 6, 1980

Dias, Milward, 85, New Florence, Pa., May 9, 1980

Dulaney, Cora, 79, Alum Ridge, Va., Dec. 27, 1979

Flora, John H., 99, Flora, Ind., July 7, 1980

Fogelsanger, Fred, 80, Chambersburg, Pa., June 20, 1980

Garman, Amilda, 94, Campbelltown, Pa., June 22, 1980

Gibble, Mary, 78, Myerstown, Pa., May 17, 1980

Gingrich, Elsie M., 81, Mount Joy, Pa., June 1, 1980

Harman, Elsworth, 79, Harmon, W. Va., May 18, 1980

Harmon, Iva A., 89, Thornville, Ohio, May 15, 1980

Hege, Fannie Good, 79, Chambersburg, Pa., April 18, 1980

Henderson, Florence, 74, Seattle, Wash., May 18, 1980

Herring, Ola E., 92, Nokesville, Va., May 18, 1980

Hinkle, Mary Jo, 62, Springfield, Ohio, May 8, 1980

Hodgeson, Hattie Cool, 74, Dover, Del., May 13, 1980

Hopkins, Helen M., 80, Norristown, Pa., June 18, 1980

Kimmel, Bertha Frantz, 88, LaVerne, Calif., Oct 13, 1979

Klein, Mary, 85, Myerstown, Pa., March 1, 1980

Larson, Carl, 81, Cabool, Mo., May 21, 1980

Lehman, Galen T., 82, North Manchester, Ind., May 12, 1980

Lenore, Berry, 71, Fostoria, Ohio, June 20, 1980

Lester, Roy A., 76, Riner, Va., Oct. 1979

Lohr, Ruth, 84, Maytown, Pa. May 13, 1980

Long, Elizabeth B., 71, Harrisonburg, Va., May 3, 1980

Longwell, Henry Franklin, 60, Plumcreek, Ind., July 1, 1980

Madlem, Ethel Martin, 81, Nappanee, Ind., May 25, 1980

McDaniel, Grace Beam, 90, Kingsburg, Calif., Dec. 23, 1979

McKimmy, Iva Mishler, 84, Beaverton, Mich., Nov. 20, 1979

Mellott, Flora, 91, Needmore, Pa., Mar. 30, 1980

Miller, Hazel, 75, Ashland, Ohio, April 18, 1980

Mumper, Odessa S., 89, Waterloo, Iowa, April 18, 1980

Musselman, I. J., 57, Clayton, Ohio, March 1, 1980

Perkins, Wava, 71, Hudson, Ind., April 30, 1980

Reed, E. Bentley, 70, Roanoke, Va., Sept. 12, 1978

Reed, Harold J., 73, Boone, Iowa, Aug. 5, 1976

Rensberger, Harold, 75, North Liberty, Ind., June 1, 1980

Smith, John G., 92, Hagerstown, Md., June 3, 1980

Strouphauer, Sterling M., 63, Pine Grove, Pa., June 17, 1980

Tandy, Elbert M., 91, Kinross, Iowa, May 11, 1980

Wagner, Mary, 67, Myerstown, Pa., Oct. 1, 1980

Wagoner, Helen E., 79, Flora, Ind., June 23, 1980

Weigle, John R., 72, Waterloo, Iowa, May 16, 1980

Wetsel, Edna Thomas, Harrisonburg, Va., May 14, 1980

Willard, Dewey A., 80, Winston-Salem, N.C., April 15, 1980

Yoder, Paul R., 81, Huntingdon, Pa., May 11, 1980

Zook, Kathryn, 82, Neffsville, Pa., Mar. 25, 1980

Zug, Henry, 71, Lebanon, Pa., May 11, 1980

On faith, worship, evangelism, AC

Ralph Burner

Paper ignores faith in God

I could not vote for the paper, "The Time So Urgent," adopted at Annual Conference. The paper is written from the secular-humanist viewpoint and simple faith in God is completely missing. Only what people can and want to do is included.

First, I thank the Lord Jesus Christ for our country. I am glad to be an American. I sat through all the business sessions of Annual Conference and heard time and again statements that put our country down. I did not hear one good word about the American government. I am not in agreement with all our country is doing, but I have no desire to leave it.

I hope we will never have to live in a country where there is no police force. If there were no police force we would never have walked back and forth to our places of lodging in Pittsburgh as safely and freely as we did. I know what it is like to be called a "yellow belly," a "draft dodger," and a "sissy." I was a CO in World War II and have not regretted it then or now. I would do it again if it became necessary. If we as delegates would have put down Elgin, Standing Committee and General Board—the way we put down our country at Annual Conference—those institutions would not survive. Neither will our country.

The paper "The Time So Urgent" says, "In turn, we appeal to the Soviet Union." I question if it is the Soviet Union to whom we should appeal. In 2 Chronicles 7:14-15 it says we should appeal to the Lord. It is still true that "If my people which are called by my name, shall humble themselves, and pray, and seek my face . . . . " Our wicked ways are embarrassing. I feel we as the Church of the Brethren owe our Nigerian brothers and sisters an apology for the way many of our members were dressed at Conference with pantsuits and bare bodies. The Bible surely requires modesty and distinction between the sexes in dress. I believe God is waiting to see repentance in our lives and to hear our praises for blessings to us.

Farther along in the report we read, "What is the most serious threat to United States security?" The answer, as I view it, is Christians not praying. If America goes down, it will not be from the gays, the lesbians, the abortionists, and others that are coming on strong. We Christians will have to take part of the blame. We are instructed in 1 Timothy 2:1-4 to pray for our leaders, and in I Thessalonians 5:17 to pray without ceasing. We need to become serious in our prayers to God.

The report continues by saying, "We find our security in God, not in weapons." This seems to be saying that as long as we don't see or have weapons, we can have this security in God. But the Bible does not teach this kind of security. Instead, we find security in God when the weapons are all around us.

In 2 Kings 6:8-17 we learn that every time the king of Syria made a move, the king of Israel was there and defeated him. Finally the Syrian officer learned that over in Israel, Elisha was telling what the Syrian king planned even in secret. The Syrian king ordered his army to find Elisha, get him, and bring him back to the Syrian camp. When Elisha's servant took a walk the following morning he was frightened by what he saw. Horses and chariots (the whole Syrian army with its weapons) surrounded the city. The servant ran back to Elisha and cried out, "Alas, my master! What shall we do?" The prophet said to the servant, "Fear not, for those who are with us are more than those who are with them." And then Elisha prayed that the Lord would open the servant's eyes to see. And the Lord *opened* the servant's eyes of faith, and he saw horses and chariots of fire round about Elisha. Our security is in God even when surrounded by weapons.

Near the end of the paper, there is one word that is troubling—the word "justice." How I thank my God that I didn't receive justice. If God had given me justice, I would be in hell. But praise God; God gave us Jesus.

For the above reasons I had to vote "no" to the request that we adopt the resolution "The Time So Urgent." ☐

Ralph Burner is part-time pastor of the Meadow Mills congregation, Middletown, Va.

Ken Smith-Shuman

Worship showed our aimlessness

The Pietist and Anabaptist movements from which Brethren are descended grew out of differences in belief they held with the institutional Christianity of their day, both Roman Catholic and Protestant.

However, these differences did not stem from their believing less than the establishment churches but rather from their believing more fully. For example, the Anabaptists did not replace salvation by grace through faith with salvation by human works, although they were accused of this, among other things, by their enemies. Instead, they emphasized discipleship, or following Christ. For them faith required faithfulness in order to be complete.

The theme of faithfulness was supposed to have been the center of this year's Annual Conference. The importance of this theme can be detected in the statement of early Anabaptist Hans Denck, "No one can truly know Christ, except he follow him in life." John Perkins, president of Voice of Calvary Ministries in Jackson, Miss., has restated this theme by terming the church, "People shaped by His lordship and not just saved by His grace."

Annual Conference 1980 seemed con-

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

ocation, beliefs

spicuous, at least in the weekend events, in its lack of emphasis upon its stated theme. Worship services especially should have explored this central issue, but hardly did. Moreover, the organization of the Conference and the behavior of many participants belied this theme. Worship services seemed more a time for performance and people-to-people communication than for praise to God and an opening of ourselves as a body to inspiration. Many conference booths and worship leaders represented those splinter groups, each of which seemed to me to stand for less than what the Brethren have traditionally known as the gospel. I am afraid that this year's conference illustrates our increasing division into clans of "pickers and choosers" without a common Lord or Word to which we submit.

Global issuists, peace witnesses, charismatics, Brethren revivalists, feminists, youth and church bureaucrats all were in evidence. In the process of representing, *first of all,* these various parties, they often failed to be perceived as members in fellowship with the rest of us. The institutionalization of a token equality among factions tended to eclipse the tradition of individual participation in the life of the church according to a person's true gifts. Instead of serving according to one's talent for the good of the body, we have chosen our own wisdom, it seems – representation of each faction at every level of the church's life. The result of such a trend would be disastrous for the Brotherhood: The Good News would be sacrificed to the multitude of lesser interests upheld by these factions.

Rather than a celebration of our diversity, the weekend services portrayed our aimlessness and our essential brokenness. The leadership of our small church also exposed the extent to which it is satisfied to have us be led by organizational conventions and human affairs rather than by inspiration, obedience and servanthood.

While there were many things about Conference which were enjoyable and inspiring, these did not make up for the hollowness I felt at the center of events this year, where Christ and "The Church Faithful" should have been clearly placed. ☐

Ken Smith-Shuman is a member of the Wilmington Church of the Brethren, Wilmington, Del.

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Edward E. Lyons

Winning souls to the fellowship

In Pittsburgh, we heard about the need to work on evangelism and declining membership.

I have been concerned about that need myself. I would like to share some of my conclusions. We heard at Conference that we should go back to the Book of Acts and to know and note how the early church won converts. This is fine, but we need to realize that the early church (even through Paul's ministry) faced a world that did not know Christ with only one church. In America, at least, people are hounded and pounded by all kinds of churches, including the electric church. Churches are all competing for members like grocery or furniture stores.

It sounds as if most of us believe there are multitudes who have never believed, or if they have, still have not made any commitment to Christ as Lord and Savior. Martin Marty, in *Context,* has said there are 10 million born-again Christians who have not made a commitment to a church. I can believe that for I seldom meet persons who have not believed in Christ. As a hospital chaplain I met an atheist who had been to church and was turned off. One family told me, "Bob Shuller is our pastor."

If we think in terms of winning non-Christians (other than children) we may be using the wrong methods. We need to think in terms of winning Christian people to a commitment to a fellowship of believing Christians. This is a totally different method and term from what I hear. How many churches have won persons who have never made any commitment at all?

I find no fault with any of our prevailing methods or our deep concern, but I believe we must somehow work at the commitment to a fellowship level. Persons have not been committed to marriage or jobs as well as to the church. Do we not need to develop a program based on commitment to a body rather than merely on the idea that persons have not believed in Christ? We may need to be aware that the commitment people have made to Christ may not be what we think it ought to be, but this is a different approach from merely assuming they have made none at all. ☐

Edward E. Lyons is pastor of the Covington congregation, Kent, Wash.

J.D. Keiper

'Blessed assurance' in Ocean Grove

For years now, I've been saying that never have the Brethren sung at Annual Conference as when we used to gather in the great auditorium by the sea at Ocean Grove, N.J.

But then I could quickly discount my fantasy by remembering that those long ago Annual Conferences were part of youth's stained-glass memories, and perhaps not too reliable anymore.

But alas—I revisited Ocean Grove on Sunday, July 13, 1980—and my youthful perceptions were verified, of course not by Brethren, but by United Methodists, 8,000 in number, singing to the bombastic accompaniment of the great auditorium organ: "Blessed Assurance" as I haven't heard that rousing hymn sung in years.

Now the Brethren used to meet by the same seaside and sing "Blessed Assurance" to the tune-belting of the same organ, but we did it even better, for in those days we sung it in good, rich, four-part harmony.

I think it's high time that the Brethren schedule an Annual Conference again at Ocean Grove. Too long have we met in the inner-city's windowless quonset huts with their forced air-conditioning which has cooled more than our body temperatures; in these inner-city mazes, where even "Amazing Grace" is hardly sufficient to keep one brotherly; in these inner-city places where computerized organs give up the ghost upon the altar where the church is called to be faithful.

Let's return to the salty, good air of Ocean Grove, where sunlight and breezes cleanse the inner parts of our souls, and where "Blessed Assurance" is a bit more likely. ☐

J. D. Keiper is pastor of the Bedford (Pa.) congregation.

James M. Hite

Exceptions in all Brethren beliefs

There has been dialog in MESSENGER as to whether or not we should change our name. If a name change is to occur I submit "The Church of Exceptions."

We say we are one of the "Trinitarian" churches. (Except that some of our members may not accept Jesus as God; the second part of the Trinity.)

We say we have no creed; but the New Testament is our guide for faith and practice. (Except some of our members and leaders do not accept the New Testament as the final revelation of God.)

We say we are evangelistic. (Except some of our leaders do not feel it is proper to spread the gospel in the "old time way.")

We say that Jesus Christ is the way to salvation. (Except some of our number feel we should be open to the idea that all religions are searching for God.) All religions *are* searching for God but only through Jesus Christ can we find him. Christianity in pure form is more than a religion. It is God reaching down to us.

We say that we believe that all life is sacred. (Except some of our number support abortion on demand.)

We say we support gun control. (Except it's all right if some of our members own guns to defend themselves.) See next item.

We say we are pacifists, or if more conservative, non-resistant. (Except it's all right if some serve in the military.)

We say we believe in trine immersion. (Except when an individual wishes to join a congregation that doesn't demand it.)

Some of our number take exception to: the virgin birth, the term "God the Father," the blood of Christ for salvation, the Bible as the Word of God, the authenticity of the Old Testament and a literal seven-day creation as opposed to the theory of evolution.

I would probably decide not to attend a Church of the Brethren except that I truly believe that the Church of the Brethren is based on the truth of scripture.

One last exception. We could probably be quite properly classed as a liberal denomination. (Except that within our congregations and within our denomination there are those who desire to follow Jesus Christ and his teachings within the

Holy Scriptures.)

Thank God for those in this final category of exceptions and for those who wish to remain "The Church of the Brethren." (Not so much in name as in faith and practice.) ☐

James H. Hite is a member of the Spring Creek congregation, Palmyra, Pa.

prayer calendar

Hilbert Berger, a pastor from Fort Wayne, Ind., wrote that he once heard the chairman of a pastoral relations committee say that if he were to help select a new pastor, he would first of all want to hear the pastor pray. It might also be true that the vitality of a congregation could be judged by listening to its prayers. When those of our part of the family of God gather to decide or scatter to work, let it be said that they are accompanied by our prayers. If you have suggestions for the prayer calendar, send them to Prayer Calendar, 1451 Dundee Ave., Elgin, Ill., 60120.

October Prayer Calendar

October 5-11: Pray for these members of the General Board staff: Bentley Peters as he participates in the US/Canadian Consultation on Ministry in the 80s, Toronto, Canada, October 7-10; Lamar Gibble as he participates in the Christian Peace Conference in the German Democratic Republic, October 11-20.

Uphold in prayer the work of the following districts as they meet in their conferences, October 10-11: Atlantic Northeast at Harleysville, Pa.; Florida and Puerto Rico at the Good Shepherd Church of the Brethren, Bradenton, Fla.; Mid-Atlantic District at Martinsburg, W. Va.

October 12-18: Give prayer support to staff members Fred Swartz, preaching in evangelistic meetings in Pennsylvania all week, and Matthew M. Meyer, participating in the Meditative Prayer Workshop, Elizabethtown, Pa., October 17-18.

Uphold in prayer the work of Clarence and Mary Cover Bowman who are serving as volunteers at the World Friendship Center in Hiroshima, Japan.

Pray for the Television Awareness Training sessions in Philadelphia, Pa., October 17-19.

Support through prayer the work of the Western Pennsylvania District assembled in conference, October 18.

October 19-25: Pray for these BVSers serving with the Lewiston Housing Authority, Lewiston, Me.; David and Cathy Anderson, Mary Lou Benson, Rebecca Sue Dorwart, Norman Martin and Melody Ann Stahl.

Pray for the work of these districts assembled in conference: Southern Ohio at the Oakland Church of the Brethren, October 24-26; Pacific Southwest at Phoenix, Ariz., October 24-26; Middle Pennsylvania at New Enterprise, Pa., October 25.

October 26-November 1: Uphold in prayer these BVSers serving at Voice of Calvary, Jackson, Miss.: Allen Beam, Mark Carper, Denise Huet, Verlin Kelley, Glenn and Joann Martin, Glenn Momme, Calvin Roop, Susan Spangler and Kenneth Wanner.

Pray for the work of Illinois and Wisconsin District assembled in conference October 31-November 2, at the York Center Church of the Brethren, Lombard, Ill.

CLASSIFIED ADS

INVITATION—Peoria, Ill., becoming regional center for heart and other medical specialties. Brethren families and friends needing assistance in housing and transportation contact Peoria church, (309) 682-3980 or Dorothy Shively, (309) 676-6550, 1507 Columbia Terrace, Peoria, IL 61606.

INVITATION—Coming to Florida? Visit a friendly church. Church of the Brethren, 7040 38th Ave. North, St. Petersburg, FL 33710. Tel. (813) 381-0709. Church school 9:15 a.m. 10:30 a.m. Nursery provided. Active fellowship meetings. Bus tours in planning. Monthly carry-in suppers. All ages. Active visitation program.

INVITATION—Beaver Creek Church of the Brethren invites Brethren moving into Knoxville, Tenn., area to worship with us. We invite people traveling north or south to visit us. Going south on I-75, turn off on Emory road, (8 mi. north of Knoxville); go east (turn left) four miles to Pelleaux Road. First church (brick) on the right. Call John Crumley (615) 687-6474 or W.C. Crumley at (615) 687-1892.

REUNION—Camp Wellston (CPS 42) Reunion, Oct. 12, 1980, at Shipshewana Retreat Center, Shipshewana, Ind. For information call or write Wilbur Foor, R. 2, Edmore, MI 48829. Tel. (517) 268-5372, or Harold Franke, 9731 S. Meridian, Shepherd, MI 48883. Tel. (517) 866-2490.

POSITION OPEN—RN Assistant Director of Nursing needed in 65-bed IHCF operated by Mennonite Board of Missions. Colorado license, BSN required, with supervisory experience. Good benefits, attractive location, opportunity to use your professional ability in geriatric care program in Christian service. $1,330/month to start. Contact Marcia Hughey, DNS, Pioneers Memorial Hospital and Nursing Home, 12th and Washington, Rocky Ford, CO 81067. (3]3) 254-3314.

TRAVEL—with John and Naomi Mishler to Israel, Petra and Egypt. Dr. Eugene Roop Bible teacher. 11-day tour Mar. 2-12, 1981. $1334 from Chicago. Information—Pastor John D. Mishler, 168 East 6th St., Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL—South Pacific Spree: Dec. 31 to Jan. 16. Fly to Fiji and Tahiti Islands, New Zealand and Australia in the winter and enjoy their summer. Tour the South Pacific with McPherson College and with Desmond and Irene Bittinger as tour guides. Don't delay, write for travel brochure. Contact Continuing Education, McPherson College, McPherson, KS 67460.

TRAVEL—Juniata College Tours 1980-81: China, Sept. 6. Bermuda, Nov. 14-17. S.S. Norway Cruise (first season), March 1, 1981. Post Conference 1981: Cradle of Christian Thought (Greece and Greek Isles Cruise incl. Ephesus and Istanbul), June 29, 1981 for two weeks. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel Agency, Inc., 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

WANTED—Brethren who are moving or in locations where there are no Church of the Brethren congregations, call The Brethren Lifeline, WATS line no. 1-800-323-8039 and ask for Renee.

WANTED—Camp Myrtlewood, in Oregon, is seeking a resident manager. Duties to begin March 1, 1981. For information contact Jess L. Dunning, 355 Carolyn Dr., Eugene, OR 97404. Tel. (503) 689-0282.

WANTED—28-year-old Brethren couple wishes to relocate in northern Illinois or Indiana. Husband seeks employment as a herdsman on dairy farm or other agriculturally related work. BA degree in agriculture. Call Kirby Leland. (515) 383-4532.

editorial

Needed: A sonnet for the times

The scene is one to give even Emma Lazarus pause. The "huddled masses," the "wretched refuse" she characterized in her Statue of Liberty sonnet arrive in the US daily, more than fulfilling her prophetic words of 1903.

Many of today's refugees are doing more than "yearning to breathe free." Some are enticed here by the myth of the American good life. But others are yearning simply to breathe. Some seek opportunity; others seek life itself. Mexican wetbacks swarm across the Rio Grande, attracted by the chance for a job. Haitians flee from the poverty and oppression of the "Baby Doc" regime. Cubans recreate in Key West scenes of the poet's "teeming shores." And what appears to be the fountainhead of refugees, Indochina, continues to spew forth its steady stream of homeless humanity.

Indeed, the tide of refugees fleeing Vietnam, Kampuchea and Laos is on the increase again, after dropping a bit from last year's alarming high. Regional stability is seriously threatened in all Indochinese countries, and local, reluctant host countries such as Thailand are catching the brunt of the tidal force.

Galen Beery's article on the Indochina exodus, in this issue, gives an explanation for the movement. Hopefully it will raise awareness of the turmoil and the threat. The Church of the Brethren, through its participation in Church World Service and its New Windsor-based resettlement program is much involved in dealing with the problem. Few Brethren have not been touched by their own or neighboring congregations hosting a refugee family. Many happy relationships have resulted. As our excellent MESSENGER photographer, Nguyen Van Gia (sponsored in 1975 by Elgin's Highland Avenue congregation), daily reminds me by his presence and products, there are fringe benefits to hosting refugees.

A question that is being heard often is "How effective is refugee resettlement?" As Larry Kehler asks in a Religious News Service report, "Does the acceptance of one group of displaced persons mean that tomorrow a group twice as big will line up for consideration? Should the West be committed to accepting all disaffected people from socialist/communist countries? If yes, why not accept disaffected people from other poverty-stricken countries in equal numbers?"

America is not the proven paradise that so many refugees expect, to the dismay of myopic "Old Glory" wavers. For many peasant people and Asian minorities, in Kehler's words, " . . . the distance from their former homeland to their new homes is more than just a 12,000-mile journey by jet."

A recent study showed that " . . . most refugees are living in marginal circumstances. They speak little English, are trapped in the secondary job market, are on welfare and live in over-crowded ghetto-like housing."

What is the solution to the refugee problem? Peace on earth, good will to men (to say nothing of women) is an unlikely prospect in the foreseeable future. Closing borders to keep disenchanted citizenry in or expectant immigrants out is cruel and inhumane. To make staying at home feasible and attractive would call for massive turnarounds in political and economic systems too radical to anticipate.

This situation, heavy enough, becomes frightening when we realize the wider dimensions of the refugee problem, the size of which has been obscured by the emphasis in recent years on Indochinese people. Southeast Asia, afterall, despite its image as the very wellspring of refugees, provides only a fraction of the world's 16,000,000 displaced persons.

Emma, could you, like your namesake, rise from the grave . . . and write us a new sonnet for these times? — K.T.

Remember when the post office registered mail . . .

. . . instead of males? Since July, 19 and 20-year-olds have been required to register for Selective Service or face up to five years in prison and $10,000 in fines.

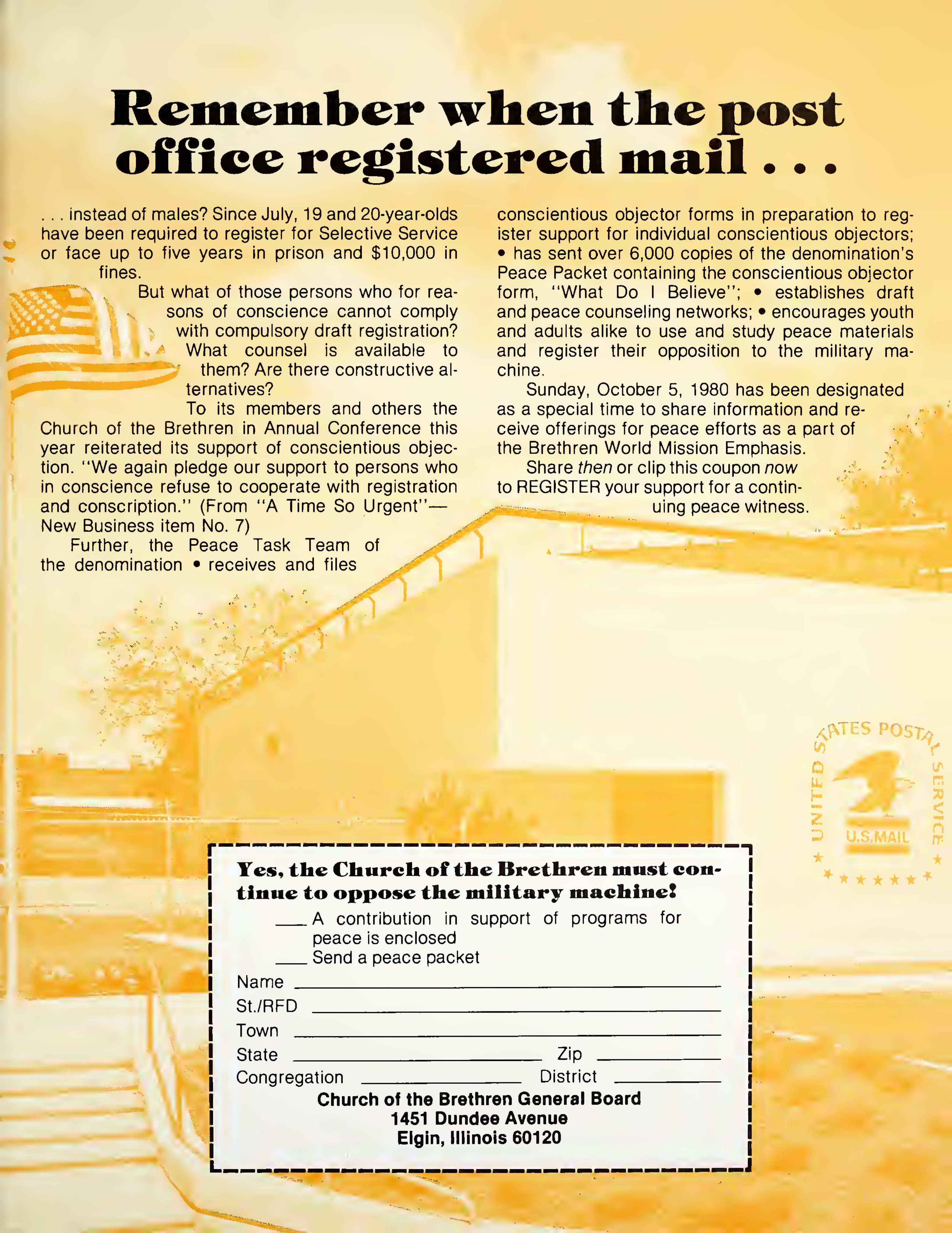
But what of those persons who for reasons of conscience cannot comply with compulsory draft registration? What counsel is available to them? Are there constructive alternatives?

To its members and others the Church of the Brethren in Annual Conference this year reiterated its support of conscientious objection. "We again pledge our support to persons who in conscience refuse to cooperate with registration and conscription." (From "A Time So Urgent"—New Business item No. 7)

Further, the Peace Task Team of the denomination • receives and files conscientious objector forms in preparation to register support for individual conscientious objectors; • has sent over 6,000 copies of the denomination's Peace Packet containing the conscientious objector form, "What Do I Believe"; • establishes draft and peace counseling networks; • encourages youth and adults alike to use and study peace materials and register their opposition to the military machine.

Sunday, October 5, 1980 has been designated as a special time to share information and receive offerings for peace efforts as a part of the Brethren World Mission Emphasis.

Share *then* or clip this coupon *now* to REGISTER your support for a continuing peace witness.



Yes, the Church of the Brethren must continue to oppose the military machine!

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Q. *Are annuity rates the same for all persons?*

A. The rate is determined by the person's age at the time of the gift/investment. For example, age 65, the rate is 6.6%; age 75, the rate is 7.9%; age 85 the rate is 11.2%; age 90 and over, 14%.

Q. *Are there advantages in transferring appreciated stock?*

A. Yes, there are. While there are capital gains implications, the amount is smaller than would be on the sale of securities and frequently no out-of-pocket capital gains tax needs to be paid.

Q. *Can an annuity agreement be written for two persons?*

A. Yes, there can be a two-lives—joint and survivor agreement, although the annuity rate is slightly reduced.

Q. *Is there a tax advantage when investing in a gift annuity?*

A. Yes, there is a sizeable charitable contribution deduction the year of the gift/investment and a sizeable annual deduction on the annual annuity payment.

Q. *Are there estate tax advantages?*

A. Yes, the principal of the gift annuity is not included in one's estate at death.

Q. *How do I report the charitable deduction and the income I receive on my income tax return?*

A. The income tax information will be computed for you. You will receive it with your gift annuity agreement.

Q. *How much must I contribute for a gift annuity agreement?*

A. Gift annuity agreements are written for $500 to many thousands of dollars.

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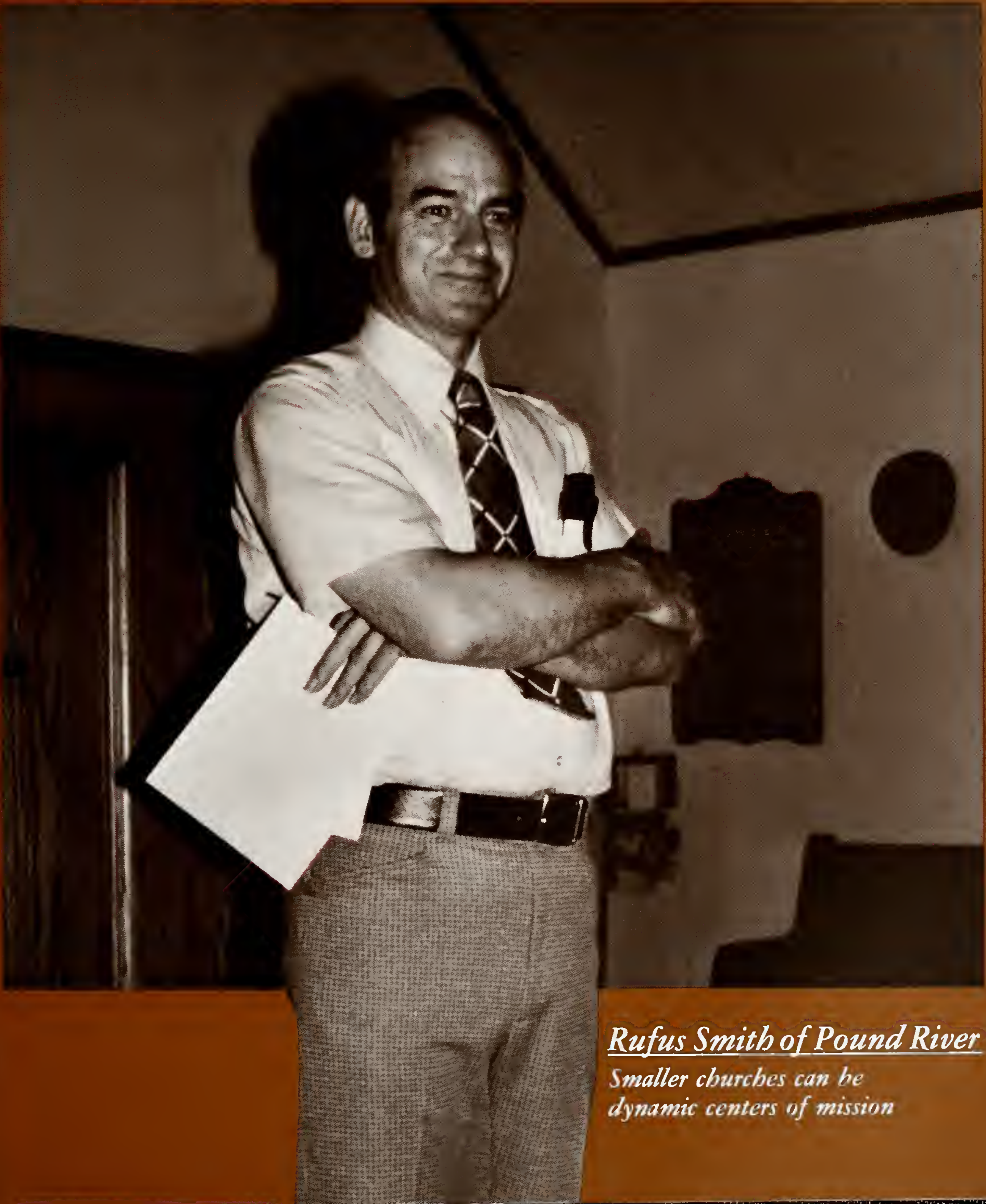

Rufus Smith of Pound River

Smaller churches can be dynamic centers of mission

contents

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letters

IS BVS BEING 'USED' IN POLAND?

Contrary to articles in the June MESSENGER (pages 6, 25) the Brethren Service/Polish Agricultural Exchange program incredibly favors the Polish government. The exchange is not one volunteer for one scientist, but one volunteer to six to 10 scientists. These scientists who are sent to the States are politically reliable, deeply entrenched within the socialist system, and not open to change because to be so would be hazardous to their careers, to say nothing of their families. They appear to be wonderfully open and friendly, but this is due to their success as opportunists.

When the scientists return to Poland, the knowledge they have obtained is used for the good of the state, and ultimately for the advancement of Soviet power. In times when a few have really shared their feelings about the exchange (in anger or in an alcoholic euphoria), they laughed at how they used the program to their advantage, and what weak fools are the Brethren, no matter how sincere the church may be. It is reality versus idealism.

All is not rosy in BVS overseas. If one took a concerned look at the whole program, and especially the exchange with Poland, major alterations would be called for immediately, i.e., closer scrutiny of exchangees.

I believe there is a place for BVS in the world, an important place. But as a BVSer in Poland I am not serving God, humanity or anyone but the Polish government. So, I am leaving the program. I cannot deal with the hypocrisy any longer.

RICK DINKEL

Warsaw, Poland

(The Polish Exchange is a bridge-building program. No one is unaware of Poland's benefits. What is important is the exchangees' lives that are touched. Who knows what effect we have had, considering current events in Poland? —Ed.)

BELIEFS IN A NUTSHELL

Preachers must have freedom in the pulpit to preach what the Holy Spirit puts on their consciences. They cannot preach merely what the congregation wants to hear. Pastoral work can be adjusted to the congregation's wishes.

Likewise, thank you, Brother Editor, for your July editorial. Thank you for being open to put into nut shells your beliefs. It takes guts. And thank you for the balance of viewpoints you offer us in MESSENGER each month, especially in the "Opinions" section.

Thank you for being you.

CLYDE CARTER

Daleville, Va.

THINK AGAIN ABOUT ERA

Propaganda against ERA runs rampant, even among Brethren. There seems to be an ignorance of the fact that to rectify sex-discriminating state laws would be an expensive and time-consuming project. Another misinterpretation is that it is

"Women's Lib." It is *not!* It would have as much effect in liberating men as women.

A man in Minnesota, father of young children, lost his wife in death. He wanted to take care of his own children, but needed Aid for Dependent Children (ADC) to be able to take care of them himself. A widowed mother would have been given ADC, but a widowed father was forced to put his children in foster homes.

A woman owned a farm, and her husband had farmed it for a generation. She wanted a divorce, leaving him at her mercy, unless he had a court fight. There should have been laws which gave him, automatically, the same support she would have had if *he* had owned the farm, and farmed it with her help.

Mothers often leave the family for the father to care for. If she has a career, she should contribute to their support.

A relative separated from his wife. She earned a good salary (having worked throughout her married life); he made a meager salary; she was given two-thirds of his salary for child support.

We *all* need ERA. The days of strict separation of men's work and women's work are over. Families are smaller, women have many years to contribute to making a better world, after their children are grown.

I fear that ERA and the right to abortion have been confused. They need not be related—they *should not* be related. Many people believe in ERA, but not in destroying fetal life—or life in war and capital punishment.

Think again about equal rights. Investigate the facts about it, and discount the unfounded rumors going around about it.

Nettie Thomas
Warrensburg, Mo.

SCALES TIPPED FOR ERA

If what Sandra Brandt (Letters, August) says is correct, then there is that much more reason to pass ERA into law. Consider the following points (numbers refer to Sandra Brandt's points):

1) Women share in bringing children into this world, so why not share 50-50 in financial matters? The ideal would be a 20-hour work week for both men and women.

2) Hoorah for ERA. Segregation of the sexes has been a monstrosity perpetuated by humankind. God made our bodies, so there is nothing unclean about them. Beauty is in the eye of the beholder, as is indecency.

3) Rape laws need changing to apply to both sexes, as do seduction laws. Prostitution laws could be abolished; maybe there would be less rape and seduction.

4) Gays do not bother non-gays. Things worse than that are acceptable, such as smoking, drinking, and *self-righteousness.*

5) The federal government already has authority over state and local governments. States are not perfect and many times perpetuate discrimination and denial of human rights.

Men are discriminated against just as much as women, but in a different way. For example, divorce laws: Men do not have the choice to work or stay at home to raise their children. Men have a harder time getting a job, because employers pay them more and thus fewer better pay jobs. Women have an easier time to get jobs, but less pay especially in some fields, such as clerical work.

I am fast becoming a supporter of ERA, from being neither for nor against. That letter tips the scales for me in favor of ERA.

John W. Dilley
Bonner Springs, Kan.

COMMITMENT TO PEACE

Several members of the 146th Brethren Volunteer Service Orientation Unit are deeply concerned about the increasing threat of world war. We wish to affirm our commitment to a way of life promoting peace through the nonviolent resolution of conflict.

We fully recognize that our uniqueness as individuals places us in a world of unavoidable conflicts. However, to us, human conflict need not resolve itself in balances of power or acts of aggression. Rather, we believe that all conflicts can resolve themselves in love, and that the capacity to love resides in all people.

Ever mindful of our common humanity, we hold no government, ideology, economic system nor social order above human life. Therefore, we remain alien to any attempts to justify war, balances of power or violent acts on their behalf.

Further, we oppose the draft, registration for the draft and other military preparations. Instead, we favor unilateral disarmament, if not bilateral, and actively support alternatives which promote cultural understanding, social justice and world peace.

Randall R. Beeghly
Barbara A. Lahman
Douglas V. Gilmore
Edith I. Rohrer
Mark Bitz
Nancy E. Chappell
Sandra L. Bean
Bev Weaver
David A. Leiter
Peter Gerhard
Nancy K. Kintner
Stanley W. Miller
Inez, Ky.

THE WEATHER IN WASHINGTON

The article on "Washington for Jesus," (August) by Jimmy R. Ross was disappointing. Both he and I were in Washington, D.C., attending the same gathering. He approached it with suspicion, saw it as a political demonstration, and was critical of it. I experienced it as a celebration where prayer and praise and Christian love were all around me.

I was overwhelmed by the presence of God's Holy Spirit. I saw thousands of Christians with upraised arms, proclaiming, "Jesus is Lord."

Brother Ross says the weather was "cool, cloudy and damp." I believe it *was* . . . for him.

True, it had rained the day before. Weather satellite photos on the day of the rally showed the cloud pattern completely encircling Washington, but the capital was in the clear.

A secular newsman said, "It's enough to make a believer out of anyone."

Raleigh B. Hughes
Palmyra, Pa.

page one

Stories behind the stories add to the fun of editing a magazine. Let me share just a couple:

What do you do if the First Lady blows kisses to your son on nationwide TV? Why, get the couple together, of course.

The occasion was a reception at the White House for the National Advisory Committee for the White House Conference on Families (see story, page 14), of which Elgin staffer Mary Cline Detrick is a member. Fittingly, members' families were invited.

Rosalynn Carter's kiss-blowing was done while her husband addressed the group, and Mary's husband, Ralph, was standing nearby, holding their son, David. Later, the First Lady came over and asked to hold David. "I became so rattled I could hardly get my camera and flash assembled," Ralph recalls.

"*He* was rattled?" Mary adds. "I had been in the back of the room during the President's remarks and missed all this. When I came up and saw Mrs. Carter and David in a growing circle of reporters and photographers, I did a double-take."

Mary had chatted with Mrs. Carter earlier, so she had a chance to continue conversing about their mutual concern for American families. "She is easy to talk to, and her genuine interest and involvement in WHCF is apparent," says Mary.

Talking was easy for me, too, when I visited Rufus Smith of Clintwood, Va., for this month's cover story. When I told him I was a Virginian too, from Martinsville, over in Henry County, Rufus brightened. He had run away from home at age 14 and ended up in Martinsville, hungry, out of money, and with his dislike for home marvelously tempered. A friendly soul loaned the prodigal bus fare home, restoring him to his family.

When I had established my hill country credentials, and discovered a mutual interest in birdlife, I had no problem hitting it off with Rufus. "I've got to hug you, brother," Rufus said at visit's end. That sounded good. Maybe I can get back again and we can take us some "vy-ennies" and crackers to snack on and go off bird-watching together. —The Editor

in touch

Doris Fawl: A woman's place

This autumn, tiny Washington Creek Church of the Brethren, near Overbrook, Kan., has a new full-time minister who is a woman and a farm wife.

Doris Fawl, ordained last May by the 35-member church and its partner, the 95-member Lone Star congregation, is the first woman to complete the three-year, congregationally based Education for Shared Ministry Program (EFSM) the Church of the Brethren began in March 1977. (See related stories, page 16, 18.)

"For the last three years," Doris says, "I've given myself totally to the program. I feel like I've done more than was really required because I was so interested in learning. The more I got into it, the more I wanted to do it.

"When the material came out about EFSM, I was interested right away. But I didn't say anything to anyone at first. I didn't want to push myself on the church." But when she did speak up, her congregation voted unanimously to have her enroll.

Doris feels strongly about women in ministry. "Anyone who believes women shouldn't be in positions of authority in the church should study the Scriptures historically to find out what those passages really mean," she says. "In God, there is no man or woman; there is no sexual difference. So many people tend to overlook that part. They look at the verses out of context."

Does all this mean Doris is a feminist firebrand?

"Oh, no," she responds quickly. "I think many things the feminist movement does are all right, but I think they also have gone to extremes."

But she does praise the freedom her new position affords her. "This has really given me a good feeling of independence separate from homemaking," she explains. "Now I know I can do something else and I could be paid for it."

Nor is she forging ahead in disregard of her family's wishes. "I've had complete support from all of my family, especially my husband," says Doris, who is also the mother of three grown sons. "If Charles hadn't supported me, I never could have done it."

And the few critics of whom she was aware at the start of her program have quieted. "At first there were a couple of old-timers in the church who thought a woman's place was not in the pulpit," she says. "But I was called on to do an emergency anointing service. And when one of my critics heard about it, he said, 'If you can do that, you can do anything.'"—MARY ERICKSON

Mary Erickson is a writer for the Lawrence, Kan., Journal-World, with whose permission this story is reprinted.

Ray Noffsinger: Fait

"There goes a man who will never walk again." These words, spoken by Ray Noffsinger's doctor as Ray was being moved from Kettering Medical Center to the Brethren's Home in Greenville, Ohio, would have indicated discouragement except that Ray's survival to that point was cause for amazement and rejoicing.

Ray had been an active man on the farm, in the highway department, in real estate. He had been moderator and board member of Lower Miami Church, Southern Ohio district moderator, lay preacher. But all that involvement came to an abrupt halt October 9, 1977, when Ray became desperately ill following a church board meeting.

At Kettering Hospital, doctors discovered a blood clot on the brain and began surgery within a few hours. Elma, Ray's wife, believes they were experiencing Divine guidance. If he had become ill at home they would probably have just waited to see if he would begin feeling better.

Ray barely survived surgery, and the next days were critical. For about a month he was completely immobile; for another month and a half he was semi-conscious in intensive care. During this time, Elma, who is food service supervisor for the Jefferson Township school system, never gave up hope for his recovery.

On December 23 Ray was moved to the Greenville Home for continued care and therapy. Elma was impressed that upon his arrival he was dressed and not treated as a bed patient. Then began a long period of gaining strength, relearning to use his hands, to write, to speak.

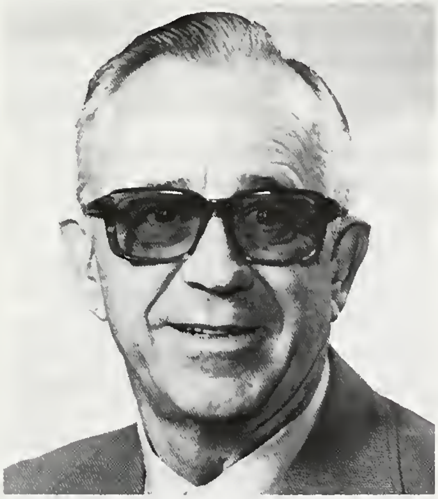
Ray remembers nothing from Oc-

nlimited

tober 9, 1977, until March 25, 1978, a day which was a turning point. Friends from Lower Miami church went to Greenville to help him celebrate his birthday and he was able to name them all. From that time his memory began to return.

On June 17, 1978, Ray returned home with a walker. Determined to learn to walk unaided, he practiced in the yard holding on to a fence. One day he answered the phone and realized his cane was still beside the chair where he had been sitting. He had walked alone without realizing it! By late summer he was on the lawn mower and by the following summer was on a tractor plowing and disking.

Ray continues to need medication. He can't read as he once did and he is learning to live with some limitations. But his appreciation for life; his gratitude to Elma, pastor René Calderon, Brethren Home personnel and other supportive friends; and his faith and devotion to his God are unlimited! —Joy Dull



Joy Dull is a member of the Brookville (Ohio) congregation.

Miriam Frey: Music is her life

Music is essential to worship of God. Mim Frey feels and believes this. Since spiritual needs and ways of worship vary with each individual, she believes church music must minister to each member of the congregation.

In her experience in the Palmyra (Pa.,) congregation., Mim has seen many changes in attitudes toward music. There has been a progression from the days of no musical accompaniment for congregational singing, to the Aeolian Skinner Pipe Organ bought in 1949, to the 49 handbells from England's Whitechapel Bell Foundry, to a brass quintet and drums.

Mim has witnessed the days of nothing but old-time gospel music to the present day musical variety, which includes oratorios, spirituals, contemporary and folk music and an occasional rock version of an old hymn.

Daughter of the late minister Frank S. Carper and his wife Ella, Mim grew up in the parsonage and in the church. She remembers sitting down at the piano and picking out hymns by ear at age four. In Palmyra High School she won the country, district, state and national piano music competition of the Forensic Music League. She graduated from Lebanon Valley College and taught five years as vocal music supervisor in Palmyra area schools. She has served twice as organist at Ocean Grove Annual Conference and was a member of the Brethren's national music and worship commission.

Mim and her husband, Kenneth, have one son, Jeffrey.

Currently minister of music at Palmyra, Mim directs six church choirs and three handbell choirs totaling 225 choir members, teaches piano privately and serves as organist at many weddings and funerals.

Mim directs the annual Christmas choir concert. This is a musical highlight of the year for choir members, who range in age from six to 82 years. "It gives them motivation" she explains, "to practice hard and faithfully throughout the entire year."

And they have been rewarded consistently with a full house two Sunday nights each December when more than 2,000 people of the community turn out to see and hear the Christmas story enacted and sung with eight live Christmas murals and narration.

This year is Mim's 40th as choir director at Palmyra. She often says, "I give the glory to God. Whatever talents I have were given from God, and I've dedicated them to him." God has used Miriam as an instrument in the Palmyra community. —Samuel H. Brandt

Samuel H. Brandt is chairman of the music and worship commission in the Palmyra (Pa.) congregation.

Program against racism grants record amount

The program to Combat Racism of the World Council of Churches has granted a record $775,500 in 1980 to groups working against racism. The grants were made possible by record giving to the fund. Apparently, opposition to the fund has not dampened interest in its work.

This year's grant total far outstrips the $349,000 given in 1979 and the $434,000 given in 1978. The grants have been distributed annually since 1970 from specially designated contributions sent by national governments, churches, individual congregations and other private donors all over the world. The Church of the Brethren does not contribute to the fund.

The largest grants this year went to the South West Africa People's Organization (SWAPO), a black liberation group in the territory administered by the white regime of South Africa, and to the African national Congress (ANC), a black South African political organization.

The $200,000 grant to SWAPO will help finance administrative and legal defense costs as well as radio broadcasts and maintenance of field offices in neighboring and sympathetic black African countries.

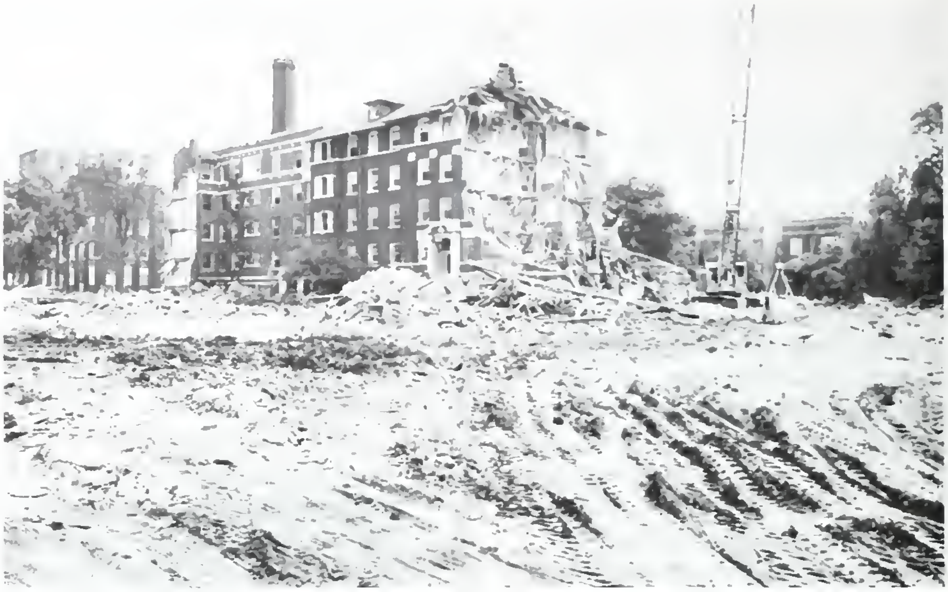
The $150,000 grant to the African ANC was earmarked for its publishing enterprises and the campaign against the South African government policy of segregating blacks into restricted communities.

The two grants represent nearly half the total 1980 allocation and signal that the political situation in Southern Africa—particularly South Africa's continued occupation of Namibia (South West Africa)—will continue to receive priority in the churches' struggle against racism.

With the marked growth in contributions, the fund was able to send money to 17 new organizations involved in racial liberation campaigns—three in Australia, one in Puerto Rico, 11 in the United States and Canada, one in Great Britain and one in the Netherlands.

The grants have traditionally been divided among racially oppressed groups and support groups that campaign on behalf of those engaged in racial struggle.

The grants are designated for specific nonviolent, humanitarian activities of the recipients but are made "without control in the manner in which they are spent."



Seminary buildings razed for hospital site

A piece of Brethren history vanished as the former campus of Bethany Seminary was reduced to a pile of rubble during July. The buildings where Brethren pastors, teachers and lay people learned and lived for more than 50 years were razed to make room for the new Bethany Hospital. In the photograph above, taken from the south end of the old campus, the tire tracks (lower right) mark the spot where the Bowman Chapel stood. When this photo was taken, Building B was feeling the wrecker's bite. The tree-shaded building with boarded-up windows in the back left is the 1930 Bethany Hospital building. Construction of the new hospital, which will help serve the health needs of its west-side Chicago neighborhood, is expected to begin before spring on the property. The buildings have not been used by the seminary since it relocated to Oak Brook in 1963.

New curriculum focuses on Bible, TV, values

A unique church school curriculum that uses television and the Bible to examine Christian values is now available.

Growing with Television: A Study of Biblical Values and The Television Experience is a 12-week, ecumenically-produced curriculum offering courses for five age groups ranging from younger elementary through adult. During the course, students will compare television and biblical values about the world, lifestyles, relationships and self-concept.

The Brethren Press is one of the church publishing houses involved in the production and distribution of the curriculum. Stewart Hoover, Brethren media consultant, is enthusiastic about its use. "Because television is the most common communicator of values in our society," he says, "TV provides the best occasion for parents and children to discuss values. *Growing with Television* is the only curriculum that enables Christians to do this."

All age levels of the curriculum are coordinated so that if the materials are being used with every age group of the church, parents and children will be discussing the same topics each week. This approach is intended to encourage further discussion at home.

Ben Logan, executive editor of the series, says that once viewers get in the habit of looking at television from a perspective of Christian values, "we hope that habit will then extend to other parts of the culture. We have a vision of Christian education becoming a constant process of looking at life events from a Christian values perspective."

Every lesson includes explicit biblical content and a homework assignment. Materials include a learner's leaflet for each session and a teacher's guide. Order from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Church leaders again call for disarmament

Religious leaders from the Soviet Union and the United States have urged once again that the SALT II accords be ratified, charging that their governments have "an urgent moral imperative to take immediate initiatives toward disarmament."

The statement came at the end of a three-day meeting between a US delegation from the National Council of Churches and a Soviet group made up of representatives from four religious bodies, including the Russian Orthodox Church.

The two delegations had issued an appeal to Christians in both countries in March 1979. Entitled "Choose Life," it urged a total ban on nuclear arms testing, new nuclear weapons systems and the development of chemical and radiological weapons, in addition to urging approval of SALT II.

At this year's session, the religious leaders noted that the meeting "was held in a period of sharp deterioration in relations between our two countries, in a situation of increased international tension."

The churches of both countries have a role, according to the group, to cooperate through education and exchange programs as a way to build support for detente and disarmament.

Claire Randall, general secretary of the NCC and head of the US delegation, acknowledged that rising Soviet-American tensions were visible in the meeting. The differing cultural, political and religious backgrounds, she said, "means that our work together will not always be easy.

"But at a time when our governments are separated at many points, meetings like this are one more sign that the church reaches across all chasms. We do have a common faith rooted in our common Lord that makes us able to continue our relationship."

Brumbaugh scholarship applicants sought

As a memorial to Wilbur Brumbaugh, the Association for the Arts in the Church of the Brethren established a scholarship fund. Brumbaugh, a Parish Ministries Commission staff member and PMC representative to AACB died in 1977.

The scholarship aid is for persons needing assistance to take part in growth opportunities in the field of worship and the arts. All art forms that relate to use in worship are included: music, drama, dance, film, graphics and others.

Persons interested in receiving aid for such events are encouraged to apply to AACB. The scholarship aid is disbursed at a yearly rate of $100. It is applied to the cost of tuition only for workshops, seminars, classes or similar opportunities. Recipients are selected by the coordinating staff of AACB.

To apply for aid, persons should write a brief description of the content of the growth opportunity; specify the dates, place, sponsoring agency and tuition cost, including a brochure if possible; write a paragraph explaining how the event relates to their interest and experience in the arts and their work in the church; obtain a letter of recommendation from their pastor; and send it all to Association for the Arts, c/o Joyce Miller, Old Mill Road, Franklin Grove, IL 61031. Donations to the fund are also encouraged and may be sent to the above address.

Churches aid victims of Vietnam flooding

Through Church World Service, churches across the United States have provided goods to help the people of Vietnam recover from severe flooding in August. The Church of the Brethren made a grant of $10,000 for this work from the Emergency and Disaster Fund.

The typhoon and floods affected four provinces leaving more than a hundred dead and more than 160,000 homeless. The United Nations reports that more than a million acres of rice were flooded, cutting the estimated rice harvest by half. About 18,000 homes were destroyed as were 342 schools and 24 hospitals or dispensaries.

Food is most desperately needed, so CWS is shipping 90,000 tons of rice, tons of sugar, milk, and cooking oil. Also being shipped are agricultural necessities such as seeds, fertilizers, and insecticides. Second priority needs such as pharmaceutical products are also being sent by Church World Service.

Joel Thompson resigns from top GSC post

After 21 years on the General Board staff, Joel K. Thompson, executive of the General Services Commission and one of the three associate general secretaries, has resigned effective Dec. 31.

Thompson has served in the top GSC position since 1977, moving there from the executive post in the World Ministries Commission, a job he had held since the Board was reorganized in 1968.

During his dozen years in the top decision-making structure of the General Board, Thompson has been especially valued by his colleagues for what one calls his "humanized management" skills and his ability to ask penetrating questions that help keep the organization moving toward the future.

Bob Neff, general secretary of the General Board says, "Joel embodies the finest Christian witness in his loyalty to the church and his commitment to Christ—qualities which have placed him ahead of his time in vision and action."

Most important among his accomplishments during the past decades, in Thompson's view, have been people. "My contribution is the people I've brought in," he says. "I've had the courage to allow people who have skills to develop themselves."

Joel Thompson

He also points to the indigenization of foreign missions as one of the major accomplishments during his tenure with WMC. In the three years with GSC, he restructured the diverse elements of the commission staff into teams working at a common purpose—personnel, communications/stewardship, Brethren Press, office services, historical resources.

A graduate of Manchester College and Bethany Seminary, Thompson began his work at the general offices in 1959 as interim director of Brethren Volunteer Service. He spent three years as a fraternal missionary in Indonesia before returning to the US and assuming the national post of director of mission education and recruitment. He was in that position when he was tapped for the WMC executive post.

Thompson, who plans to remain in Elgin, is on sabbatical leave the final three months of the year.

Staff members leaving Elgin, district offices

Joanne Nesler Davis, director of Brethren Volunteer Service since 1976, has resigned from the General Board staff effective Dec. 31. In the BVS post, she has coordinated the assignments and activities of BVSers around the world. Davis, the first woman to direct the program, has worked for the General Board 15 years. From 1970 to 1976, she was administrative assistant to the treasurer.

Joanne Davis

Mac Coffman

Jay Gibble

Earlier, she had worked with J. Henry Long and had served in BVS in Germany in the 50s. She is on leave until Dec. 31. She plans to continue living in the metropolitan Chicago area.

Also leaving the staff at the end of the year is H. McKinley (Mac) Coffman, director of service ministries. In creating programs to fill the objectives of the General Board, Coffman's position was phased out and he declined the new position offered him. As director of service ministries, a post he has held since 1978, Coffman has had oversight for material aid, refugee resettlement, disaster response and SERRV. He has been active in ecumenical work, especially in disaster response and refugee resettlement. Coffman has worked for the church since 1960, holding administrative posts at the Brethren Service Center in New Windsor, Md., and with the Brethren Service program in Europe. Earlier, he had served in Germany in BVS. He and his family plan to continue living near New Windsor.

At the district level, Jay E. Gibble, associate executive for nurture and stewardship ministries in the Atlantic Northeast District, has resigned effective Dec. 31. Gibble, who was formerly pastor at the Ambler (Pa.) church, had been in the district position since September 1977. In addition to his work at the district level, he has influenced persons throughout the denomination with his work in organizing LIFE Labs in 1979 and 1980 and in writing a booklet proposing a congregational outreach ministry to inactive members.

Staff shifts prepare Board to meet goals

At least eight General Board staff members have accepted major new assignments to enable the Board to meet its objectives. The objectives, approved in June, are the Board's response to the Goals for the 80s set by Annual Conference in Seattle.

When the Board's executive committee met in Elgin in September, it approved a list of staff assignments, including the changes in the story above. The additional shifts below will take effect Jan. 1, 1981, with a few exceptions.

In the Parish Ministries Commission, Merle Crouse has accepted a new position in evangelism and church development. He has been working in church extension and development and will continue this assignment, adding to it almost a half-time responsibility in evangelism. For the present, his relationship with Misión Mutua will also continue.

Matthew M. Meyer, who has been PMC staff for evangelism in addition to his half-time work as Annual Conference manager, will be working in faith development, studying spiritual formation and growth and creating programs to assist church members in their spiritual growth.

Ralph L. and Mary Cline Detrick will be working the equivalent of a half-time job in youth and young adult ministries. This is an increase in time given to youth and young adults at the national level. Detricks will continue their work in person awareness, including racism and sexism, and life cycle ministries.

In the General Services Commission, Harriet Z. Blake has become managing editor of MESSENGER, effective Sept. 15. This position was reinstated after being vacant two years. Blake continues working with *Agenda* and *Source* and maintains a greatly-reduced news service.

In the World Ministries Commission, Ronald P. Hanft has become director of the Washington Office, a post he has held on an interim basis since January 1979. The new assignment was effective Oct. 1. Prior to serving in the interim post, he had been legislative assistant in the office.

Shantilal Bhagat, who has been the full-time representative of the Church of the Brethren to the United Nations, will continue in that post half-time. The other half of his time will be devoted to studying, from a Christian view, the global society and the impact of various economic systems on that society.

D. Miller Davis will become director of the New Windsor Service Center operations. In a field staff position, he has been overseeing the center's work for several years under the director of service ministries. With the phasing out of that position, Davis will assume full responsibility for the operation of the center as a General Board staff member.

Global Womens' Project still far short of goal

The goal of the Global Women's Project to raise $15,000 in contributions by Dec. 31 is still far from completion. Only about a third that amount has been collected.

The $15,000 has been promised as the first grant from the project to a health center in a developing area of Kenya. (See June MESSENGER, page 4.) The Miriu Health Center, built by local women, will help residents of this isolated community combat disease and will provide sanitary conditions for childbirth.

All that prevents the health center's completion is the lack of an all-season water supply. The Brethren grant will help provide the needed water system.

An appeal for donations has gone out to all women who participated in the 1978 Women's Gathering at Manchester College because it was at that meeting that the Global Women's Project was born. The project is intended to help North Americans realize the injustices caused by overconsumption, and to help alleviate those injustices by giving to the project money saved by foregoing or taxing luxuries.

The appeal has raised questions about women's health in other countries, particularly about practices detrimental to women's health. The project is having the intended two-way learning and giving effect.

In districts across the denomination, women have volunteered to interpret the project to others. A slide/tape program about the project is also available. For information, contact Mary Cline Detrick, 1451 Dundee Ave., Elgin, Il 60120.

Church aid continues flow into Kampuchea

Although no longer headline news, hunger and difficult conditions still face citizens of Kampuchea (Cambodia) and church-related and other voluntary agencies continue to help.

Church World Service, working with other US agencies, has recently sent approximately 3,000 metric tons of eating rice to Kampuchea for distribution by the Committee to Combat Famine. This is a committee established by the Kampuchean government that has proved effective in getting food directly to the people in the countryside by bypassing provincial authorities.

A major food shortage had been predicted in Kampuchea between April and November. According to Church World Service, starvation has not been as widespread as had been feared because limited supplies of food have been delivered and people have been able to survive on existing fruits, fish and edible plants. Rice stocks were running low, however, by late summer.

Abandoned Jesus film still raising questions

Modern People News, an Illinois-based "Hollywood gossip" magazine, is sorry it decided to poll its readers in 1977.

The survey was based on an article it ran giving details of a film on the "sex life of Jesus Christ" that had been contemplated by Danish producer Jens Jorgen Thorsen. The magazine's editors asked its readers to offer their views on the project, which was later abandoned.

Readers of the 300,000-circulation magazine responded with an overwhelming "No." Editors forwarded the report to the producer and decided to forget the report after running a later article saying that the project had been canceled.

But readers were unwilling to forget. Three years after the project was canceled, the magazine's offices continue to be flooded with letters and petitions protesting the film.

Brethren staff concur with the editors of *Modern People News*—the proposed film project has been abandoned. Photocopies of the original poll that are being circulated contain outdated information and should be ignored.

underlines

VOLUNTEERING ... The newest addition to the MESSENGER staff is *Mark Mitchell*, the magazine's new Brethren Volunteer Service assistant. Mitchell, a 1980 graduate of Bridgewater College from Chambersburg, Pa., moved to Elgin in mid-September with his wife, *Beth Votaw Mitchell*.

NAMES YOU KNOW ... *Elaine Halstead*, former associate executive in the Mid-Atlantic District, has moved from her home in Columbia, Md., to her family home in Idaho. She took disability retirement from the district post following surgery. . . . *Phill Carlos Archbold* of the Brooklyn (N.Y.) church received the doctor of religious education degree from Clarksville (Tenn.) School of Theology in June. . . . The four congregations that make up the Eglon (W.Va.) church hosted a potluck dinner and service of honor on Aug. 31 for *Wilma Waybright* in recognition of the 50th anniversary of her licensing to the ministry. She has served in the free ministry in the area ever since and was ordained in 1966. . . . *Tim Speicher* was named an Outstanding Young Man of America in the Jaycees' program of the same name. At the time, Speicher was director of CROP in the Washington, D.C., area. He is now a student at Bethany Seminary. . . . *George W. Phillips*, a member of South/Central Indiana's New Paris church, attended his 52nd consecutive Annual Conference in Pittsburgh this year, the 60th he has attended in his lifetime.

IN NEW JOBS ... *Warren S. Kissinger* has succeeded *Edward K. Ziegler* as editor of *Brethren Life and Thought*. Kissinger is pastor of the Dranesville (Va.) church in Mid-Atlantic District and has been the associate editor of the quarterly journal. Ziegler had served 25 years as editor. . . . *Tom L. Ness* has been named the new executive of Camp Blue Diamond in Middle Pennsylvania District. . . . Mid-Atlantic District has chosen *Mary Jo Bowman* as its new director of peace education and evangelism. Bowman, a Manchester College peace studies major, will undergird and support a network of peace counselors in the district.

ON THE DISTRICT CONFERENCE CIRCUIT ... *Alma Long*, a member of County Line church and a high school teacher, was elected moderator of the Northern Ohio District at district conference in August. She is the first woman in the district to serve in the post. . . . Addressing the Northern Indiana District Conference in August were former Bethany Seminary president *Paul M. Robinson*, now a pastor in the district, and *Harold Statler*, executive director of the Indiana Council of Churches and a Brethren minister. . . . *Warren F. Groff*, president of Bethany Seminary, returned in October to the Salford Mennonite Church, his home church before becoming Brethren, to address the Atlantic Northeast District Conference meeting in the Mennonite meetinghouse near Harleysville, Pa.

REMEMBERED ... *Carol Barr Miller*, 28, of the York Center church, Lombard, Ill., died July 26 of a rare blood disease, two weeks after giving birth to her first child. Married to *David W. Miller*, she was the elder daughter of *Ernest* and *Cleona Barr* of the Northview church in Indianapolis.

update

REACHING OUT ... *Camp Bethel* and the *Virlina Disaster Committee* have purchased a van. Its priority use is to transport volunteers to disaster areas for clean-up and repair work. Recently, a tool trailer has been added to the rig so the workers can more easily bring their implements. . . . Many districts recruit workers to assist at disaster sites. The *Mid-Atlantic District* disaster response coordinator did some calculating: 63 persons from that district traveled to disaster response projects in Mississippi and Alabama between April 1979 and April 1980. According to his calculations, they gave 3,150 work hours or about $14,175 in labor.

SPECIAL CELEBRATIONS ... The *West Goshen* (Ind.) church incorporated a special element into their worship May 4 when the congregation recognized 39 members who have attended and been involved in the church for 50 years or more. That's at least 1,950 years of church-going. . . . Many churches only note their own congregational anniversaries but *Community United Church* in Erie, Pa., had a birthday party Sept. 7 to celebrate the 200th anniversary of the founding of the Sunday School movement.

CELEBRATING THE NEW ... July 6 was a special day for the members of the *Hickory Grove* church in South/Central Indiana District. In a whole day of services, they dedicated their new church building, one of the first church buildings to be made using the popular "pole building" construction method. Members did almost all the interior work--and kept the cost of a new building well under $100,000. . . . A newly-renovated church building was dedicated June 22 by the *Downsville* church in Mid-Atlantic District. The project had been underway since November 1977. . . . The *Peter Becker Memorial Home,* one of the homes in the Atlantic Northeast District, had an open house and dedication June 8 to celebrate the completion of Ridgeview Estates. . . . A groundbreaking ceremony Sept. 12 marked the beginning of *Manchester College's* new physical education and recreation center.

CELEBRATING THE OLD ... New York City's *Riverside Church,* the beautiful and renowned interdenominational church in Manhattan, is celebrating its 50th anniversary this year, A major national conference on the church and the city will highlight the celebration. Among the pastors of the church have been Harry Emerson Fosdick and the current pastor, William Sloane Coffin Jr. . . . The *Bartlesville* (Okla.) church in Southern Plains District marks its 60th anniversary this fall. . . . The May 17-18 weekend was a celebrative one for the *Empire* (Calif.) church as it marked the 75th anniversary of its founding. Special services Sunday morning and afternoon and a potluck meal capped the festivities. . . . A day full of events Oct. 19 marked the 75th anniversary of the *South Bend* (Ind.) *City* congregation. Paul Robinson, who had addressed the congregation's 50th anniversary, returned as the speaker for the 75th. . . . Nov. 2 is a banner day for the *Bethel* church in Milford, Ind., when it celebrates its 75th anniversary with two special services and a potluck lunch. . . . The *Root River* church in Minnesota will mark its 125th anniversary July 4-5.

outlook

Atheist movement fails: Madalyn O'Hair's son

William Murray, son of Madalyn Murray O'Hair, the atheist activist, has recently announced that he has been born again into Christianity. He also has made a public apology for his role in his mother's US Supreme Court suit that resulted in the banning of prayer in public schools.

William Murray

In 1975, Murray responded to his mother's request for help in managing her atheist organization, which was faltering. "Two years later," he said, "I was a total wreck. . . . "

Murray calls atheism an "ego-centered, materialistic-minded dogma. People die for it, would kill for it. Their attitude is so negative it causes a negative reaction."

Murray said he began searching for meaning in his life, thinking there had to be "something else than this. . . . Since then there have been miracles in my life."

New coalition to work for religious prisoners

A new ecumenical coalition is calling on American church communities to join in an expanded effort to protect the rights of all faith traditions in countries around the world where they have come under attack.

Freedom of Faith: A Christian Committee for Religious Rights is the name of the group of Catholic, Orthodox, and Protestant church leaders. The group cites the continuing violations of religious freedom in many nations, as well as a new epidemic of repression in others, as illustrating the need for redoubled efforts on the part of all Christian people.

The group highlights specific cases each month. Among recently cited cases were the attacks on the Roman Catholic Church in Bolivia in the wake of the recent military coup, the arrest and trial of a Jesuit priest in Czechoslovakia, the execution of two members of the Baha'i community in Iran, the interference with the ministry of the Catholic and Methodist Churches in the Soviet Union.

Freedom of Faith is forming local groups to work on behalf of religious prisoners of conscience. These gatherings of Christians in their home churches and in ecumenical groups will form the nucleus of a new, grassroots effort by American Christians in defense of men and women of faith and conscience around the world. The organization may be contacted at 170 E. 64th St., New York, NY 10021; tel. (212) 838-4120.

Summer events dropped; low registration cited

Low registration caused the cancellation of three summer events and almost led planners to cancel this past summer's Youth Study/Action Conference.

As leaders evaluate why registration was lower than expected for these events, they all mention the troubled economy and raise a question about whether Brethren may be "over-conferenced."

The first event to be canceled was the first of three LIFE Labs, scheduled at Manchester College in early July. Leaders assume that people may not have known about the LIFE Labs, may have been reticient to participate in something so new or may have found personal growth experiences among the easiest things to drop when the family budget is strained.

Also scratched was a seminar that would have explored the connections between the nuclear energy and nuclear arms industries. Because this seminar was expected to be inexpensive, Chuck Boyer, peace consultant, doesn't think the economy was the stumbling block. Instead, he cites Brethren ambivalence on the question of nuclear energy.

The first men's and women's conference in the church was also canceled. Ralph and Mary Detrick, person awareness staff, believe the economy and the new approach led to the low number of registrants. Some women, Mary Detrick points out, wanted another all-women's meeting. No plans are in the offing to try another national conference, but the Detricks say that men's and women's events will continue happening at the local and district level.

Although the Youth Study/Action conference was nearly canceled because of low registration, last-minute registrations gave a sufficient number and the program was slightly altered to reduce costs. SAC has a history of drawing smaller numbers than the more mass-oriented National Youth conference, already in the plans for 1982.

BVS workcamp/orientation combines work, fun

Painting and repairing homes in Inez, Ky., (above) were the tasks that engaged 35 volunteers and leaders at the Brethren Volunteer Service workcamp in Inez, Ky., in July. For two steamy weeks, the group lived together in an abandoned church, worked together seven hours a day, and spent the evening hours learning about the religion, education, social services, and other cultural aspects of the region. A visit to a strip-mining coal company was especially important in getting the overall view. The workcampers ranged in age from 18 to 68 and, according to leaders Bev Weaver and Nancy Chappell, the people worked well together and had both diversity and balance because of the age range.

Half the group left Inez after the first two weeks and the remainder became the 146th BVS orientation unit. For two and a half weeks, they prepared for their BVS project assignments by exploring communication skills and personal values; then by looking at various social issues including media and values, human sexuality, simplicity in lifestyle, and the situation in the Third World. Several sessions focused on the Church of the Brethren's beliefs, particularly the peace stance. Out of these concerns, the group wrote a resolution expressing their "commitment to a way of life promoting peace through the nonviolent resolution of conflict."

Work and study were not the only things on the agenda. Volleyball, cooking together, joining in the town's annual parade and visiting its county fair, sharing music from the group's accomplished musicians—all added to the sense of belonging to the ever-widening family that is Brethren Volunteer Service.

British church group asks peace tax option

A group of British church leaders and parliamentarians has launched a "peace tax" campaign aimed at seeking tax exemption for persons opposed to government military spending.

The group wants legislation that would allow people who have conscientious objections to contributing to a military defense budget to allocate their tax money to a "peacemaking" budget.

The campaign was launched with a letter to the British newspaper, *The Guardian*. Signers of the letter included Anglican Suffragan Bishop Stephen Verney of Repton, Anglican Suffragan Bishop Anthony C. Dumper of Dudley, the Rev. Lord MacLeod of Fuinary, a prominent Scottish Presbyterian leader and the Rev. Lord Soper, the noted Methodist preacher.

special report

ERA: How close is it to passage?

by Darrell Turner

As the Equal Rights Amendment (ERA) moves into the second half of the extension of time granted for its ratification, it appears to be no closer to passage than when the deadline was extended in 1978. Proponents suffered two major setbacks when the Illinois legislature repeated its previous refusals to ratify the measure, and when the Republican Party refused to endorse the ERA in its 1980 platform.

The Republican Party action was particularly symbolic in that the GOP had been the first national political party to endorse the ERA, in 1940. It had repeated its support every four years since then.

Draft registration has been a new factor in the growing opposition to the ERA. The Republican plank highlighted this by stating, "We support equal rights and equal opportunities for women, without taking away traditional rights of women such as exemption from the military draft." When the Virginia Senate voted against the ERA last February, several state senators who had previously supported it said they changed their minds on the basis of the draft issue.

Religious groups have been among the most active forces on both sides of the ERA controversy. Most base their stands on the ERA on theological principles which have led them to take generally "liberal" or "conservative" stances on other social issues. Although the Roman Catholic Church has not taken an official position on the ERA, its various women's organizations have been on both sides.

In February 1979, fundamentalist religious groups were given the credit or blame, depending on one's point of view, for the defeat of the ERA in the North Carolina legislature for the fourth time.

State Sen. W. Craig Lawing, floor leader for the measure, commented, "The Methodist Church, the Presbyterian Church, the Lutheran Church and all your biggies, except the Baptists and your Mormons, endorse the ratification movement. It is the unaffiliated, fundamentalist-type churches found predominantly in rural areas that are playing such a dominant role in this thing."

In some cases, proponents of ERA have found themselves strengthening the forces opposing it by linking it to other issues such as abortion. Mary Bea Stout, president of a group called Life and Equality, has tried unsuccessfully to persuade the National Organization for Women (NOW) to stop making such a linkage.

"There is no actual link between ERA and abortion," says Stout, who supports the former but opposes the latter. She feels the problem is "that the link has been forged by some feminists who seem to think the two issues are equally needed for women's freedom."

It was this perceived link that led the administrative committee of the US Catholic bishops to vote down authorization for one of its ad hoc committees to endorse the ERA in 1978. Spokesmen for the bishops said they had feared that the US Supreme Court might use the ERA as the basis of further liberal rulings on abortion, or to bolster its 1973 decisions on the subject.

"We share the desire of our ad hoc committee on women in society and the church to indicate support for women's equality under the law," said the bishops' administrative committee. "At the same time we believe it would not be appropriate for us to authorize issuance of a statement in support of the Equal Rights Amendment because of the uncertainty as to its legal and constitutional consequences for family life, the abortion issue and other matters."

Upwards of 100,000 persons took part in an all-day rally in Chicago last May to promote passage of the ERA. It was the largest turnout ever in support of any measure in Chicago, and included representatives of 40 religious groups, including a large contingent of Brethren. The rally was preceded by an hour-long march of 2,000 persons and an interreligious prayer service at the First United Methodist Church Chicago Temple, in which nearly

CHURCH OF THE BRETHREN

2,000 persons took part.

But despite this massive outpouring of support, the Illinois House of Representatives rejected the ERA twice in a period of five weeks. The recent bribery conviction in Illinois of ERA lobbyist Wanda Brandstetter will do little to hasten the amendment's passage in that state. The count remains at 35 states having voted in favor of the ERA measure with three more still needed for passage—the same situation that prevailed when Congress extended the ratification deadline in 1978. Under that action, the ratification deadline is now June 30, 1982.

One reason why the ERA has been continually thwarted in Illinois is that it is the only state that requires a 3/5 majority vote instead of a simple 2/3 vote for passage. Also it is the home state of Phyllis Schlafly, leader of the Stop ERA movement. The fact that Schlafly, rather than a man, is the best-known opponent of the measure illustrates the division that exists among American women and in the religious community over the measure.

Schlafly and some fundamentalist Protestants who oppose the ERA say women now have a position of privilege which would be weakened if the measure were adopted.

As the ERA battle continues, several labor unions and civil rights organizations have joined the fight for the measure. Dr. Joseph Lowery, president of the Southern Christian Leadership Conference (SCLC), has asserted that Martin Luther King Jr. would be supporting the ERA if he were alive today. Russ Axson, head of a steelworkers' local committee in Newport News, Va., told the Virginia State Senate

Brethren were prominent in the crowd of some 100,000 which rallied in Chicago last May calling for passage of ERA. Despite such spirited support, ERA continues to be thwarted in the Illinois legislature.

early this year, "We don't see it as a women's issue. We look at it as a labor issue."

Why has the campaign for the Equal Rights Amendment not had more success? The Rev. S. Collins Kilburn, social ministries director of the North Carolina Council of Churches, says, "Church folks almost everywhere are very active in working for ERA. Sometimes this isn't noticed because of the outspoken ways many of the anti-ERA folks from independent fundamentalist churches are campaigning against ERA."

In Kilburn's view, proponents of the measure don't get as much attention as its opponents because "they do this work more quietly and aren't caught up in as much sensationalism."

The boycott of states which have not ratified the ERA has also divided supporters of the measure. The Western North Carolina Conference of the United Methodist Church adopted statements in June supporting the ERA but criticizing the denomination's Board of Discipleship for boycotting North Carolina and other non-ERA states.

Calling the boycott "punitive," the conference declared that it "seeks to punish our conference and its churches for a matter, namely the Equal Rights Amendment, over which we have no control."

Divisions like this have led some pro-ERA religious groups to spend as much or more time working within their own constituencies as with state legislatures to press for support of the measure. Some groups, such as the Southern Baptist Convention, profess to be in favor of women's rights but opposed to the ERA as a means of protecting them. But some ERA proponents charge that such statements are meaningless because they reject the most effective means of guarding women's rights.

The situation within the religious community was summed up by Roman Catholic Bishop Michael F. McAuliffe of Jefferson City, Mo., an ERA proponent, when he addressed the anti-ERA Catholic Daughters of America in 1978.

"We can accept the principle of equality, but we don't always agree as to the manner in which it should be applied," he said. ☐

Darrell Turner is a writer for Religious News Service, New York.

Brethren support the ERA

The Church of the Brethren has actively supported ratification of the Equal Rights Amendment since the 1970 Annual Conference passed the Resolution on Equality for Women. Louise Bowman of the Washington Office has responsibility for issues of Civil Liberty and Public Policies Affecting Women. ERA is an issue which affects a large segment of our population, and is in both areas of her responsibilities, so Bowman gives major time toward ratification. Because ERA has been controversial and so widely misinterpreted, she feels continuing education and interpretation is crucial.

The denomination has been a member of the Religious Committee for ERA (RCERA) since its beginning in January 1976. This coalition effort of approximately 38 denominations and/or religious groups, works only for ERA ratification. Currently six of the most promising states are targeted for ratifications: Missouri, North Carolina, Florida, Oklahoma, Illinois and Virginia.

In June, Bob Neff, general secretary of the Church of the Brethren General Board, invited national church leaders to Springfield, Ill., to meet with Governor Thompson. It was a timely and influential meeting, confirming the support of the religious community and urging Thompson to take initiative toward ratification in Illinois.

The Church of the Brethren person awareness office established an ERA Action Team in Illinois last spring. Some of the district person awareness task teams devote time and resources toward education and support of ERA.

The Womaen's Caucus continues to support ratification efforts through literature distribution and articles in *Femailings,* its newsletter.

The Washington Office and person awareness offices work closely together on ERA ratification. A brochure, "Ask These Church of the Brethren Members About ERA!" was released in June. This and other literature on ERA are available from both offices. Recently they established an ERA Action Network within the Church of the Brethren. There are frequent mailings to over 400 women and men committed to work for ratification in any state. This Network understands that "38 – 3 = 0." Until 38 states ratify the amendment, equal rights for *both* women *and* men are insecure. — Mary Cline Detrick

Mary Cline Detrick is Parish Ministries staff for life cycle ministries/person awareness.

Bible study

Trust and obey

Read: Ps. 56:3; Mark 4:35-41; Phil. 2:8; 2 Tim. 1-12

Trust and obedience go hand in hand. A lack of trust leads to an unwillingness to obey. A refusal to obey reflects a basic mistrust. We are called, by God, to trust and obey. We cannot do one without doing the other. They are so intertwined, that it is difficult—if not impossible—to say which comes first.

Because we don't really trust God, we don't obey God. On the other hand, we can't trust God because we aren't willing to obey. Disobedience indicates mistrust. Mistrust causes disobedience. Trusting and obeying reveal whether or not we really believe that God is a good God.

It is not easy to trust. It is not easy to obey. But we have to do both. There are times when the bottom seems to drop out of life. The pieces fall apart and we can't get them back together again. It is easy for us to identify with Job. Everything that had value or meaning for him was taken away—his family, his property, his way of life. It is no wonder that he complained so bitterly and loudly to God. He was driven to doubt whether or not God was even there, whether or not God even cared. As a writer in *The Interpreter's Bible* describes it, "There are times when life takes such a frightful plunge into the dark that the Almighty hardly seems to be even in his accustomed hiding places. Apparently he is nowhere around and has nothing to say."

That is when it is hard to trust. That is when it is hard to obey. At such times we are tempted to believe that we know—better than God—what is best. That is disobedience. We are tempted to turn elsewhere—to chase after other gods—for help and deliverance and security. That is mistrust.

That is precisely the way the Israelites got into trouble. In their frenzy over survival, in their drive for safety and security, they disobeyed God's laws and requirements. They put their trust in other gods, in military might, in political alliances and treaties, in economic and trade agreements. And never once did any of these things save them. They were saved and delivered only when they trusted and obeyed. And they had to learn to do that not when things were at their best, but when things were at their worst.

It is not difficult for us to understand how the Disciples felt on that boat (Mark 4:35-41). A storm raged around their small craft, threatening to destroy them. And where was Jesus? He was down at the other end of the boat, asleep, "flaked out," oblivious—so it seemed to them—to the raging storm.

That is the way it seems, sometimes. "The boat is sinking." "The roof is caving in." "The bottom is dropping out." We need help and it is as if God were off somewhere in the corner of the universe—curled up—sound asleep. That's when it's hard to trust. That's when it's hard to obey.

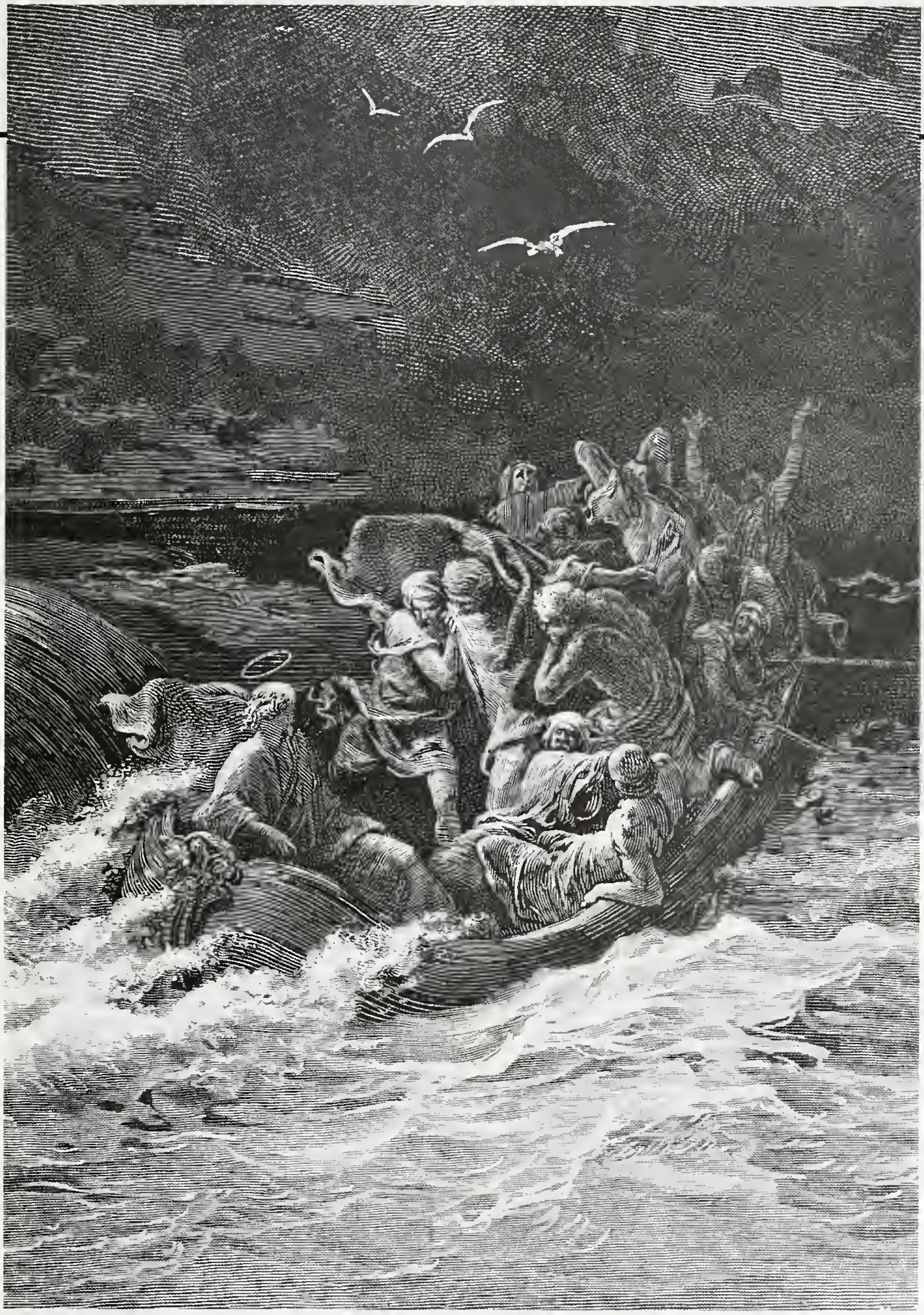
Just like the Disciples, we don't understand. They ask, in their fear and panic, "Teacher, don't you care if we drown?" And don't we respond the same way? We find ourselves in a desperate, almost helpless situation, headed for disaster, and inwardly we cry out, "God, don't you care?" None on the boat could understand. What caused panic in them—they thought—should cause panic in Jesus. The Disciples interpreted his lack of fear as indifference.

Jesus' reaction reminds us of an important truth. God doesn't share our panic. God loves us, feels sorry for us, hurts with us; but is not frightened as we are. So God does not go to the extremes—that we do—in responding to a terrifying situation. For instance, we often resort to war because we are frightened. Then we insist that God shares in that war—God is on our side—because God is terrified as we are terrified. That mood of panic is often experienced. There was more than a little of it in our fear of a nuclear "meltdown" at Three Mile Island.

It is useless to try to project our despair on God. That is why we can be trustful God is not going to over-react or react impulsively or hastily. God's perspective is different from ours. We only see part of the picture. God sees the total picture. That is why God expects us to trust and obey. One writer has pointed out, "Instead of rushing to communicate our panic to him, we should allow him to communicate his calm to us."

Just because God doesn't handle situations the way we want—or the way we would—doesn't mean God can't be trusted to handle them. An unknown author tells this parable: "One night I had a dream. I dreamed I was walking along the beach with the Lord and across the sky flashed scenes from my life. For each scene I noticed two sets of footprints in the sand, one belonged to me, the other to the Lord. When the last scene of my life flashed before us, I looked back at the footprints in the sand. I noticed that many times along the path of my life, there was only one set of footprints. I also noticed that it happened at the very saddest and lowest times of my life. This really bothered me and I asked the Lord about it. 'Lord, you said that once I decided to follow you, you would walk with me all the way, but I noticed that during the most troublesome times in my life there is only one set of footprints. I don't understand why in times when I needed you most, you would leave me.' The Lord replied, 'My child, I love you and I would never leave you during your times of trial and suffering. When you see only one set

Trust and obey, there is no other



"Christ Stilling the Tempest," by Paul Gustave Dore

of footprints, it was then that I carried you.'"

Too many of us are willing to trust and obey only as long as things turn out the way we want them to. The test of our trust and obedience always comes when God's will is at odds with our own plans, desires and inclinations. So long as life is calm, pleasant and enjoyable; so long as we derive only spiritual blessings from the good we do, our obedience and trust is not really tested.

We trust ourselves, other people, the things of this world. As long as things are predictable, consistent and stable there is no problem in trusting and obeying. It is not until we are willing to walk forth—to continue on—even when the way is dark and uncertain, in spite of our fear and suffering and loss and pain, that trust and obedience are a reality.

Trusting and obeying do not guarantee safety and security, protection and prosperity, success and serenity. Most often they demand the opposite. And so we live out our life trusting and obeying even though we are afraid, confused, discouraged—even confronted by death itself. The Psalmist said, "When I am afraid, I put my trust in thee" (Ps. 56:3).

Trust coupled with obedience means we "go all the way" with God, still confident in the worst that life can throw at us. Jesus didn't stop trusting or obeying when the cross loomed before him. "He humbled himself and became obedient unto death, even death on a cross" (Phil. 2:8).

Paul didn't stop trusting or obeying when confronted by prison and death. He remained faithful, proclaiming, "I know whom I have believed, and I am sure that he is able to guard until that Day what has been entrusted to me" (2 Tim. 1:12).

All of us need to be able to trust in somebody. Life is unbearable unless there are those on whom we can depend. More than anything, we need to trust in God. That is especially true when life threatens to overwhelm and "knock the props" out from under us. But how many of us are willing to see the relationship between trust and obedience? The Bible is clear. We can't have one without the other. As the old hymn puts it so truthfully, "Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey." ☐

Jimmy R. Ross is pastor of the Codorus congregation, Loganville, Pa.

way.

/by Jimmy R. Ross

Frontstairs at the White House

by Mary Cline Detrick

First Lady Rosalynn Carter discusses American family concerns with Brethren staff member Mary Cline Detrick.

The White House Conference on Families (WHCF) was a campaign promise of then-candidate Jimmy Carter which he made in a speech in Kansas City in 1975. In January 1978, President Carter began to fulfill this pledge, calling for a conference "to examine the strengths of American families, the difficulties they face, and the way in which family life is affected by public policy." The conference got under way in the spring of 1979, with Congress appropriating three million dollars for the event. Over 125,000 persons have been involved in local, state and national conferences which have focused on American families. The conference process will formally continue until at least next March. Mary Cline Detrick, Parish Ministries staff for life cycle ministries, serves on the 40-member National Advisory Committee for the WHCF. MESSENGER asked her to tell us about the conference and her part in it.

How is this event different from the usual "White House" conference?

This White House conference has been different because of the commitment of President Jimmy Carter to "reach out to all Americans, to listen and learn from them." First of all, he appointed a National Advisory Committee of 40 persons from diverse backgrounds whose only commonality is that they have a strong commitment to families. He instructed us to allow no more than 50 percent of professional family life people in the process, to focus on all aspects of society that have an effect on American families, not just on government legislation. He urged us to work for recommendations that would strengthen *all* families, not just one family model. He cautioned the WHCF not to be an exercise in nostalgia, but to be realistic about who American families are now. He urged us to build on the current efforts of state and national organizations and to use the time and money for this conference effectively, hoping it would contribute to building networks which will remain long after the WHCF.

From the formation of the National Advisory Committee (NAC) to the evaluation period after the conferences, the process is unique for a White House conference. The whole feel of the Conference is that it has been open, exciting, hopeful, invigorating, promising and accessible to more persons than any other White House conference. The NAC decided to hold seven regional two-day hearings at 14 different places around the United States to listen to families speak of their concerns, hopes, needs and convictions. The governors of each state and territory were asked to hold state conferences and/or hearings and submit the 10 top issues affecting their families and then to elect representatives to attend the three national conferences. Not one penny of federal money went to the states for these conferences. We chose rather to use that part of the budget that could have gone to states to fund poor and low-income persons to attend national conferences so that we would indeed be able to have a more diverse and realistic representation of American families. All of these are a first for a White House conference.

We also held a National Research Forum in Washington last April to hear from 400 scholars and researchers in family life and then we held, not one, but

It's not just another White House conference. With red carpet treatment, the President of the United States has personally shown American families the concern they deserve as he convenes a conference to undergird them in a time of crisis.

three national conferences in June and July, in Baltimore, Minneapolis and Los Angeles, where a total of 178 recommendations to strengthen families were written and voted on by the delegates. Each state elected a delegate at these national conferences to attend a National Task Force to form summaries of the WHCF recommendations, and to determine strategies for implementing all recommendations in public, private and governmental sectors.

And finally, there is continuing evaluation and implementation work through at least March 1981.

What is going to come out of the WHCF . . . anything?

This is the question I am most frequently asked. I think it may well be a turning point for families in American life. Never before has our nation focused on families so intentionally. The government has not looked at legislation and its effects on families. Legislation may be reviewed in terms of cost, the effect on the environment, effect on big business and even its effect on poor and minority persons, but never before has the government looked at existing or potential legislation and what effect it will have on families in America. There are already signs of change and increased awareness. Specific recommendations coming out of the conference will help implement this goal.

Families have been talking and listening to each other. Over 2,000 people testified in the hearings. Each was given five minutes in panels of four or five persons. All of the panels needed to listen to each other. Often they spoke from different points of view to help meet the goal of listening to each other.

For example, in a Seattle, Wash., hearing last January, I heard a native Alaskan, Anne Frank, urge improved health care for Alaskan families. She stressed the need for realistic funding to reach many villages which are only accessible by airplane for a portion of the year. The need for on-site health care for these American families is immediate.

Paul Patu, a Samoan Polynesian-American, called our attention to the need for bilingual information and referral services. He was pleased that the services seemed to be available for families, but the information in several languages is what is needed.

Karen K. Bloomquist, Caucasian homemaker and mother, stated that belief in Jesus is the answer to all the family's problems, that women should stay at home and let the husbands be the breadwinners and the head of the house.

And we heard from Teresa Harez, a Hispanic working mother. She urged recognition that everyone should be able to work, that what destroys families is not child care or working mothers, but the constant reality of low pay and economic pressures. Because her husband's salary is insufficient, she must work. For her, child care is not a threat, but a godsend.

That same day James and Harriet Salisbury, parents of four sons, raised the concern of the image of black families in the media. Black men are often portrayed as uncaring and unreliable. They asked, "If we can put a man on the moon, why can't we change TV violence and family images?"

And we heard from Prosiana Williams, who reminded us that Indian people's needs are not being met. Their needs differ from tribe to tribe. Inadequate housing is their number-one problem. Government building codes do not serve the needs and traditions of Indians.

Who is the American family?

Well, that's one of the learnings—there *is* no one American family model. The two parents with children—the nuclear family, where Mom is full-time homemaker and Dad is employed outside the home—actually for less than 20 percent of our population. Nineteen percent of all families include only *one* parent, according to the 1978 Census data, with about 90 percent of these families being headed by women. Only 29 percent of elderly persons live in extended families. There are teenage families, older-couple families, single-parent families, families with gay members, racial- and ethnic-minority families, families with unemployed members, blended families, families with handicapped members, two-career parent families, child-free families, institutional families, families with adopted members, families with incarcerated members and families of different faiths. As the name of our conference implies, we wanted to listen to all kinds of families. The goal of the conference was to strengthen all kinds of families. Each style has its own strength, concerns, problems, circumstances, choices and burdens. There is no one perfect model for everyone.

This realization was bemoaned by some persons who participated in the conference (or refused to participate in it) because they could not recognize the wide diversity of families in our country. Not only do they have a short view of history, assuming the nuclear family has always been the norm, but they even ascribed God's sanction to it. In actuality, if there is any predominant model throughout history, both biblically and sociologically, it is the extended family. But the White House Conference on Families has listened and heard from all kinds of families and hopefully our recommendations will strengthen whatever form of family in which we live.

What are some of the top WHCF recommendations?

I will not only cite some of the top recommendations, but I will also list, parenthetically, ways that persons can be called to action.

1) The top recommendation from over 92 percent of the delegates called for family-oriented personnel policies, such as

(Continued on page 26)

Rufus Smith: Heir to a promise

"I was 40 years without Christ in my life. Now after completing EFSM, I know how the Children of Israel felt as they entered the Promised Land. All of God's promises lay before them."

by Kermon Thomasson

From Mullins Ridge you can look in one direction and see the hills of Kentucky. In other directions lie West Virginia and Tennessee. All around, the successive crests of the southwestern Virginia highlands are covered in seeming virgin forest. These ancient woodlands resound in early morning to the gobble of the wild turkey, and the footsteps of whitetail deer and black bear are commonplace. The feel of earlier times hangs over you, like the fogs that shroud the hills in the morning.

This is Appalachia, land that time, if it did not forget, neglected. It is a land of legend—descendants of the Hatfields and McCoys live in this area. And 90-year-old Sister Alice Mullins can tell you tales of the little girl, Muntzmeg, a local "Jack-the-Giant-killer" fable. It is coal-mining country and the tribulations that industry has caused are evident, not just tangibly but in the snatch-at-fleeting joys philosophy of the people, even in the life's-just-a-vale-of-tears hymns they prefer in church. Life has always been a struggle in these hills . . . and most folks still have to scuffle to make it in 1980.

Six days a week Rufus Smith gets up in the house his great-uncle built 60 years ago, climbs in his four-wheel-drive International Scout, and heads for the post office in Clintwood, six miles away. Picking up the day's load of mail, he follows a steep and circuitous route through hills and hollows, delivering the letters, bills, papers, magazines and circulars that keep Dickenson County folks in touch with the outside world.

Of a Sunday, Rufus's pattern changes. He and his wife, Irene, head up the road half a mile to Pound River Church of the Brethren. The past is more than prologue here, where the free ministry is still practiced, sound "Bible-preaching" is demanded, old-time hymns, such as "Holy Manna," are "lined out" or sung from a "shaped-note" hymnbook, and traditions of frontier fellowship prevail. Church services end with "Amazing Grace" or "O, How I Love Jesus," and as they sing, all the people come forward, put their offering in the plate and mill round the tiny sanctuary, shaking hands with one another, interrupting their song with murmured blessings and benedictions.

Rufus Smith is Pound River's pastor. Tall and lanky, he stands in the pulpit with an easy grace, a gentle smile often softening the delivery of his sermon. Hearing him expound skillfully and forcefully on a text selected from his well-worn King James Bible, one might conclude that the 49-year-old preacher had been in the pulpit for years. It comes as a surprise that Rufus Smith accepted Jesus Christ as his Savior only eight years ago.

Coming out of the Primitive Baptist tradition, so strong in these hills, Rufus says he wasn't sure at first that he would "go Brethren." But he kept putting off going to other churches until he decided he indeed did want to be a member of that denomination. Now the Brethren could scarcefully find a more enthusiastic advocate of their doctrine and program.

Certainly the part of Church of the Brethren program Rufus would opt to promote first is the Parish Ministries Commission's "Education For a Shared Ministry" (EFSM) venture, begun in 1977 (see accompanying story, page 18). For Rufus, EFSM was the key that unlocked doors of learning beyond which he had been trapped, a new and energetic Christian, yearning to be a good pastor, but frustrated by lack of experience, pastoral training and theological education.

In his three years of EFSM training, Rufus has spent time at Bethany Theo-

Above, left: *Pound River pickers and singers helped celebrate Rufus Smith's EFSM graduation. From left: Leon Younce, Betty and R. C. Younce, Carlos Rose and Leon's wife, Jean.* **Above:** *EFSM director Rick Gardner congratulates Irene and Rufus Smith at the completion of the 3-year course. The couple planned a vacation trip "to get away from it all" after the rigorous course of study, reading and consultation, coupled with pastoring and mail-carrying. But, says Rufus, "Reading and studying will be part of my life from now on."*

logical Seminary, visited denominational headquarters in Elgin, Ill., and attended two Annual Conferences.

"I couldn't believe it at Seattle Conference," Rufus says. "I spoke to Bob Neff and he called me by name. Here was the general secretary of the Church of the Brethren General Board, who had only seen me once before, asking me about the books he remembered I had been studying. That made me feel good, I tell you."

Besides reading many books and accounting for them to his EFSM advisors, Rufus attended Life-Lab at Elizabethtown College in Pennsylvania and a Johns Hopkins Institute on the Ministry to the Sick, led by Johns Hopkins chaplain Clyde Shallenberger, who serves as chairman of the Church of the Brethren General Board.

During his three years as a Minister In Training (MIT), Rufus met once a month with a Congregational Training Group (CTG). This group included two Pound River members, R. C. Younce and Harold Rose, as well as Kingsport, Tenn., pastor Robert L. Rowe and his wife, Ann. The CTG helped design the educational experience, insuring congregational participation, feedback and evaluation, and giving counsel to Rufus.

Designed to include heavy responsibility and involvement on the part of the local congregation, EFSM faces the problem of whether small churches are willing to make the investment needed to develop their own leadership. Clearly, Pound River was willing. The four persons who participated as Laypersons In Training (LITs) with Rufus in the program—R. C. Younce, Harold Rose, Gary Rose and Arthur Moore—responded enthusiastically and gave their loyalty and support.

Rufus admits that EFSM has been a long and hard row to hoe. "I knew that with my limited education, it would be difficult . . . and it was. But with a lot of help from many people, and with God's grace, I have seen it through. EFSM has been the best thing that has happened to me, next to committing my life to Jesus."

"I really didn't know how to pastor a church," Rufus confesses. "And now I realize that there is still so much I don't know. But I have a better grasp of my work now and I feel able to help others in their struggle for their faith."

Evidence of the truth of this is not lacking. Rufus Smith is loved by Pound River. "Brother Rufus" to them, he moves among his parishioners with self-assurance, loving care showing in his response to them.

The heavy load of working full-time, pastoring a church and studying was reflected upon as Rufus and Irene looked back on the three years of EFSM: Said Irene, whose thinking is as straight as the rows in her garden patch, "Really, there was no counselling at Pound River until Rufus began. Now he's sometimes called every evening."

Rufus agreed that his pastoral counselling is more effective now.

"And what bothered me so during EFSM," continued Irene, "was that his church work had to suffer. People who needed him—for counselling or visiting—didn't always get to see him . . . and they have felt hurt."

"But honey," Rufus replied, "that's true; yet, if I hadn't done the EFSM study, could I be as effective a counsellor?"

Concern mingling with her vicarious satisfaction in her husband's accomplishment, Irene came back with, "But do the folks at Pound River see it like that? No."

Any wounded feelings were well covered last June 1 as Pound River celebrated its completion of the three-year EFSM program. A Sunday evening potluck meal began the activities. Visitors from as far as Kingsport, Tenn., crowded the church to share in the occasion.

After supper, the congregation gathered upstairs for a worship service. Local musicians and singers offered special music, and Bert Richardson, Southeastern District executive, brought the message. Certificates were presented by Rick Gardner to Rufus and the LITs. As the service closed, Rufus and Irene were engulfed by the congregation as they rejoiced together in their joint accomplishment.

For Rufus it was more than an accomplishment, for that suggests something completed and done with. But EFSM was more than that—the best lies yet ahead. Observes Rufus, "I was 40 years without Christ in my life. Now after completing EFSM, I know how the Children of Israel felt as they entered the Promised Land after their 40-year wilderness sojourn. All of God's promises lay before them."

Rufus Smith has made a life-time commitment, and hard work as a pastor in the free ministry at Pound River lies ahead. But he has no regrets. All God's promises lie there too. ☐

Smaller churches: centers of mission

"Smaller churches can be centers of dynamic mission for our Lord. They need not merely struggle for survival. They can do something about their situation. The key is confident, trained, dedicated leadership, both lay and set-apart." EFSM shares that vision and seeks to play its part in allowing God's Spirit to make the vision a reality.

Pound River church, near Clintwood, Va., is one small church benefiting from EFSM.

by Rick Gardner

Is there anything new under the sun? Cynics in every age grumble a predictable "no" or "humph." Consider, however, the following strange development . . .

. . . a conservative rural church in Kansas calling a woman to pastoral leadership,

. . . a church in the mountains of West Virginia spearheading a community CROP walk for hunger netting over $3,000,

. . . untrained pastors preparing their own program of study, with carefully defined learning objectives,

. . . a dozen congregations once content to just drift along, devoting weeks of study and action to set concrete new goals for their lives,

. . . teams of lay leaders volunteering to share the work of ministry, preaching the word, visiting the sick, leading small groups,

. . . churches which once had limited local vision, increasing their giving to the Brotherhood Fund and other outreach ministries by 20 percent, 33 percent, 50 percent, 100 percent.

Periodic meetings with ministers-in-training (MITs) are held by EFSM director Rick Gardner to evaluate training results. At a Johnson City, Tenn., session, Gardner assigns a Bible text, which Rufus Smith studies and prepares to explain how he would prepare a sermon on it. The proposed sermon outline showed how well Rufus had grasped Brethren thought and theology in his EFSM study.

All this—and much more—has been part of the program for small churches known as Education For a Shared Ministry. How did it happen? And where is it leading?

Education For a Shared Ministry (EFSM) was born in March 1977, following two years of prayerful "gestation." It was a response to three deeply felt convictions and realities: 1) Small churches, those with 100 members or less, continue to make up a sizable percentage of our family of congregations, 2) Small churches are not a problem or blight—but rather can be valid and vital centers of faith and life, 3) Small churches frequently face a serious crisis in finding trained leadership to help them discover and carry out their mission.

Joining together to launch EFSM were two Brethren institutions concerned with congregational life—Bethany Theological Seminary and the Parish Ministries Com-

Above: *Layleaders and pastors entering EFSM in 1980 had orientation at Bethany Seminary in August. From left: Willie Ray Thornton, Yovanne Williams, Shyrl Smith, Martin Brown with EFSM director Rick Gardner.*

Right: *Involvement of laypersons-in-training (LITs) is crucial to EFSM success. At Pound River, Gardner presents certificates to LITs Harold Rose, Arthur Moore, Gary Rose and R. C. Younce.*

mission of the Church of the Brethren General Board. Staff from both met to dream—and to translate dreams into a concrete proposal for training and renewal. Soon thereafter, a generous grant of $66,000 from Lilly Endowment, Inc., enabled a proposal on paper to become a program of action.

From the beginning, EFSM has focused on three areas of the life of smaller congregations: 1) Training part-time pastors on their own turf, through 12 carefully supervised units of learning, 2) calling and training a team of five lay leaders in each church to share the work of ministry, and 3) assisting the congregation in defining its purpose and in setting goals and objectives for its life.

The two pilot districts to enter EFSM were Southeastern and Western Plains. More recent participants include Illinois/Wisconsin, Shenandoah and Atlantic Northeast districts. District leaders play a key role in shaping the program. This includes the selecting of pastoral supervisors and district representatives to serve in congregational training groups, securing district commitment to financial support, and meeting with Bethany and General Board staff to set policy and plan for the future.

The diversity of the part-time pastors in training is especially intriguing. Some were already serving in a pastoral role when the program began, others were "called" by the congregation in the traditional Brethren way. Their vocations outside the church range from homemaker to insurance executive, from farmer to factory worker, from mail carrier to child care director, from bricklayer to leather tanner. All alike model in a new way the self-supported ministry of Brethren elders of earlier days.

This year marks a happy milestone for EFSM. By year-end, three trainees will have completed their three-year program of study. Rufus Smith, pastor of the Pound River, Va., congregation, is the subject of a companion article in this issue. Doris Fawl, who both graduated and was ordained to ministry last May, provides pastoral leadership at the Washington Creek, Kan., church (See page 2). In November, the Buckeye, Kan., congregation will celebrate both its own 100th anniversary as a congregation and the graduation of its pastor, David Wine.

David speaks for many of his fellow trainees as he describes the results of EFSM at Buckeye: "Through EFSM, we have a better way of planning and organizing our life as a church. We are no longer worrying about how to keep the doors open, but asking instead: 'What can we do next?' We now have a much more *church-centered* ministry instead of a *pastor-centered* ministry."

As EFSM celebrates its first three years, it is also looking to the future. Encouraged by the signs of growth and renewal already evident, the General Board approved plans to expand the program over the next several years as a part of its Goals for the 80s. Beginning in 1981, eight new churches will be invited to enter EFSM each year. By the end of 1984, our hope is that more than 40 small churches in a dozen districts will either have begun or completed the program. Those wishing to join this venture of faith should consult their district executive.

Wilbur Hoover, executive of Western Plains District, puts it well when he writes: "I believe that smaller churches can be centers of dynamic mission for our Lord. They need not merely struggle for survival. They can do something about their situation. The key, in my opinion, is *confident, trained, dedicated* leadership, both lay and set-apart." EFSM shares that vision . . . and seeks to play its part in allowing God's Spirit to make the vision a reality. ☐

Rick Gardner is director of EFSM, editor of Guide for Biblical Studies *and adjunct faculty at Bethany Theological Seminary.*

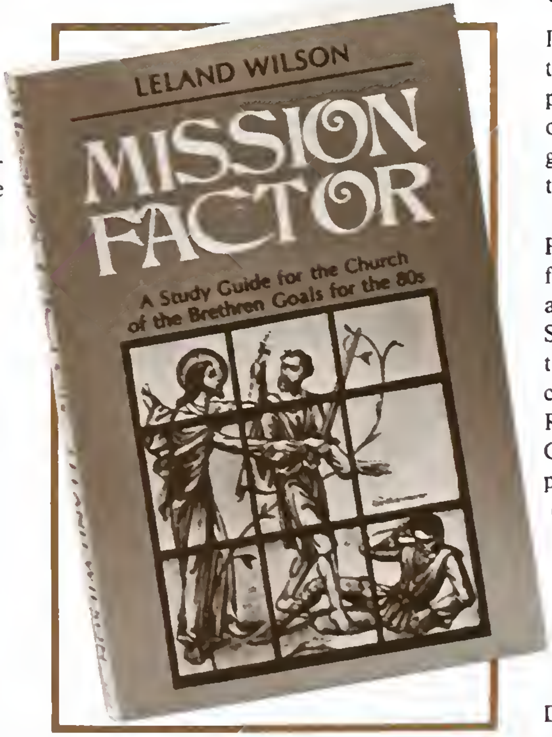
GOALS FOR THE 80s

For well over two years, the General Board and its staff have given serious consideration to the Goals for the 80s. Districts and congregations have joined in the process, and together the first major hurdle was cleared when, at Annual Conference in Seattle in 1979, delegates adopted goals which will take us through 1984. The second hurdle was cleared when, at the 1980 Pittsburgh Annual Conference, the General Board reported to the delegates specific objectives that will help the national staff, district staffs and the denomination implement the goals.

From the beginning, congregations and districts have been involved. At this time, most of the districts, through their boards, have adopted objectives relevant to their own situations. And many congregations have also entered enthusiastically into the process of finding out if and how the Goals for the 80s will influence their own congregational lives over the next five or 10 years. As you look over the denomination's goals and objectives, and as you have read of your district's plans for the future, you are perhaps asking, "Now what can we do? Where do we go from here? What are our alternatives?"

Do a Goals Study

This September, the Brethren Press released a new book, *The Mission Factor*, by Leland Wilson ($4.95). This book is developed for 13 sessions of study, and centers specifically on the goals statement, "Do Justice, Love Tenderly, Walk Humbly," and the 12 related substatements (the 1979 Annual Conference Goals Statement is noted with these resource pages). The introduction to *The Mission Factor* says, "The material is intended to assist the Church of the Brethren in exploring the implications of the goals, in focusing and in centering upon the goals sufficiently that they become widely shared goals throughout the church, and in providing encouragement toward achieving the goals. The book can be used personally, or it can form a guide for group study." Thus there are a number of ways that the book could be used. 1) It certainly can be used on Sunday morning as an adult elective study unit. 2) Consider, too, using it on Sunday *evening* so that many persons in the congregation can elect to be a part of the study. It would be an excellent idea to use *The Mission Factor* prior to the congregation involving itself in goal setting. Using *The Mission Factor* as a study unit would help the congregation to deal with the biblical issues as well as contemporary materials. Each of the 13 sessions not only uses scripture and commentary, but also suggests questions or ideas for thought, discussion and activities. Each chapter lists resources for further study.


LELAND WILSON
MISSION FACTOR
A Study Guide for the Church of the Brethren Goals for the 80s

The Mission Factor is going to be a very significant study for the denomination over the next few years. Of course, the book is not limited to use in 1981. A congregation may wish to do this kind of a study once every several years, as long as the denomination is giving active attention to the Goals for the 80s.

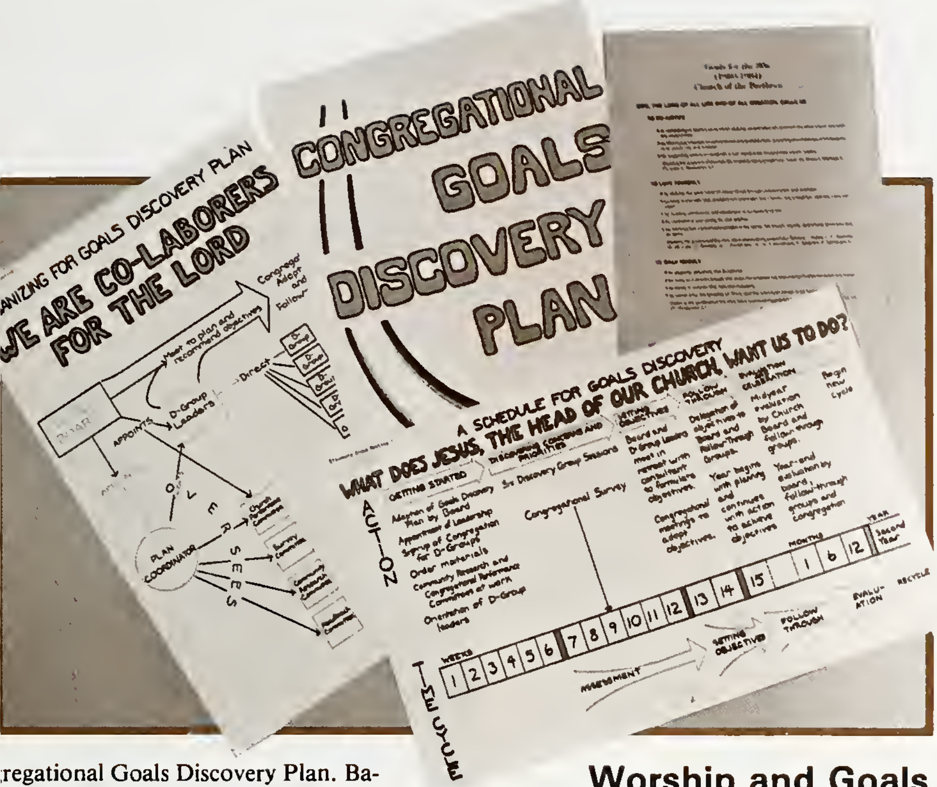
Setting Your Goals

It is hoped, of course, that as a congregation evaluates its present program and its plans for the future, it will consider some of the major materials that will help to set goals as well as consider the denomination's Goals for the 80s.

The "Congregational Goals Discovery Plan" (CGDP) was first adapted for use for the Church of the Brethren in 1977, and was made available that summer. Since then, many congregations have used this rather comprehensive plan, which includes posters and leader's guide. Responses from congregations involved in CGDP have indicated that the most positive results come in two areas: discovery groups in which persons have studied together about the life of the congregation; and the opportunity to list some objectives that make sense for the life of their own congregations.

The September MESSENGER carried a story on the Congregational Goals Discovery Plan. As you give consideration to using the plan, you may wish to read that article by Vicky Dill.

For those congregations that wish to be involved in goal setting as it relates to the Goals for the 80s, but do not feel that they can take on the larger task of the Congregational Goals Discovery Plan, there is abbreviated material available which has been adapted from the Con-


CONGREGATIONAL GOALS DISCOVERY PLAN
ANIZING FOR GOALS DISCOVERY PLAN
WE ARE CO-LABORERS FOR THE LORD
PLAN COORDINATOR
A SCHEDULE FOR GOALS DISCOVERY
WHAT DOES JESUS, THE HEAD OF OUR CHURCH, WANT US TO DO?
ACTION
TIME CYCLE

regational Goals Discovery Plan. Ba- ically, chapter five of the Leader's uide of CGDP has been used. The hapter directs the congregation in the athering of information in light of the oals for the 80s. This abbreviated con-regational guide, titled, "Implementing he Goals for the 80s," is available free rom the Parish Ministries Commission. Vrite to Ralph McFadden, 1451 Dundee ve., Elgin, IL 60120, to ask for copy.

A congregation, as it considers goal set- ing, should also recognize that there are esources available in most districts hrough persons with goal-setting expertise. heck with your district office. In many ases there are persons within your district vho have had direct experience with the Congregational Goals Discovery Plan. ome have been trained as consultants and ave carried out consulting roles with other ongregations, and many persons have imply used CGDP and could serve as an nterpreter of the material for your church oard. If, in your district, you find ourself short of names of persons who night be available to you as a consultant or vho can help interpret goal setting to you, lease feel free to call Ralph McFadden on he toll-free number: (800) 323-8039.

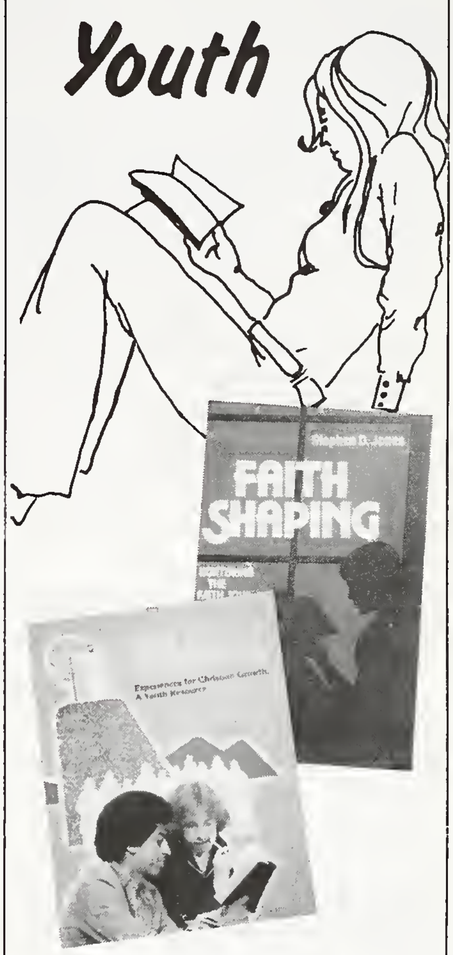
Worship and Goals

As your congregation looks at the Goals for the 80s, there are many worship resources available. There are scriptures, as most know by now, that are related to each of the goal statements. In addition, there are related scriptures that are noted in the book, *The Mission Factor*. These scriptures could also be helpful to you in planning worship and in planning sermons.

Agenda carried three different litanies that could be used appropriately for congregational worship. Those are listed in August 1979, December 1979 and July/August 1980.

Also, on pages 14 and 15 of the Leader's Guide of the Congregational Goals Discovery Plan there is a listing of suggested texts and titles which can be used for worship and sermon planning. These texts help to support a goals discovery process, emphasizing the biblical basis for the participation of persons in the process, as well as emphasizing many of the scriptures that are related to congregational goals and the Goals for the 80s. — RALPH MCFADDEN

New for Youth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book review

Books to read while awaiting th

The Pittsburgh Annual Conference adopted a resolution which spoke to current threats to the peace and life of the world's people. Titled, "The Time So Urgent," the statement addressed the arms race, draft registration and conscription and crosscurrents in the Middle East. Concluding sentences observed, "These are urgent, even apocalyptic times. These are times which give poignant evidence of the great struggle between good and evil and prospects of the end times. Therefore, this is our declaration and resolution: That in the name of Jesus Christ we recommit ourselves to the witness and work of peace, disarmament, justice and reconciliation in our families, our congregations, our communities, our nation and our global community."

The following books chosen for review are very different in format and content from one another. They are even somewhat at a departure from the kind of books we normally review. But each one uniquely relates to the concerns addressed in the paper, "The Time So Urgent," and they are worthy of attention from Brethren who want to study and act on the major issues of our day.

Tell the American People: Perspectives on the Irenian Revolution, David R. Albert, editor. Movement for a New Society, Philadelphia. 210 pages. $4.95.

Leslie Withers, sent to Iran in February 1980, with 48 other Americans by the Committee for an American-Iranian Crisis Resolution, found that as a Christian she was repeatedly asked by Iranians, "How can the followers of Jesus Christ accept what the United States government has done in Iran? How can you be a Christian and not be on the side of the oppressed?" Perhaps a starting place from which to approach this anthology of essays and photographs about the Iranian situation is Leslie Withers' question: "What can people of faith struggling toward the kingdom of God in the United States learn from Moslems striving to build an Islamic society in Iran?"

Tell the American People follows a course through the history of Iran, American foreign and military policy, reflections on the nonviolent character of the Iranian revolution, international law and the hostages, the role of women in Iran today, impressions by Americans visiting Iran, and a brief selection of translated writings of Iranians. The theme that recurs throughout is the suffering of the Iranian people, their self-sacrifice and martyrdom, their focus on spiritual values, and their hope and vision to build a new society.

Of particular interest is the article, "Inside the Iranian Revolution," by Lynne Shivers, which documents the tactics of the revolutionary leadership: mass demonstrations, services of public mourning for those killed by the Shah's agents, strikes, civil disobedience, tax refusal, the urging of solidarity among the people, and symbolic actions. These events, unreported by the American press, sound almost like a chapter from Gene Sharp's *Politics of Nonviolent Action.* That is not to say either that the revolution advocated a philosophy of nonviolence (in fact, it did not) or to downplay the outlet that the anger, confusion and bitterness of 26 years of brutal repression found in executions following the revolution. Yet, of the revolutions of modern times, it *can* be said that Iran's made little use of organized violence to achieve a new order.

Both in a special section, "Voices of the Revolution" and throughout the book, an admirable attempt is made to present various issues of concern from the viewpoints and direct quotes of Iranians.

A chapter on human rights and international law discusses the as yet uncertain position of ethnic, religious and political minorities under the new regime. Of concern are some 300,000 Baha'is whom Khomeini considers a political rather than a religious sect and whose leading members were apparently closely tied to the Shah's rule. Abuse of Baha'is has been protested by human rights groups.

In discussing international law and the American hostages, Richard Falk quotes Khomeini: "What kind of law is this? It permits the US government to exploit and colonize peoples all over the world for decades. But it does not allow the extradition of an individual who has staged great massacres." The brutal fact that appears from Falk's analysis is that the existing body of international law *is* a law of, for and by governments . . . and especially favors *powerful* governments. He concludes that present international law is arbitrary and one-sided and he calls on individuals, churches and voluntary associations to organize to create a new framework of law which takes morality into consideration and can call governments to account for state crimes.

As this book tells of events in Iran and of the US government's role in the repression of the Iranian people and the militarization of the Persian Gulf region, the conclusion grows ever sharper that there are no military solutions in international relations. As Eqbal Ahmad, Pakistani scholar, phrases it: "As long as we remain focused on the military equation, the solutions will evade us, and we shall remain victims of war, violence and repression."

In these days of resurgent militarism rampant in the land, with war and violence glorified, abuse and maltreatment of Iranian students in this country, and cries of "Nuke Iran" on the lips of the public, what indeed does it mean for people of faith to struggle toward the kingdom of God? Even the simple call for compassionate understanding of another people's suffering, another people's hopes and vision for a better life seems so out of step with our society. Yet that rebel passion of which Gilbert Murray spoke still sets its hand against the strong, against the organized force of society, against the conventional sanctions. The kingdom's love, its justice, are yet in conflict with the brute powers of the world.

Tell the American People is a useful resource for groups and individuals who want to know the truth about US relations with Iran and the Third World in general. — JAMES R. LYNCH

Still Forms on Foxfield, by Joan Slonczewski. New York: Ballantine Books, 1980. 216 pages. $1.95.

John Greenleaf Whittier described a Quaker meeting in these words:

> The strength of mutual purpose pleads
> More earnestly our common needs;
> And from the silence multiplied
> By these still forms on either side,
> The world that time and sense have
> known
> Falls off and leaves us God alone.

Joan Slonczewski, a doctoral student in molecular biophysics at Yale and a

Apocalypse

member of New Haven Friends Meeting, has written a novel which is both good science fiction and an authentic portrayal of the life and worship of the Religious Society of Friends.

The story begins on the Planet Foxfield (named after George Fox, founder of the Society of Friends) in the year 2133. Early in the 21st Century a UNESCO study had predicted a 90 percent chance that a nuclear war would destroy Earth in the following two decades. This had spurred colonization of the solar system's less desirable planets and development of the technology to send settlers to other planet-bearing stars in the hope that if Earth were destroyed some fragment of humankind might yet survive. When the 20 years mentioned in the UNESCO study had passed without a nuclear war, people again began to feel safe and the efforts to settle other planets faltered. It was at this time that a group of Friends from Pennsylvania acquired one of the United Nations space ships and ventured forth seeking a new home. This novel begins a hundred years later, when the planet on which the Quakers have settled is contacted by the remnants of the Planet Earth who have survived their holocaust (much diminished in numbers), radically changed their society and now seek to "reintegrate" the Quakers.

A formidable task in the writing of science fiction is to supply the needed background—an unfamiliar culture, unfamiliar technology, unfamiliar ecology—to the reader in ways which are both interesting and an integral part of the development of the plot. *Still Forms on Foxfield* does present a very intricate and involving background: two unfamiliar societies (for most Americans the ways of a Quaker meeting may well seem as incomprehensible as the fabled bug-eyed monsters of space), a race of nonhuman beings which is authentically alien (not at all an easy task to conceptualize), a planet different in significant ways from Earth, and a very plausible prediction of future history.

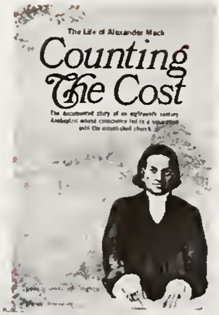
Still Forms on Foxfield is a story about people—individuals who behave like human beings, with all their fears, doubts and frailties. People are involved with their families, their relationships with other people, their religious faith. It is a story of the nearly incompatible desires and sins of two cultures as different as night and day. The conflict is between a highly technological, totalitarian democracy which no longer has place for religion, personal privacy or individual choice and a society where community decisions are made by the sense of the Meeting after a very real striving to know the leading of the Spirit. Yet the people in both societies are presented as honest, caring human beings—this is a novel with no villains. The commensals, non-human intelligent beings with whom the Friends of Foxfield have developed a symbiotic relationship, are presented with an integrity of their own in a way which makes them not just humans in a different form but really alien.

Feminists will be delighted with the fact that the major characters in the book are women and are portrayed in strong leadership roles in their respective societies. The author, an active member of her local Mobilization for Survival chapter, has presented sympathetically the social problems confronting us today interwoven in her society of the future in ways which are plausible enough to cause each of us to stop and think.

Additionally, *Still Forms on Foxfield* is a delightful portrayal of the Quakers at worship, at decision-making and in jest. In the beginning of the novel, as the Monthly Meeting for Business is discussing just how it should respond to the initial contact by the Earth ship, one man speaks up, "Just what kind of reply did you have in mind . . . ? Something like, 'Hi there; do join us for our next potluck supper,' maybe?" Many similar passages make the novel down-to-earth reading for even non-science fiction fans.—James R. Lynch

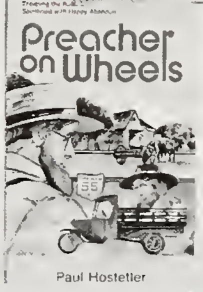
James R. Lynch is active in several west suburban Chicago pacifist locals, a member of Oak Park, Ill., Meeting of the Religious Society of Friends and archivist at the Brethren Historical Library and Archives at the General Offices in Elgin, Ill.

Brethren Press Presents



COUNTING THE COST
Alexander Mack preferred not to be known as the founder of the German Baptist Brethren. But from his spirit and conviction came the impetus and direction for the family of churches now commonly referred to as the "Brethren."

"I am enthusiastic about the publication of a biography of Mack," comments Brethren historian Donald Durnbaugh. "We have really done little to perpetuate his memory. A study of his life is not only worthwhile, but it is also essential for understanding the Brethren." **$6.95** paper, **$9.95** cloth.



PREACHER ON WHEELS
In an entertaining new biography, *Preacher on Wheels,* Paul Hostetler tells the life story of Eli H. Hostetler, a minister always on the move with his family and with all sorts of wheeled machines.

Eli Hostetler's eldest son, Paul Hostetler is in the position to give the reader a firsthand account of a life filled with a wanderlust for spreading God's word and for fixing machines. Reared in an Old Order Amish home, Eli Hostetler later joined the Brethren in Christ Church. **$2.25** paper.

The Brethren Press ELGIN, IL 60120 800-323-8039

Meadow Branch: New members rediscover an old vision

by Dale Aukerman

Last Palm Sunday, 17 persons were taken into membership in the Meadow Branch Church of the Brethren, Westminster, Md. Only two had been related to the congregation over a period of years.

On July 20, about a dozen people—most of them visitors—walked out of the Meadow Branch worship service because of the focus on witness against registration for a military draft.

Pastor Bob Krouse sees a positive relationship between the two Sundays: "The typical argument I hear is that the Brethren will never grow because they take stands that are too radical. I think that is wrong. It's when the church has been most controversial that it has grown most. In the Book of Acts the statement is made 11 times, in varying forms, 'And the Lord added to their number day by day those who were being saved.' Seven of the 11 times that statement was made was after something fairly radical had happened in the church. It is when the church has had the most integrity about what God calls us to be that we have experienced real health. And part of real health is growth."

On the Tuesday of the first week of registration, the *Carroll County Times* carried a front-page article and picture with the caption: "Chuck Zellers, 19, of the Meadow Branch Church Peace Committee, pickets in front of the Westminster Post Office yesterday on the first day of draft registration." Chuck and others wore big Meadow Branch Church Peace Committee buttons as they continued their witness day after day, talking with registrants, passers-by and hasslers.

In those two registration weeks Meadow Branch became identified in the community as probably never before. The controversial publicity, rather than dividing the church, pulled it together. The special music for the July 27 service was cancelled when a husband would not allow his wife to come. But the time of sharing dealt with the need to take unpopular stands at times and to hold together in facing antagonism and ridicule. Bob Krouse received expressions of encouragement from members whose position he had not known. Chuck Zellers says, "It was like I was part of the whole body, and they were supporting me in what I was doing and the whole peace witness."

The peace witness at Meadow Branch had been dead, or at least dormant. It has been revived by persons from among the 35 "new believers"—some of them far from Christian faith before—who have been brought into the church in the past two years and instructed in Christian discipleship. (A former West Pointer told Bob Krouse that the church should have *more* peace emphasis.)

As the prospect of draft registration loomed larger, concerned members held meetings. In April a small group asked the church board to recognize them as the church's peace committee. That recognition was heartily given.

At a party last New Year's Eve Bob Krouse found himself discussing the Soviet invasion of Afghanistan with Larry Bowles, one of the new members. Larry strongly favored an increased US military buildup, and the conversation became so heated that Bob thought it best to leave before midnight. But by summer, Larry was chairing the church's peace committee and was the key person in the county draft counseling effort. Larry's story exemplifies the changes happening at Meadow Branch.

JESUS SAYS:
BLESSED
ARE THE
PEACEMAKERS
NOT THE
WARMAKERS.

Chuck Zellers witnesses for peace in front of the Westminster, Md., post office.

Already by that New Year's Eve Larry had changed a great deal. He was a Baltimore policeman when he and his family moved into a Westminster housing development and were approached by members of the Meadow Branch visitation committee in June 1978. Larry and Susie Bowles found their lives touched and were baptized into the church in October. During the first half of 1979 Larry's mother lived with them as she was slowly dying of

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People & Parish is a forum for sharing stories about church activities that may encourage other congregations to try new approaches in their own local program. Congregations, groups, and individuals are invited to submit reports and photographs to support this cross-fertilization process.

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cancer. Larry says, "The church came to our support in a fantastic way."

"There was a period of time," Larry relates, "when I stopped cussing and drinking. I started taking my Bible with me on our eight-man ghetto patrol. I was even affirming my court testimonies rather than swearing. I really began to pray about it. And I felt I could no longer be a policeman and still be a Christian. I loved the life of a policeman too much." Larry changed to a factory job—with an $8,000 drop in salary. But he says, "We knew that God would take care of us, and he has."

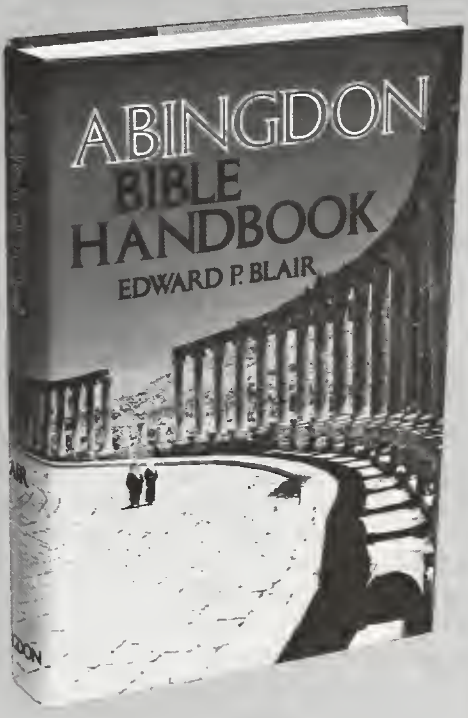
During the Vietnam War Larry had been part of a navy gun crew. Again and again they were assigned areas to napalm as cover for ground troops. His crew received awards for "neutralizing numbers of enemy." "You didn't know who you were firing at, what you were firing at," he recalls. "All you really knew was that there was this huge smouldering mass when you were done. And that didn't bother me very much."

But through Bible study, Larry became convinced that Jesus calls us not just to love those nearby: "We are called to love the Iranians and the Russians and all the other peoples of the world. And from there I began examining my part in the military and I began thinking about all the people who had died as a result of my being in the military; and that began weighing heavily on my conscience." But for all that, forgiveness has come and a new fullness of conversion.

As Bob Krouse sums it up, "There are a number of historic Brethren issues that had become non-issues here at the church, and peace was one of those. We have found a revival in the peace witness since we've brought a number of new members into the life of the church. The newer Christians have rediscovered the vision and have a new enthusiasm for being disciples." ☐

Dale Aukerman is a peace advocate and writer in Union Bridge, Md.

The Experts Agree:



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FRONTSTAIRS AT THE WHITEHOUSE/from page 15

flex-time, job-sharing programs, flexible-leave policies for both sexes, part-time jobs with pro-rated pay and benefits, along with dependent care options including child care. (Are you an employer? Do you serve on a management board in business, college or private institution, or on a church board? Can you push for implementation of any or all of these recommendations in the sphere where you have influence?)

2) Over 92 percent of the delegates expressed deep concern about drug and alcohol abuse. They called for involvement of the total family in prevention and treatment and urged that the media take responsibility for addressing the harmful affects of substance abuse. (Are you informed about drug and alcohol abuse? Can you recognize the symptons? Has your church had educational programs? What are you doing to prevent the need for substance abuse in your family and community? Will you write TV sponsors regarding their policies and use of drugs and alcohol in the media?)

3) Over 92 percent of the delegates called for an elimination of the marriage tax penalty, permitting two-earner married couples the option of filing tax returns as single individuals or jointly. They also called for the elimination of the inheritance tax on assets passed to surviving spouses and other family members in order that family farms and small businesses may be protected. Included in that recommendation was the call for tax credit for full-time homemakers. (Write your legislator.)

4, 5 and 8) The delegates voted to support tax incentives for families for home care of elderly or disabled family members. They recommended assistance to families with handicapped members in the form of tax credits or financial help or equipment, housing, personal care and adoption. (Pressure legislators to adopt these recommendations. Focus on the benefits of handicapped persons being part of a family for care and nurture as well as the saving of government funds which institutionalization entails.)

6) Over 90 percent of the delegates called for "laws and regulations to be analyzed in terms of their impact on families" by every public and private agency and in all levels of government to insure greater sensitivity to socio-economic and racial diversity of families and their special needs. (Has your church considered the impact of its decisions on all styles of families? Can single parents afford to be on church boards, in choirs or attend evening meetings when there is no child care? Do you own a business? Are children welcome to visit parents who work at your business establishment? Are you a landlord? Are children allowed to live in your buildings? How do decisions to build a new building affect local families in time, money and displacement?)

7) Ninety percent of the delegates urged media, education, training and counseling along with self-help groups to promote positive attitudes toward persons with handicapping conditions. (Are you aware of persons with handicaps in your church or community? Do they have physical access to your church, school or public buildings? Are there support groups?)

9 and 10) Eighty-nine percent of the delegates recommended that tax incentives be given to households that include elderly members, and for housing modification to accommodate older persons. Tax credits for the elderly person as well as tax benefits for homemaker services was also adopted. (Pressure your legislature for tax law changes.)

11) Increased recognition and equity for full-time homemakers was a recurrent theme in the conferences, passed by almost 88 percent of the delegates. It called for major revision of tax and social security policies and urged recognition of the contribution that homemakers make. They specifically urged tax credit or exemption resources earned during the life of a marriage as well as support services for displaced homemakers. They urged the Department of Labor to classify and upgrade homemaking as a career.

What can interested, concerned persons do?

First of all, they can get involved. They *can* make a difference, either as an individual taking a recommendation or an idea in the community and running with it, or writing perhaps the 500th letter that finally makes a point to a legislator or a person within business and industry. In a large part, this conference depends on citizen participation not only in the formulating of the concerns last year, but now in working to implement them.

Persons can write for a full copy of the recommendations and for a final report to the White House Conference on Families,

The diverse composition of the National Advisory Committee reflects the determination to make the White House Conference on Families representative of all types of American families. Red carpet treatment was given the committee, here hosted by First Lady Rosalynn Carter (center). Mary Cline Detrick (second from left) is a member of this group.

330 Independence Ave., SW, Washington, DC 20201. The phone number is (202) 245-6073. If persons want one or two specific recommendations only, or the name of your state coordinator, write to me, at 1451 Dundee Ave., Elgin, IL 60120.

Call or write your members of Congress. Give your name and address and state that you favor the White House Conference on Families recommendation on a specific issue. Ask for their own position on that issue.

Find one recommendation through which you may be able to affect change in your local church or community or organization. Do it. Most importantly, recognize that there are a variety of family types in our country. Talk to people who live near you and/or who work with you. Discover their styles of families. Help strengthen each other by friendly support or by exchange of services, or by raising the awareness of your family and community that each family style has gifts to offer. We shouldn't spend our energy trying to get families to confrom to a particular model.

Most of what will be happening because of WHCF will *not be* legislative, though there is already significant movement in Congress on several issues. And we need to continue to pressure so that there can be significant change where only the legislature can do it. However, most of what will be happening will depend on significant action by the private section, individual, religious groups, education and business and industry. The biggest part is up to folks like us.

Is anything happening within the business community?

Well, there's hope there too. Donald V. Siebart, chairman of the board and chief executive of J. C. Penney, Inc., formed a business task force in 1979 to encourage business support for WHCF. Representatives from more than two dozen corporations have contributed to substantive issues, provided input for the conference and raised funds for specific projects.

In addition, the task force invited top executives from the major 100 corporations (such as AT&T and IBM) to an October meeting to begin working on implementation of voluntary procedures on such recommendations from WHCF as

pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

• Driving through eastern Pennsylvania recently, I was struck by the number of small churches nestled in the hills and vales of that beautiful countryside. Wherever the pilgrimage takes me I spot a church . . . stark white . . . red brick . . . native stone . . . with spire or without . . . with stained glass or without. Whatever form it takes, the church is there. Its sacred presence reminds us that there is something outside ourselves, something greater than ourselves, that presides over creation with love. I have had the small church experience as a young person, and again as a wife of the pastor. In both cases it was an experience of being in the extended family, replete with all the foibles our humanness involves, yet pervaded with the sense of living together in love.

In spite of the obvious problems extant in the small congregation, the family atmosphere allows experiences to occur that cannot happen in the larger church. There is the intimacy that exists as implied in the word "family." It is easier to "rejoice with those who rejoice and weep with those who weep" when you really know each other. It is easier to join in the celebrative moments in a warm atmosphere of life-sharing that is part of the small congregation mystique.

Another boon for members of small churches is that one is allowed to develop gifts that might not become apparent for many years, if ever, in the larger group. Any gift—leadership, music, art, teaching, listening—surfaces early in the small congregation and thus allows the one who is so gifted to minister to the body of Christ.

I am grateful to the small congregation of the Iowa River Church for allowing me to stand behind the pulpit as a teenager, to sing, to organize. I am grateful to the small congregation in Ottawa, Kan., where I went as the bride of the pastor, for calling forth gifts I didn't know I had and for helping me to name them and claim them in His name.

After our first daughter was born, someone asked Elder de Vilbuss (of the Ottawa church) how the Helman baby was. Our dear brother replied, "Oh, Bunny is not the Helmans'. She is the church's baby!" Perhaps this story best typifies the greatest gift the small congregation offers to its members, an experiential oneness in Christ, a familial sense that resides in the wonderful "fellowship of kindred minds (which) is like to that above."

• The harvest is in and we are grateful. The harvest of the lives we sow is reaped daily. How grateful we can be if it is a good harvest. For the continual blessings that come to us from God's gracious and giving love, a continual "Thank you" should be our response. Every breath, a grateful breath; every thought a thank you. Happy Thanksgiving Day.

• A proof-reader's error rendered 8,000 copies of a Bible printed in Ireland in 1716 useless. The command in John to "sin no more" had been printed as "sin on more," a directive that must have had some appeal for the light-hearted Irish.

• Proof-readers are still making (or missing) errors. A recent brochure put out by a local Methodist church to give to newcomers in the community read, "We look forward to getting acquainted with you in the weeds ahead."

• STOP SIGN: On the bulletin board of the First Lutheran Church in Columbus, Ind., located across the street from a funeral home: "Visit us before going across the street."

• Some favorite books of two favorite brothers: Ken Brown—*Are We All Nazis?,* by Hans Askenasy; *The Last of the Just,* by Andre Schwarz-Bart; *Apology,* by Plato; *The Quiet Battle,* by Mulford Q. Sibley. Dale Brown—*Living by Grace,* by William Hordern; *Politics of Jesus,* by John Howard Yoder; *Life Together,* by Dietrich Bonhoeffer.

• From another Pilgrim's Pen: "Christianity means community through Jesus Christ and in Jesus Christ. No Christian community is more or less than this. Whether it be a brief, single encounter or the daily fellowship of years, Christian community is only this. We belong to one another only through and in Jesus Christ."—Dietrich Bonhoeffer

See you on the journey—P.K.H.

CLASSIFIED ADS

FOR SALE—Pleasant Hill Church of the Brethren, Johnstown, Pa., traced with history and genealogy lists of 900 people. "Middle Taylor Township, 1770-1944," newly indexed and reprinted by publisher Barbara Metzger Anderson, 733 Holmes St., State College, PA 16801. $5., pp. 50 pages; soft binding.

WANTED—Printing stripper/platemaker needed immediately by The Brethren Press, Elgin, Ill. Qualified persons should contact Church of the Brethren General Offices, tel. (312) 742-5100, ext. 207.

WANTED—Church of the Brethren college and seminary graduate wishes to engage in weekend evangelistic (revival) services with churches in Midwest, including Fri. and Sat. evenings and Sunday morning services. Should your church need biblical preaching, hymn-singing and special music, contact Donald Ford, 5910 Ebright Rd., Columbus, OH 43125. Tel. (614) 836-3237.

TRAVEL OPPORTUNITIES—Pastors, teachers and persons desiring to host tours all over the world. Let us assist you in your travel arrangements. Write to Pastor Wendell Bohrer, wife, Joan, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 266-2629 or (814) 536-1811.

INVITATION—Peoria, Ill, becoming regional center for heart and other medical specialties. Brethren families and friends needing assistance in housing and transportation contact Peoria church, (309) 682-3980 or Dorothy Shively, (309) 676-6550; 1507 Columbia Terrace, Peoria, IL 61606.

INVITATION—Coming to Florida? Visit a friendly church. Church of the Brethren, 7040 38th Ave. North, St. Petersburg, FL 33710. Tel. (813) 381-0709. Church school 9:15 a.m. Worship 10:30 a.m. Nursery provided. Active fellowship meetings. Bus tours in planning. Monthly carry-in suppers. All ages. Active visitation program.

TRAVEL—Travel with a purpose: Egypt, Nile Cruise, Aug. 6, 1981. 14 days in Israel and Egypt with Wendell and Joan Bohrer, and Anna Mow. ($1,799.) For information write Pastor Wendell Bohrer, 96 Penrod St., Johnstown, PA 15902. Tel. (814) 266-2629 or (814) 536-1811.

TRAVEL—South Pacific spree, Dec. 31 to Jan. 16. Fly to Fiji and Tahiti Islands, New Zealand and Australia in the winter and enjoy their summer. Tour the South Pacific with McPherson College, with Desmond and Irene Bittinger as tour guides. Don't delay, write for travel brochure. Contact continuing Education, McPherson College, McPherson, KS 67460.

TRAVEL—with John and Naomi Mishler to Israel, Petra and Egypt. Dr. Eugene Roop Bible teacher. 11-day tour Mar. 2-12, 1981. $1,334 from Chicago. Information: Pastor John D. Mishler, 168 East 6th St., Peru, IN 46970. Tel. (317) 473-7468.

TRAVEL—Juniata College Tours 1980-81: China, Sept. 6. Bermuda, Nov. 14-17. S.S. Norway Cruise (first season), March 1, 1981. Post Conference 1981: Cradle of Christian Thought (Greece and Greek Isles Cruise incl. Ephesus and Istanbul), June 29, 1981 for two weeks. Harold B. Brumbaugh, host conductor. Information: Weimer-Oller Travel Agency, Inc., 405 Penn St., Huntingdon, PA 16652. Tel. (814) 643-1468.

prayer calendar

November Prayer Calendar

November 2-8: Uphold in prayer Rick Gardner of the Parish Ministries Commission staff, as he participates in the meeting of the Society of Biblical Literature in Dallas, Tex., November 5-9.

Pray for the work of Idaho and Western Montana District Conference in Fruitland, Ida., November 8, and for Doris Walbridge, marketing service coordinator of the Brethren Press, who will attend this conference.

November 9-15: Give prayer support to Howard Royer of the General Services Commission staff, who will attend the executive committee meeting of the National Council of Churches Communication Commission in New York, November 13.

Pray for the Virlina District conference November 14-15, at Rocky Mount, Va.

November 16-22: Uphold in prayer BVSer Nancy Bailey serving at the Mother Goose Child Development Center, Elgin, Ill.

Pray for the work of the denomination carried on by the General Board and Commissions, meeting in Elgin, Ill., November 22-25.

Pray for the work of Shenandoah District, holding its conference at Bridgewater, Va., November 22-23.

November 23-29: Pray for the Student/Young Adult Conference at Camp Mack, Milford, Ind., November 27-29, and for the participation of Elgin staff members Bob Faus and Shirley Heckman.

In Thanksgiving Day celebrations express thanks for God and for the gospel of God's grace, as well as for material blessings.

November 30—December 6: Pray for Elgin staff member Wil Nolen as he gives leadership at the retreat of the Shenandoah District board at New Windsor, Md., December 5-7.

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flex-time, job sharing, flexible leave policies for both sexes, and child care.

What has been the most difficult part of the WHCF process?

Quite candidly, trying to deal with the "anti-family" people. (They like to call themselves "pro-family," but their actions make a mockery of that phrase and I refuse to use it.) Their leaders announced their intent to block the WHCF from the beginning, and they have tried. The press has covered their unfounded complaints much more than it has covered the broad base of support for the conference process that the majority of participants have felt.

Many delegates who attended the conferences, some who were even members of the "anti-family" caucus, expressed amazement at how fair and representative this process has been. The National Advisory Committee bent over backward to accommodate their limited, and (in my opinion) selfish, point of view, for we were determined to hear from every perspective. But this was an uphill battle, because the efforts of these groups to control the process and shut out all differing opinions were as hard to deal with as spoiled children who take their marbles and go home when things do not go their way.

Please, sisters and brothers, take time to listen to various points of view on any one event. The Spirit works among all of us, and not just one or two loud, fear-producing leaders who are masters at name-calling and distortion, throwing in just enough scripture to make it palatable.

What are some highlights of WHCF?

For me, it has been meeting people—the National Advisory Committee in particular—and listening to family stories all over the country. I have been privileged to meet and listen to many persons whose names are well known, including President and Mrs. Carter, and Vice-President Mondale. George Gallup Jr. presented the findings of a poll on the American families at the Baltimore Conference. Alex Haley, the author of *Roots,* captivated us with an address on the importance of family roots and connectedness at the Los Angeles Conference. And no matter how sophisticated one tries to be, there is always excitement in meeting persons whose reputations have preceeded them, such as Ed Asner, who stars in the "Lou

Living more with less
Doris Janzen
More-with-Less Cookbook
THE GIFT OF A SOUND MIND
Kingdom Citizens
John Driver
LOUISE A. VERNON
THE KING'S BOOK
SECRET IN THE CITY
Marian Hostetler
DOROTHY HAMILTON
Rosalie at Eleven
LOAVES and FISHES
A "Love your neighbor" Cookbook

Herald Press: Thoughtful Gifts

For Adults

Living More with Less

Doris Janzen Longacre provides practical suggestions for living with less contained in chapters on clothing, housing, transportation and travel, eating together, homekeeping, recreation, money, meetinghouses, celebrations, and strengthening each other.
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More-with-Less Cookbook

Doris Janzen Longacre provides over 500 recipes that allow you to eat better while consuming less of the world's limited resources. "Personal, homey and fun, filled with reliable, often interesting recipes, and some real information on how to create and maintain a simpler diet."—*New York Daily News*
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Kingdom Citizens

John Driver guides the reader through a study of the Sermon on the Mount. For those who desire a life of discipleship which corresponds more nearly with God's intention for His community.
Paper $6.95, in Canada $8.05

The Gift of a Sound Mind

James E. Johnson shares positive approaches to emotional health through fasting, meditating, prayer, and work. He also highlights factors which undermine emotional health, such as defensiveness and TV.
Paper $6.95, in Canada $8.05

For Children

Loaves and Fishes

Linda Hunt, Marianne Frase, and Doris Liebert introduce children 7-and-up to healthy eating in a world of limited resources. Recipes encourage the children themselves to use basic ingredients to produce wholesome, delicious, fun foods.
Ringbound $5.95, in Canada $6.90

The King's Book

Louise A. Vernon's latest novel takes 9-to-14-year-olds back to see the story behind the translation of the Scriptures into the King James Version.
Paper $3.25, in Canada $3.75

Secret in the City

Marian Hostetler takes 9-to-14-year-olds into church volunteer service in the city. Young Jo Clifford learns of the joys, frustrations, and mystery of living in the city.
Paper $3.25, in Canada $3.75

Rosalie at Eleven

Dorothy Hamilton's sequel to *Rosalie* once again takes 9-to-14-year-olds back to the early 1900s in rural Indiana.
Paper $3.25, in Canada $3.75

Herald Press
616 Walnut Avenue
Scottdale, PA
15683
117 King Street West
Kitchener, ON
N2G 4M5

Grant" show on TV. An especially meaningful time for me was giving the invocation for the luncheon at which Alex Haley spoke. I prepared carefully, trying to catch the feelings of the diversity in the conference. Imagine my surprise when my invocation ended with applause from the delegates.

But more entrenched on my memory are the pages and pages of notes I have from persons who testified at our hearings around the country. My understandings of families in this country has greatly broadened and deepened, and I am grateful.

You speak often and highly of the National Advisory Committee. Who is this?

NAC is a diverse group of 40 people—20 women and 20 men—who have advised the staff and planned and carried out the WHCF. Because of our diversity, the fact that we agree on anything is miraculous! And the fact that there has been compromise and excitement throughout this process speaks to our singular commitment to families and strengthening family life in our country. The committee is made up of blacks, Native Americans, Hispanics, Asian Americans, and Caucasians. Diverse also in age, occupation, education and background, this group has held 14 hearings in seven states, worked with 48 state conferences and/or hearings, held a National Research Forum with 400 scholars presenting materials, and held three national conferences and a task force meeting all within the space of one year.

How much has President Carter been involved?

I stated earlier that this was President Carter's idea and he set the framework for this type of a conference. In July 1979, President and Mrs. Carter invited the NAC and our families to a reception at the White House following our swearing-in ceremony and a speech to the press. President Carter has instructed all government agencies to cooperate with the WHCF and they have done so in a number of concrete ways. He has begun the office for families within Health and Human Services to help to carry out WHCF recommendations. The President also gave the keynote address at our Baltimore conference and in October received our final recommendations to present appropriate ones to Congress for implementation.

It is to President Carter's credit that he wanted the main conferences completed before either of the 1980 political conventions and the whole process completed by election time so it would not become a political issue. He is responsible for the conference's style and wide governmental participation. The President told us last May, "Working together, I am confident we can build upon the strengths of our families, recognize their diverse needs and take real action to develop more responsive and sensitive policies toward them. I look forward with great anticipation to the results of this conference." ☐

Mary Cline Detrick is Parish Ministries Commission staff for life cycle ministries/person awareness, and serves on the 40-member National Advisory Committee for the White House Conference on Families.

turning points

Licensing/ Ordination

Bachofer, Thomas A., licensed July 20, 1980, Navarre, Western Plains

Breiner, Susan Ruth, licensed July 13, 1980, Goshen City, Northern Indiana

Geisewite, Kenneth Ernest, licensed Mar. 23, 1980, Sugar Valley, Southern Pennsylvania

Freese, Dawn L., licensed July 6, 1980, Pottstown, Atlantic Northeast

Wilson, Frederick D., licensed July 13, 1980, Brake and Kelly Chapel/White Pine, West Marva

Pastoral Placements

Abe, Jim, from Rock Run, Northern Indiana, to Akron, Eastwood, Northern Ohio

Abe, Marla, from Rock Run, Northern Indiana, to Akron, Eastwood, Northern Ohio

Crummie, Mark, from other denomination, to Silver Creek, Northern Ohio

Eastis, Davis, to Fresno, assistant to pastor, Pacific Southwest

Ebersole, George D., from other denomination, to Albright, Middle Pennsylvania

Finoey, Harriet Wenger, from Northern Colorado, Western Plains, to Plymouth (Assoc.), Northern Indiana

Fischer, Wilbur L., from Sandy Creek, West Marva, to Crab Orchard, Virlina

Gerster, Daniel, from secular, to Pleasant Plains, Southern Plains

Gingrich, Kathy, from Bethany Seminary, to Manchester, second staff, South/Central Indiana

James, Thomas, from other denomination, to Wenatchee Brethren/Baptist United (second staff), Oregon/Washington

Kinsel, Glenn, from Antioch (interim) to Antioch (full-time), Virlina

Kintner, Alvin, from Bristolville, Northern Ohio, to Olivet, Southern Ohio

Landrum, Richard L., from Huntingdon, Stone, Middle Pennsylvania, to Pomona, Pacific Southwest

Madeira, Ronald F., from Martinsburg, Middle Pennsylvania, to assistant administrator, Peter Becker Memorial Home, Atlantic Northeast

Nonemaker, Beth, from Bethany Seminary, to Action Research Development at Castañer, Rio Prieto, Florida/Puerto Rico

Nonemaker, Keith, from Bethany to Action Research Development at Castañer, Rio Prieto, Florida/Puerto Rico

Robinson, Delmer T., from Reedley, Pacific Southwest, to Seattle, Lakewood, Oregon/Washington

Thill, Marvin, from Panther Creek, Northern Plains, Sunnyslope, Oregon/Washington

Walk, William D., from other denomination, to Blue Ridge, Virlina

Wedding Anniversaries

Burket, Mr. and Mrs. Wilson E., Martinsburg, Pa., 54

Bush, Mr. and Mrs. W. Floyd, Martinsburg, Pa., 53

Bush, Mr. and Mrs. George, Roaring Spring, Pa., 50

Clawson, Mr. and Mrs. John H., Robinson, Pa., 50

Dilling, Mr. and Mrs. Elmer, Martinsburg, Pa., 50

Fike, Mr. and Mrs. Henry, Morgantown, W. Va., 66

Fitz, Mr. and Mrs. Robert, Waynesboro, Pa., 60

Ford, Mr. and Mrs. George L., Glendora, Calif., 50

Gilbert, Mr. and Mrs. Joe, Beavercreek, Ohio, 57

Grimes, Mr. and Mrs. G. Albert, Martinsburg, Pa., 52

Grimm, Mr. and Mrs. Jim, New Carlisle, Ohio, 54

Holsinger, Mr. and Mrs. Paul, Martinsburg, Pa., 55

Kagarise, Mr. and Mrs. I. Harvey, Martinsburg, Pa., 53

Lehman, Mr. and Mrs. Emore, Loganville, Pa., 50

Long, Mr. and Mrs. Harvey L., Mt. Morris, Ill., 57

Phillips, Mr. and Mrs. Everett, Covington, Ohio, 50

Prouty, Mr. and Mrs. Walter, Dallas Center, Tex., 53

Rhine, Mr. and Mrs. P. E., Winfield, Kans., 50

Shoue, Mr. and Mrs. James, North Liberty, Ind., 50

Shriver, Mr. and Mrs. Charles, Hanover, Pa., 54

Smith, Mr. and Mrs. Lloyd, Live Oak, Calif., 60

Tibias, Mr. and Mrs. Henry, Martinsburg, Pa., 55

Togasaki, Mr. and Mrs. Susumu, Oakland, Calif., 50

Wareham, Mr. and Mrs. Irvin, Martinsburg, Pa., 52

Wareham, Mr. and Mrs. Paul, Martinsburg, Pa., 51

Deaths

Avey, Mary, 77, Polo, Ill., July 19, 1980

Blough, Paul E., 60, Windber, Pa., July 27, 1980

Calvert, Eva., 91, Fresno, Calif., Dec. 1979

Daubert, John S., 56, Pine Grove, Pa., July 17, 1980

Deardorff, Elva Bradshaw, 91, Portis, Kan., July 21, 1980

Edgecomb, Daniel, 86, Fresno, Calif., Mar. 28, 1980

Edgecomb, Sarah, 83, Fresno, Calif., Apr. 13, 1979

Fuhrman, John, 66, Spring Grove, Pa., July 13, 1980

Gayman, Elizabeth, 92, Polo, Ill., June 30, 1980

Grogg, Margaret, 57, Bendersville, Pa., Feb. 29, 1980

Jackson, Alice, 88, San Diego, Calif., July 19, 1980

Johnson, Carl, 97, Fresno, Calif., June 13, 1980

Kauffman, Herbert W., 82, Waynesboro, Pa., July 19, 1980

Lyons, Sara Rittenhouse, 79, Easton, Md., Mar. 10, 1980

Mensink, Clara, 82, Preston, Minn., Feb. 19, 1980

Meyers, Johanna H., 89, Fresno, Calif., Aug. 23, 1980

Meyers, William H., 93, Fresno, Calif., Jan. 3, 1980

Miller, Nora, 79, Lebanon, Pa., Aug. 11, 1980

Moneyheffer, Anna Alice, 88, New Paris, Ind., July 29, 1980

Owen, Amy, 93, Harmony, Minn., June 29, 1980

Patchett, Walton Leroy, 76, Easton, Md., Dec. 11, 1979

Royer, Elmer J., 88, Lebanon, Pa., Aug. 15, 1980

Shatto, Ralph, 87, Sidney, Ohio, June 27, 1980

Walker, Harold, 72, Lineboro, Md., Apr. 6, 1980

In partnership with Fike and Fike

There's a new twist, a new voice in the Brethren radio series, Think About It. Jean Fike, educator and church worker, is the speaker for the 26 one-minute broadcast messages of Part III.

The newest messages continue the same distinctive character producer Earle W. Fike Jr., created from the outset in the radio spots issued by the Church of the Brethren General Board. That is, crisp, anecdotal humor. Fast-paced commentary. Penetrating biblical insights.

With the new series, the partnership of Fike and Fike of Elizabethtown, Pennsylvania, the wife-husband speaker-producer team, is but the beginning step in a widening broadcast enterprise. What more is needed is the partnership of your congregation, or of area congregations, in placing the spots with local stations through either purchased or public service time. An identifying tag for local or area congregations may be added.

Thus you can join the Fikes and the General Board and Brethren congregations throughout the country by becoming partners in a vital radio outreach.

For more information, clip and return the coupon at the right.

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Return to: Brethren Broadcast Ministries, Box 22, Harrisonburg, VA 22801

How to concoct a common cup

My earliest memory of election year awareness dates to Nov. 7, 1944. Classes were over for the day at our one-room country school. Scholars were scattering for home and the teacher was heading for the voting place, a nearby blacksmith shop. Coming along the road on his mule was an elderly black neighbor.

The old farmer's mulemanship was an unsteady performance, suggesting too many nips at the jug in his observance of election day. His festive spirits were evident when he met our teacher (an ardent Republican) and shouted cheerily to her, "Vote for Roosevelt."

I wish I could recollect her subsequent remarks on race and politics, but memory fails me.

Life was simple in those days. We didn't sass our parents; we didn't see pornographic movies; nobody talked about abortions . . . or even sex; homosexuality was foreign to our vocabulary; self-respecting folks didn't live on welfare; we supported "our boys in service"; some women voted, but they didn't demand "equal rights." Our teacher, in her response to the old man, reflected conventional mores of our community. No federal agency stuck its nose into what she taught us.

Life was simple back then? Well, let's say it seems so now.

We have heard a lot this election year of 1980 about people who want to recapture those times, those solutions, those values. And they have been told it can't be done. They have been told that you can't return to the past, that there are no simple answers to America's problems, and that morality is a relative thing.

They have had it explained that human rights is a big issue—women have rights; blacks have rights; homosexuals have rights; Jews, Muslims and others have rights. Their attention has been drawn to important issues such as helping the poor, protecting the environment, conserving energy and resources, and living more simply. It has been stressed that disarmament, not military might, is the way to peace. It has been pointed out that America has no "chosen people" arrangement with God, that we all live in a "global village" and God loves all its inhabitants as individual children.

But did they listen? Where did we all go wrong?

We all went wrong by not recognizing that our efforts to be biblical and moral on political, social and economic issues are limited. At best they are fallible human applications of God's infallible Word.

We all have been guilty of plugging our ears and defining for the nation what is pure and right.

Liberals forgot that sincere and conscientious Christians may apply biblical principles in different, even opposite ways. They didn't allow for enough diversity and have championed painful changes for people whose pain threshold is low.

Conservatives focused too narrowly on issues, confused God's purposes with America's, followed religious Pied Pipers, and prescribed simplistic remedies to the nation's ills.

Whatever the choices of Nov. 4, I hope we have learned something from this election year experience. We need to do a lot of asking and listening in the Church of the Brethren.

Used to be, we Brethren at communion drank from a common cup . . . after the deacons visited and ironed out our differences. Could we "drink from a common cup" today . . . in our diversity?

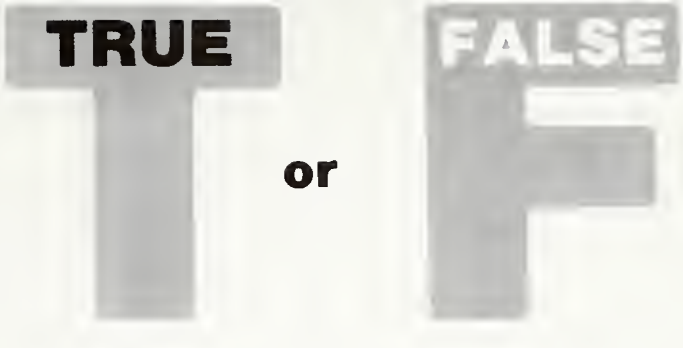
They may or may not be thinking straight, but there are a lot of good Brethren who are "anti" some things—anti-abortion, anti-ERA, anti-gay rights, anti-gun control, anti-divorce; a lot who are fundamentalists; a lot who are charismatics; a lot who stress evangelism and church growth; a lot who want visible Brethren mission overseas.

On some concerns and issues General Board and national staff enthusiasm coincides with grass-roots support. On some issues Annual Conference has taken official stands. On others we are conducting studies. But on all issues, we need a lot more asking, a lot more listening, a lot more prayer and Bible study before we decide for all of us what is biblical and right for our church.

Further, if our General Board and its staff hope to make the wisest decisions for denominational program, it is essential that they soon conduct a major demographic survey of the whole denomination, in order to know who the Brethren are, where they live, what they believe, what they do and what their potential giving is.

Then those corporate decisions we make—laced with tolerance, love and forbearance—might make a more palatable common cup for Brethren to share.—K.T.

Can You Answer These Questions About Writing Your Will?*



Mark each of the following statements T for True, or F for False, in the box at its right. For correct answers, see panel below.

1—If you do not have a Will and therefore die "intestate," state law will give your spouse all of your Estate. ☐

2—If you die "intestate" while your children are minors, state law will divide a third of your Estate among them. ☐

3—When you leave no Will, the state automatically appoints a social worker and a bank as guardians of your minor children. ☐

4—Whoever is appointed guardian for your minor children has complete say-so in taking care of them and their affairs. ☐

5—Lacking a Will, your property will be disposed of more or less as your Will would have directed. ☐

6—Children not mentioned in your Will are excluded from an inheritance. ☐

7—A husband has the same rights to his wife's Estate as she has to his. ☐

8—A handwritten Will, unwitnessed, cannot be valid. ☐

9—Wills never require more than two witnesses. ☐

10—It is expensive to have a lawyer draw up your Will. ☐

ANSWERS

1—False. Usually not. In some states, your spouse gets one-third if you die without a Will.

2—False. Many states give two-thirds of your Estate to your children equally divided among them.

3—False. It is more likely to appoint your spouse as guardian, or some other person. But they will have to furnish a bond and pay the fee for it.

4—False. Even if your spouse is guardian, he/she usually must have specific permission from the court to spend your children's share of your Estate on their support or education. He/she may be required to render detailed accounts of these expenditures.

5—False. Your property would be disposed of according to the law of your state and not necessarily as you would have directed.

6—False. A child born after the date of your Will might be entitled to receive whatever would have been provided by the state if you had died "intestate."

7—False. This is not always the case.

8—False. In some states, when the handwriting is generally known, handwritten Wills can be held valid, but questions about the circumstances under which they were written make them a very risky proposition.

9—False. Some states may require three. Any Will disposing of property located in a three-witness state should have three, even if you write it while resident in a state requiring only two.

10—False. Actually, it is usually a very modest amount. Whatever the charge, the expert knowledge involved makes it a bargain.

---

* In most states

Now while you are thinking about your Will, plan to see your lawyer as soon as possible. Before you go, you may find two of our booklets useful. They suggest information you may want to have at hand for consideration. Write for them now: Making Your Will and A Record of Personal Affairs.

Write or call today. We will gladly provide information based on individual circumstances, or arrange for a personal conference.

Stewart B. Kauffman

CHURCH OF THE BRETHREN

General Board
Office of Stewardship Enlistment
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In Latin, *seminarium* means "seed plot, garden or nursery." Bethany Theological Seminary is our "seed plot" where students grow in faith, knowledge and commitment as they prepare for a variety of ministries. Many caretakers help the garden grow—faculty, staff, other students, congregations and interested individuals—and God gives the increase. Your support and prayers will make this garden flourish.

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ssenger

BRETHREN DECEMBER 1980

PECIAL ISSUE:
VERSEAS MISSION

Mission in the '80s:

Rethinking the Christmas promise

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Christmas promise

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10 **Mission in the '80s.** Merle Crouse traces the development of Brethren mission in recent years and charts the directions for the next decade. Says Crouse, "The love of God expressed in caring mutuality and affirmation is the greatest gift for today's lonely, sick, broken world. It is the key to effective mission in the '80s."

12 **Misión Mutua: A Living Witness to Unity in Christ.** Karen S. Carter brings a Misión Mutua update, likening the Brethren concepts of mutual mission to "new wine fermenting in old wineskins."

16 **Have This Mind Among You.** Bob Neff's Bible study on Philippians 2:1-11 ("Let each of you look not only to your own interests . . . . ") explores what was the mind of Christ for Christians in mission today.

18 **Moments That Mold Us.** In your mind, create an album of Brethren historical photos. What would be the moments that molded the Brethren and made them what they are? Earle W. Fike Jr. suggests likely "moments" of the past and ventures some for the future as well.

20 **The Gift.** Randy Gibson and Micki Smith spin a fairy tale for children about SERRV figurines, as a Christmas story on mission.

22 **Health Care in the Sudan: A Miracle in the Making.** Howard E. Royer highlights the health care work of Roger and Carolyn Schrock in one of the newest Brethren mission ventures.

24 **The Brethren and Berlin.** Mark Steury shows how Brethren still witness to Christian love and unity in a city where they have long served.

32 **Home For Christmas.** Kermon Thomasson tells about death and life juxtaposed at Christmastime.

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VOL. 129, NO. 12 DECEMBER 1980

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letters

BVS IN POLAND—'SALT AND LEAVEN'

What a pleasure to receive the November MESSENGER and read of Bethany Seminary's strength, articles on smaller churches and a national conference on families, and ecumenical news, including the "rebirth" of William Murray.

The November editorial already provides reflection on the interesting letter from the disenchanted brother who left BVS in Poland ("Is BVS Being 'Used' in Poland?"). In a world of division and disappointment (and Brethren certainly have varied post-election feelings) the editorial speaks for openness, servanthood, and love.

Speaking to Brother Rick Dinkel's concern with Poland, I have a good friend in BVS in Poland, right now; two others were there in earlier years. Now surely the Polish people are not "fitting" recipients of our gospel, whether social or spiritual. *None of us* deserves God's love. I am grateful that Jesus did not withhold healing from any persons because of their culture or politics, neither did he refuse caring to the woman of moral differences. And had he been concerned foremost about political matters, he never would have gone to Jerusalem, much less suffered indignity and death at the hands of hypocritical, unreliable, self-serving opportunists.

November's MESSENGER cites several who have served persons other than Christians and Brethren, through BVS and other Brethren programs. We do not await thanks, neither justification nor reward, Brother Dinkel, but to be spent as salt and leaven, in the name of Jesus.

ALAN KIEFFABER
Campus Minister, McPherson College
McPherson, Kan.

ANSWERING QUESTIONS AND FEARS

In response to Sister Sandra Brandt (Letters, August MESSENGER), I would refer her and others who are confused about the ERA to request a free copy of the ERA from their congressional or state representative or senator. Even better, write the US Commission on Civil Rights, Washington, DC 20425, for their free booklet #56, "Statement on the Equal Rights Amendment." It will answer *all* of her questions and fears. (Just because something is printed in a law journal or even the *Congressional Record* does not mean it is law. Any publication can print various viewpoints.)

The USCCR booklet will also answer Sister Brandt's concerns about acknowledging homosexuality. I would also refer her to the Quaker booklet #226, "Homosexuality and the Bible." (Pendle Hill Publications, Wallingford, PA 19086; $1.25) Another resource on homosexuality and Church of the Brethren gay people is the Brethren/Mennonite Council for Gay Concerns, Box 24060, Washington, DC 20024.

MARTIN R. ROCK
Washington, D.C.

AMBIVALENCE OVER THE RETARDED

Perhaps I and other parents of retarded children have been remiss in not making their educational (and emotional support) needs known, but our denomination's look at the spiritual needs of a historically outcast, at best pitied, and now tolerated segment of our population is overdue. (See September MESSENGER, "Task force: aid church in relating to retarded.") Perhaps, again, our church has become a reflection of the world's emphasis, which for the retarded is presently normalization—endeavoring to give exceptional persons rights and experiences approximating that of normal persons.

Knowing God has a plan for each of us does not somehow lessen the ambivalent feelings parents of retarded persons experience as they seek to find a niche for their child in a world (and church) which places a premium on intellect and intellectual pursuits.

Thankfully, the publishers of our Foundation Series have seen a need and are responding to one area where the church can be supportive in meeting needs of retardates.

JANET STROUP
Brethren, Mich.

FORUM FOR THE FRUSTRATED

I hear concerns among the Brethren in the local church: the call to emphasize relationship with God equally with human relationships; to accept the whole New Testament and believe it; to recognize the pitfalls of acting as though all Brethren accept the legal processes of ERA or gun control or abortion rights, when in reality not all do accept the same legal processes even when they hold similar high ideals; these concerns surface as tensions among the Brethren, and they are well-reflected in MESSENGER's "Opinions" feature.

Thank you for recognizing this diversity and for giving a forum through which frustrated Brethren may speak for themselves and for many others. I need the pull of MESSENGER's traditionally progressive viewpoint, but I also need the pull of other Brethren viewpoints in order to grow toward the fullness of Christ.

JAMES M. BECKWITH
Oaks, Pa.

LEADERS WE NEED . . . NOT DESERVE

I completely identify with Charles Leatherman and Tom Bomberger (Letters, August) in what they had to say regarding the "Washington for Jesus" rally in April. I wish that both my wife and I had had the blessings to share that these brothers in Christ shared and experienced in spiritual oneness and love. How great it would have been for more of us to have lifted up Jesus with these fellow saints of God. I am in agreement with both of them that national repentance is in order in these critical times.

Hopefully, in this year's election, God has raised up leaders that we need and not the ones that perhaps we deserve.

HAROLD A. LAWRENCE
Seattle, Wash.

page one

I had only been at work here at 1451 a few days that fall of 1959 before I asked someone, "Who's that cocky little guy I keep seeing running around over in the Foreign Missions office?" I learned it was Joel Thompson, a recent Bethany Seminary graduate, and a missionary-in-waiting (for visa) to Indonesia. The delay for visa clearance threatened to be up to a year, so a more permanent assignment than FMC (Foreign Missions Commission) office boy had to be found for Joel. He became interim director of Brethren Volunteer Service (BVS), which meant he became my boss. Fun times lay ahead.

Not only fun times, but thus began a 21-year working relationship for the two of us, ending only this month as Joel leaves his post as executive of the General Services Commission (and thus as publisher of MESSENGER).

In 1960 I might ask Joel how to handle a sticky problem with General Lewis B. Hershey, the Selective Service head. The answer I got would be, "*You* handle it, Chief. I'll back you up." In 1980, an appeal to my publisher when dissident MESSENGER readers might be calling for my scalp elicited the same response.

That was one thing I have appreciated about Joel—he always backed you up.

I mentioned that the other day as he sat in my office, reminiscing. "Conceptually," Joel said, "I tend to hand over responsibility and say, 'Here, it's your job.' But some persons need somebody to affirm them all the time. Others feel that if I don't turn them loose I don't trust them. I like to err on the side of delegating responsibility. Some people thrive on responsibility. Some are scared. This is true for individuals and true for churches."

Joel shifted easily to talking about his role in overseas mission policy. "They'll remember me for indigenization," he told me. "Ecuador, India, Nigeria . . . indigenization took up a lot of my time as WMC exec. Again, that is part of my integrity—if you are called to do a job, you get out there and you do it."

Joel agreed he had been evaluated both positively and negatively for his promotion of indigenization. But, as he says, it's true for individuals and true for churches: "I'd rather err by moving too fast than by moving too slowly."

In seeming paradox, Joel moved to a discussion of dependency. "I used to see that as a negative word. Now I don't. Individuals need a dependent relationship. So do churches. The ecumenical church needs dependency."

Seeing my puzzled look, Joel went on: "Interdependence is important in a team effort. It's critical. That's why I believe so strongly in the ecumenical church." Scoring me for my occasional arguments for keeping the Brethren brand unique, Joel concluded, "We have no more corner on God's truth than we do on our simple living and pacifism."

An executive who believes in the diversified approach to a task is unlikely to be remembered as a denominational folk hero. "In a sense, I would have liked 'playing the elder,'" Joel admits, "but I intentionally resisted it. I believed that being a facilitator was my role."

Joel Thompson

Joel did facilitate. Although none of these achievements will likely be linked by future generations to his name, much of the credit for them is due to his effort and inspiration: the enlarged Polish Exchange, the peace office, Lafiya, New Windsor expansion, SERRV, SHARE, Appalachian Caucus, the Washington Office, Pension Plan independence, Misión Mutua.

As my boss, Joel was good for me—"*You* handle it, Chief. I'll back you up." As the "un-elder," he was good for the church. "We had a lot of stuff moving," is Joel's way of summing it all up. And that momentum built up in the two decades in which he "resisted the eldership" will carry us forward quite a ways.

It is fitting that this month's MESSENGER, the last issue to carry Joel's name as publisher, should highlight some of the "momentum" initiated by "that cocky little guy running around in the Foreign Missions office."—THE EDITOR

in touch

Mary & Clarence Bowman: Building a bridge

"Mother went to the mission field in 1952 when she was 61," Mary Bowman likes to point out. "When we told her we were going to Hiroshima to run the World Friendship Center, she immediately said, 'Isn't that wonderful!'"

Clarence emphasizes the age factor: "When they asked us to go to Japan, I objected: 'I'm in my upper 70s. Mary's health isn't that good.' But they said, 'Fine. The Japanese respect age, and there's a good doctor there who will give free care.'"

In retirement from the pastoral ministry since 1975, and living in Sebring, Fla., the Bowmans last summer tidied up their affairs quickly after being invited to become the administrative directors of the Hiroshima center. They arrived in early fall to begin a year of volunteer service.

"Our job is to build a bridge to friendship across international lines," they explain. "It's a hostel situation. Guests come for discussions of culture, religion, peace. There are seminars and community groups. We maintain a library of peace literature."

Clarence will visit weekly at a Hiroshima hospital, where there are patients who have been bedridden since the 1945 atomic bomb blast that leveled the city. People enter daily who were affected before birth by the explosion.

The Japanese believe strongly in peace. The atmosphere in Hiroshima is ideal for working at peace and reconciliation, and the Friendship Center is a magnet for concerned visitors from abroad.

Those who come deal with issues such as the peril and tragedy of nuclear war, the arms race, and military might vs. peaceful diplomacy.

"The Lord's hand has been clearly visible in all this," the Bowmans observe. "When we were approached about it at Annual Conference in Pittsburgh, we said we couldn't possibly consider it until we talked to Leona (Leona Row Eller, a former Friendship Center director). We walked to the entrance of the center and ran right into her. And all our children were at Conference, too, so we could discuss the matter. Everything just went together like puzzle pieces."

The Bowman children are Bob, who is on the Parish Ministries staff in Elgin, Ill.; Bev (Boyd) of Saegertown, Pa.; and John David, pastor of the Little Swatara congregation, Bethel, Pa.

At the cenotaph in Hiroshima where 82,000 of the atomic bomb's 200,000 victims are buried, the inscription reads, "Please rest in peace, the error shall not be made again." Mary and Clarence Bowman hope to do their part in making sure that promise is kept. — K.T.

Paul Wampana: 'Joi

Last June came a surprise telephone call from Madison, Wis. It was the familiar voice of Paul Wampana. A 1972 graduate of Waka Teachers' College in Nigeria, he is now the Speaker of the House of Assembly in that country's Gongola State government. With an entourage of colleagues, he was on a tour last spring of US state capitals, learning this country's political system, on which the new civilian government in Nigeria is based.

Paul took time out of his itinerary to attend part of Annual Conference. His six-foot-eight figure, in Nigerian gown, topped by a tall embroidered cap, stood out like a lighthouse above the sea of Conference crowds. There in Pittsburgh, I quizzed him further about his political attainment. He flashed a grin and modestly down-played the achievement: "Really, it was simple. My party needed a candidate and I was drafted. Then, after the election, I was urged to stand for speaker. I did and was chosen. I had had no ambitions, no plans to get involved, when the military turned the government over to civilians last year."

But now involved, Paul relishes his task and appreciates the opportunity to help his constituents. "The tribe that once dominated our state is now out of power. I am determined that government will hear the problems and meet the needs of common people. I came from one of the smallest hill tribes and I know what those needs are."

Paul was intrigued by discussion of world mission policy at Pittsburgh. "Our state welcomes the Church of the Brethren to come back in any 'mutual mission' project it wants to join. There is still so much to do in our Gongola State — particularly in the fields of

us in mission'

health care and education."

Paul reflects widespread Nigerian sentiment when he says, "We welcome you to *come back* and help us," for many EYN members view the indigenization emphasis of recent years as a too hasty withdrawal of the Brethren presence and program.

In a 1973 MESSENGER article, I quoted Paul, speaking then as a Waka student. I read his words again in 1980 with a distinct feeling of *dèjá vu:*

"I thank God I can know the world beyond the hills of my home. I know the security that comes in knowing Christ—security that gives me the freedom to be so much more than if I were only herding my father's cows. I have seen the unifying power of the gospel and I feel myself a part of the fellowship of Christians around the world. My prayer is that God will use me . . . to help bring my people more fully into the modern world."

The feeling that God is, indeed, using Paul Wampana, was apparent. With partners like Paul, the Brethren can enjoy a new era of usefulness in mutual mission.—K.T.

Tomás Tabares: The gospel won out

"Christian responsibility and social responsibility—you simply cannot have one without the other." Tomás Tabares made this statement with compelling simplicity. The 34-year-old executive head of the Iglesia Cristiana Pentecostal de Cuba (ICP) realized this before he became a Christian.

The revolution in 1959 brought little noticeable change to the 13-year-old Tomás and his unchurched family. The first link with the church was provided three years later when his father became sick and the local pastor began visiting regularly. Inspired by the compassionate, self-giving caring of the pastor, Tomás began reading the Bible, especially the Gospels. Intuitively, he understood even then that being a Christian meant more than giving verbal assent and more than nominal belonging to a group. For one year, Tomás wrestled with the decision. "Finally the gospel won out. I made my decision."

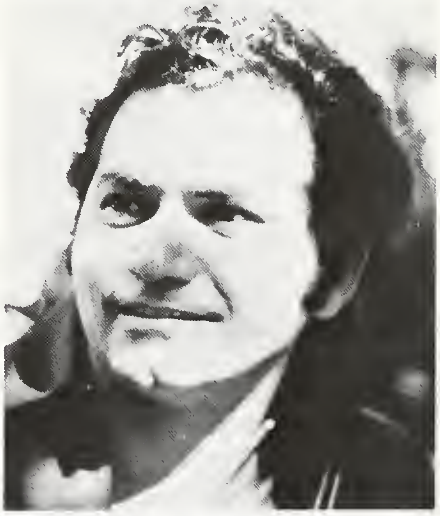
When Tomás joined the church, it affected all of his life. He took more seriously the affairs of his work center, and he began to understand more fully the positive goals of the socialist revolution. He joined the workers' union, while continuing to be actively involved in the local church.

In 1969, Tomás was called to serve a small rural church as full-time pastor, financed and sent out by the Camagüey church. Three concerns confronted him: He was married, and three of his four children were already born—an economic problem. He had not been to seminary yet. And, he was not sure he had what it takes to pastor a church.

"Yet there is something definite about the sheep knowing the Shepherd's voice. When the call comes, 'I need you,' arguing makes no sense. You just go. And I have learned that if you obey, God will see to it that you get equipped for the job."

Tomás left his work center with a very favorable dismissal and with the respect of his co-workers for his Christian commitments.

Supported and encouraged by his wife, Esther Espinoza, Tomás has pastored several churches, always involving himself not only in "church affairs" but in the social and political life of the community as well.



Next spring Tomás is planning to graduate, after five years of theological studies, from Matanzas seminary. He became executive head of ICP in 1977, involved himself in numerous volunteer services, and has supported the social justice aspects of the revolution—always keeping in balance the two prongs of his Christian commitment: service to God and service to others.

—KAREN S. CARTER

Karen S. Carter is a member of the World Ministries Commission of the General Board, from Daleville, Va.

Tax resistance, peace witness focus of NCP

Friends, Mennonites, and members of the Church of the Brethren have pledged to witness with renewed vigor to Christians of other traditions that war is sin. They have also called on Christians to "recognize the betrayal of Christ in those voices which would further militarize our country in the name of God . . ."

Meeting in Green Lake, Wisc., in early October, the New Call to Peacemaking participants urged other Brethren, Mennonites, and Friends to be faithful to Christ's spirit of peace by confronting militarism through war tax resistance, opposition to registration and reinstatement of the draft, and renouncement of the belief that security lies in arms.

While stating their "common conviction that peace is the will of God and that Christ calls us to be peacemakers," delegates were divided about whether the call to peacemaking requires war tax resistance.

The conference finally reaffirmed the call made by the first NCP conference in 1978 that "members of the historic peace churches seriously consider refusal to pay the military portion of their federal taxes . . ." and said, "If we believe that fighting war is wrong, does it not follow that paying for war is wrong?"

Members of the three churches were encouraged to engage in forms of tax resistance ranging from withholding that portion of their taxes that would be used for military purposes to paying "war tax monies under protest."

In the opening address Thursday evening, Emilio Castro, director of world missions and evangelism for the World Council of Churches, warned the group to mark well those linkages between peace and justice. "It will be tragic," he said, "if you nonviolent, pacifist Christian people allow yourselves to be counted among the enemies of the expectations and hopes of the people of the poor countries."

Peacemakers must envision a future in which God's "garden of shalom" is realized, according to Elise Boulding, a Quaker and chair of Dartmouth College's sociology department. "There is no possibility of moving toward a world we cannot see," she said.

The conference also called for church members to actively support a moratorium on the production, testing, and deployment of further nuclear weapons, and advocated unilateral and multilateral initiatives toward disarmament.

About a third of the more than 300 participants were Brethren. Bob Neff, general secretary of the General Board, gave Sunday's closing speech. He, Deb McElwee of Bethany Seminary, General Board staff Chuck Boyer and Lamar Gibble serve on the NCP Steering Committee, which Boyer was elected to chair.

The New Call to Peacemaking began in 1976 as a joint effort on the part of the Mennonites, Friends (Quakers), and Church of the Brethren to work together in renewing their common peace witness.

Denominational caucuses were on the schedule at the New Call to Peacemaking conference in October and it was standing room only at the Church of the Brethren meeting. Above, Phil Rieman (at right) reports from one regional group. Most of the small groups that met during the caucus favored continuing a national New Call to Peacemaking meeting.

Quest invites Brethren to search for unity

In the '70s, Brethren acknowledged their diversity as a people having many different theological stances. In the '80s, the church is called "to embody the common unity out of which we act."

This call comes to Brethren from the planning committee of Quest, the fourth theological study conference of the denomination.

Past theological study conferences have involved only a limited group of church professionals. Quest I will be a part of the 1981 Annual Conference so that many people can participate. Quest II, scheduled for Oct. 27-30, 1981, will involve pastors and others in set-apart ministries. At both conferences, Brethren will consider their participation in mission in the world.

At the 1981 Annual Conference, the Quest planning committee is organizing four morning Bible studies. Each of the five groups will have four leaders. Three of the leaders, each with a different view of the given scripture, will present their interpretation. The fourth leader will act as convener and discussion leader.

The goal of the Bible studies is not a debate but a "sincere sharing of convictions" with participants increasing their understanding of other points of view. The studies will also help individuals strengthen their own perspectives.

Quest will also provide leadership for three Conference evening worships, talk-on sessions Wednesday and Thursday nights, and a Friday night session involving all the conferencegoers.

Conferencegoers will receive a workbook designed to lead individuals to reflect on the day's events. Use of the workbook, a guide to journal writing, will increase people's participation in Quest.

Participants in Quest II will include pastors, district executives, General Board and staff members, Bethany Seminary students and faculty, retirement home administrators, and others. The fall meeting will be in the Midwest.

Serving on the Quest planning committee are Merle Crouse, J. Stanley Earhart, Shirley J. Heckman, Lauree Hersch Meyer, Duane H. Ramsey, and Jimmy Ross. Raymond R. Peters is the volunteer coordinator.

Brethren coordinators meet in refugee camp

Brethren refugee resettlement coordinators got a taste of life in refugee camps when their annual workshop met at Fort Chaffee, Ark. Fort Chaffee is the temporary home of hundreds of Cuban refugees awaiting sponsorship.

The 11 coordinators and three Brethren staff members found it an eye-opening experience. "We all went there with negative impressions of the refugees and of life in the camps," admits Micki Smith, one of the Brethren staff. "We were completely turned around."

Despite the language barrier, camp residents were open and friendly. Life in the camp was well-ordered by a committee of refugees. English classes, recreational activities, and handcrafts help keep boredom at bay as the people wait for sponsors.

Growing out of their experience at the October workshop, the coordinators there committed themselves to seeing that 36 cases are sponsored by Brethren congregations before the end of the year.

With only about 10 percent of the Brethren congregations having sponsored refugees, the coordinators are examining how more congregations can come to a decision to become sponsors. Those who have accepted the challenge have reported that it has been a growing experience.

Another part of the Brethren response to the worldwide refugee crisis (about 16 million people are now refugees) is the use of the New Windsor Service Center as a transient center for refugees awaiting permanent sponsors.

Congregations willing to become refugee sponsors should contact the Refugee Resettlement Office, New Windsor Service Center, P.O. Box 188, New Windsor, MD 21776, tel. (301) 635-6464.

Annual BRF meeting focuses on mission

"The Church and Worldwide Missions" was the theme of the 1980 annual meeting of the Brethren Revival Fellowship. About 250 persons from seven states, 37 congregations, and 10 districts gathered at the Collinsville (Va.) Church of the Brethren for the mid-September meeting.

Keynote speaker was Fred D. Beam, a minister from the Conemaugh Church of the Brethren in Western Pennsylvania District. Beam has been serving as a missionary and teacher in Kenya with the Africa Inland Mission since 1971. Now home on furlough, he spoke at the morning session on "The Life Cycle of a Healthy Church." That cycle, Beam said, includes "hatching, matching, and dispatching."

Parents, he implied, provide a conscious setting of missionary fervor (hatching), introduce their children to Jesus Christ (matching), and then the church calls young people and sends them forth into the fields which are "white unto harvest" (dispatching).

"The Physiology of Missions" was Beam's afternoon theme. The Great Commission of Matthew 28:19, he said, provides the basis and impetus for worldwide missions. That, coupled with 2 Corinthians 5:14 ("For Christ's love compels us"—NIV), presents the challenge to the church to "go ye therefore" and present Jesus Christ as the only hope for lost humanity.

Beam expressed disappointment at what he interprets as the Church of the Brethren's waning missions program, but did point out with thanks that there seems to be a renewed interest in returning to the position of ministering to the whole person—body, soul, and spirit.—PAUL W. BRUBAKER

Brethren cooperate with Mennonite directory

Four years ago, Mennonites brought out a directory listing Mennonite homes in the United States and Canada where travelers could stay. In a more recent edition, hosts from many other countries have been included.

The next directory, '81-'83, will be a cooperative venture between the Mennonites and the Church of the Brethren and will include Brethren host homes. The directory has proven helpful in providing homes for those en route to conferences or just traveling. The new edition will provide not only a greater number of hosts but also an increased fellowship between the denominations.

Hosts must be contacted at least a week ahead of time and are free to say no. Hosts are obligated only to provide sleeping accommodations for their guests but are free to provide other services.

The deadline for host applications is Jan. 15, 1981. Those who want to be listed as hosts in the directory should contact their pastor immediately for applications. Brethren sponsor of the cooperative project is the Brethren Lifeline.

By May 1981, the directories listing names, addresses, and phone numbers of hosts are expected to be available.

Church must confront world poverty, says WCC

Poverty is the major problem to be confronted by the churches as they seek to help those struggling for justice. So declared the Central Committee of the World Council of Churches during its yearly meeting recently in Geneva, Switzerland. A study report called the gap between the rich and the poor "a cry unto heaven."

The Central Committee expressed concern on other public issues, including the nuclear arms race. A proposed statement on nuclear disarmament brought to the committee ran into considerable opposition. The committee eventually passed a revised statement urging "all nuclear powers to freeze immediately all further testing, production, and deployment of nuclear weapons."

Recent Israeli annexation of East Jerusalem was seen by the WCC committee as undermining efforts towards peace in the Middle East. The group stressed, "The destiny of Jerusalem should be viewed in terms of people . . . not only in terms of shrines." Member churches of WCC are asked to "exert through their respective governments all pressure on Israel to withhold all action on Jerusalem."

The martyrdom of Archbishop Oscar Romero in El Salvador was called by the committee "a witness to the power of the crucified Christ and a sign of solidarity with the oppressed." The committee declared its continued spiritual and economic support of the oppressed in other parts of Latin America, Bolivia, Indochina, South Africa, and Namibia.

Looking ahead to the next Assembly of the World Council of Churches, the Central Committee decided upon "Jesus Christ—The Life of the World" as the theme. This follows the themes of two previous assemblies—1954, "Jesus Christ—The Hope of the World," and 1961, "Jesus Christ—The Light of the World."

Rising fuel costs make Brethren think solar

The Bassett (Va.) Church of the Brethren is building a solar-heated church as a result of a detailed church self-survey of needs and ways to meet those needs.

The major reason cited by Ned Crumpacker, pastor of the church, for building a solar structure is the need to find an alternative to rising petroleum costs. Also, the location chosen for the new building is ideal for using solar energy, according to Roy Johnson, consultant for the study and for construction of the new church.

A $5,000 grant from the Virlina District has been matched by a grant from the Parish Ministries Commission. These grants, plus the money obtained from the sale of the old church and parsonage, will provide a quarter of the $600,000 estimated cost. Construction is expected to begin in the spring.

Don Stern, General Board staff for stewardship of creation, would like to see more money designated by the denomination for building energy efficient churches. In February, the General Board will review a new policy statement on the conditions for granting money for church building projects. This new policy may grant special funds for energy efficient church construction.

Stern also hopes that the Bassett church can be used as a demonstration project for future, similar projects. He adds that the goal of having energy efficient churches cannot be achieved by the building of new structures alone. Existing buildings must be "retrofitted" by installing insulation, converting to solar, and generally cutting energy waste.

The Brooklyn (Iowa) Church of the Brethren recently undertook just such a remodeling. With the expense of less than ten thousand dollars, members claim a fuel cost reduction of 25 to 50 percent. Remodeling involved lowering ceilings, reducing the size of windows, insulating, and installing less expensive lighting. The cost of the improvements will pay for itself in reduced fuel bills within 10 years.

Another energy-saving project is Camp Woodland Altars' construction of Sugar Grove Lodge. The heat for this new building is provided by a solar system known as a trombe wall. The Southern Ohio District camp has also constructed five chalets heated by wood stoves and a solar greenhouse.

Solar-heated Sugar Grove Lodge is one of several Brethren energy saving projects. The lodge's southern wall (foreground) is a trombe wall, a passive solar system.

Canadian church elects first woman moderator

The United Church of Canada elected its first woman moderator during General Council in August. Lois Wilson is one of the first women in the world to head a denomination.

Wilson says she wants to stress issues concerning developing countries and wants many more missionaries from other countries to visit Canada. She says we "need them more at this point than they need us." Other concerns of Wilson are the native Canadian peoples, the elderly, establishing a volunteer program abroad, and leading the church in social action based upon a strong biblical awareness and motivation.

The new moderator was ordained in 1965 and is past president of the Canadian Council of Churches. She is a member of the World Council of Churches Christian Medical Commission.

Prior to her election, Wilson was associate minister at the Chalmers United Church in Kingston, Ontario, where her husband, Roy, is senior minister. She is 53 and the mother of four children.

Hugh McCullum, editor of the denomination's magazine, says that Lois Wilson is a moderator well-fitted to these times and to the particular needs of her church because she "understands the United Church of Canada in 1980 and can help communicate that inside and outside the church."

United Church moderators are given the choice between full-time or part-time service. Wilson chose to serve full-time for her two year term. As moderator, she has four roles: presiding officer at General Council (the equivalent of Annual Conference); an interpreter of church policy to the church and to the world; pastor to the church in general; and spokeswoman for the church to the staff of General Council.

National meeting draws Chinese Protestants

More than 200 representatives of Chinese Protestant groups gathered in October in Nanking for a week-long national congress, the first such meeting in 20 years. It was the third congress of the "Three-Self" Patriotic Movement of the Protestant Churches of China.

"Three-Self" stands for self-administration, self-support, and self-propagation. The movement began in the 1950s when the Protestant churches united in order to survive Communist rule.

"Three-Self" is permitted to exist provided its pastors do not seek to make converts outside of places of worship and that the churches finance themselves and have no links with foreign churches.

The Protestant movement is patterned after the state-sponsored Patriotic Catholic Association, China's Roman Catholic Church, which elects its own bishops without consultation or approval of the Vatican.

The Protestant congress was expected to elect new national leadership and to form a committee to deal with religious affairs, including the reopening of churches closed and ransacked during the Cultural Revolution.

Protestant churches have already been

reopened in more than a dozen cities. Peking has two and there are plans to reopen a third because of growing demand. China had approximately 700,000 Protestants when the Communists took over in 1949, and ministers say the number has since grown.

District, Elgin offices announce staff changes

Linda C. Johnson, administrative assistant in the Mid-Atlantic District office the past two years, has accepted a new assignment as associate district executive in that district. In her new post she will work with congregations of the district in nurture-related programs and communications. She will also have responsibility for district conference planning and office administration.

Linda Johnson

Prior to coming to the Mid-Atlantic District, Johnson had been part-time associate pastor at Dundalk church in Baltimore and had worked with Meals on Wheels. She is a Bethany Seminary and Manchester College graduate.

Stewart Hoover

Resigning from the General Board staff at the end of this month is Stewart M. Hoover. His position as consultant for media education and advocacy was phased out when the General Board planned its programs to meet the Goals for the '80s and Hoover declined another position offered him. Hoover has worked for the Board five years. Among his accomplishments during his tenure was the creation, with three other persons, of the Television Awareness Training program. He will continue graduate studies in communications at the University of Pennsylvania in Philadelphia.

R. Jan Thompson has accepted the newly created position on the World Ministries Commission staff that combines disaster response and refugee work. He has been disaster network development and projects coordinator the past three years. Although the work will be based in Elgin, Thompson will continue to live in New Windsor, Md., until June 1982.

underlines

GOING TO SUDAN ... *Steve* and *Karen Glick Metzler* have accepted an assignment in Sudan where they will be working in a primary health program with Roger and Carolyn Schrock. Steve is a graduate of Bridgewater College and Lehigh University. He has a master's in mechanical engineering, specializing in fluid mechanics. Karen is also a graduate of Bridgewater. They will be involved in the development of a wells system program.

HONORED ... Bethany Seminary professor of church history, *Donald E. Durnbaugh*, received an honorary doctorate on Sept. 29 from his alma mater, Manchester College. In addition to his seminary position, Durnbaugh is the editor of the *Brethren Encyclopedia*. . . . *Violet Hackman Pfaltzgraff* of Garkida, Nigeria, received the Educate for Service to Humanity Award from Elizabethtown College. She has been in missionary service since 1945, working with victims of leprosy. . . . West Milton (Ohio) member *Joy Moore* was selected as an "Outstanding Young Woman of America" for 1979. . . . *Ordo M. Pletcher* was recently honored for his 50th year in the ministry by his church in Newville, Pa. Over 350 former and present parishioners attended services and a luncheon. . . . *Everett Reed* celebrated 45 years in the ministry this year with the Pleasant Valley church in Virlina District. . . . A surprise banquet and celebration at the Conestoga (Pa.) church marked the 40th anniversary of *Ross Noffsinger*'s ordination to the ministry. . . . *Homer Wagoner* of Prince of Peace church, Dayton, Ohio, was one of three persons recently inducted into the Chester A. Roush Educational Hall of Fame for his services in the Kettering schools.

NAMES YOU KNOW ... *Terry, Beth,* and *Jenny Rill* of Black Rock (Pa.) church appeared on the television show, "Romper Room," on Friday, Aug. 8, to share with children about the vegetables they grew in their garden. . . . Sept. 26-28, *Anna Mow* spoke at Memorial church, Martinsburg, Pa., during a weekend of Bible study centering around the teachings of Jesus and Paul on the theme of the Holy Spirit. . . . *Guy West* was the guest speaker for an October revival at Ninth Street church in Roanoke, Va. . . . *Wayne Zunkel* will lead a church growth workshop at Virlina's Camp Bethel April 24 and 25, 1981.

REMEMBERED ... *Mary Alice Jones*, 82, a Christian education specialist who advocated realism in children's books, died in Nashville, Tenn., on Sept. 23. She had been director of Christian education for children for the Methodist church and was famous for her children's books, particularly the *Tell Me* series which sold more than 20 million copies by the mid-1960s.

MILESTONES ... A mortgage burning celebration was held at the *Everett* (Pa.) church on May 4. . . . *Salamonie* (Ind.) church celebrated its 35th anniversary on Sept. 28. . . . The *Bakersfield* (Calif.) church marked its 50th year of ministry in the Bakersfield community Oct. 4 and 5. . . . The *Polo* (Ill.) church observed its 75th anniversary with Warren Groff as guest speaker on Sept. 28. . . . *English River* church in South English, Iowa, celebrated 125 years of ministry on Sept. 28.

special report

MISSION '80

Brethren in mission overseas work in evangelism, education, health, hunger, peace, relief, and reconciliation—fulfilling Christ's admonition to go serve among the nations of the world.
—Von James

Von James is secretary to the executive of the World Ministries Commission of the Church of the Brethren.

MISSION WITH CUBA

With whom do we work? The Iglesia Cristiana Pentecostal de Cuba.
What is being done? Sharing of people, resources, and enthusiasm for the Christian life.
Who is being served? The members of the Church of the Brethren in the United States and the Iglesia Cristiana Pentecostal de Cuba.
How much support is given? The General Board contributed over $20,000 in 1980; ICP also contributed financial resources. (For complete "Misión Mutua" story, see page 13.)

MISSION IN PUERTO RICO

With whom do we work? Hospital Castañer, a community hospital in the village of Castañer; the Castañer Church of the Brethren; Misión Industrial de Puerto Rico; a child day care program.
What is being done? People of Castañer receive medical and spiritual nourishment from the hospital and church, both of which were established and grew with Brethren help. Through Misión Industrial, work is done for environmental and social justice on the island.
How much support is given? In 1980, $15,000 in General Board funds.
Which Brethren work there? Mary and David Joseph of Onekama, Mich., Burdene Stauffer of Polo, Ill., and Keith and Beth Nonemaker of Oak Brook, Ill., are all Brethren Volunteer Service workers in Castañer.

MISSION IN ECUADOR

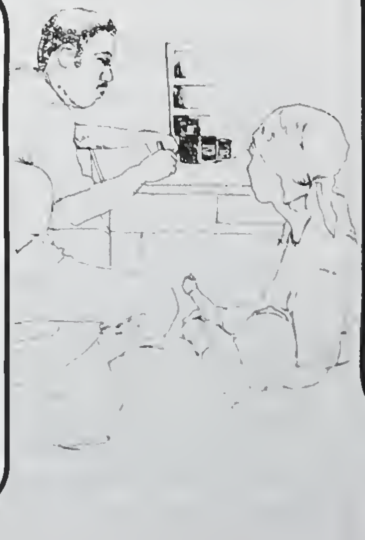
With whom do we work? The United Evangelical Church of Ecuador and the Brethren United Foundation. The church, formed in 1965, has 17 congregations, six having originated from Brethren mission efforts.
Who is being served? Some of the 900 members of the church, and other people, especially highland rural people, served by the foundation.
What is being done? Work in agriculture, health, community development and social action.
How much support is given? In 1980, $18,000 of General Board funds.

MISSION IN EUROPE

With whom do we work? Agencies throughout Europe including Pax Christi, International Fellowship of Reconciliation, Irish Council of Churches, agencies helping youth and handicapped people, Polish agricultural institutions, and the Protestant church of West Germany.
What is being done? Peace work, youth work, ecumenical service, scientific research assistance and English instruction.
How much support is given? In 1980, more than $46,000 in General Board funds.
Which Brethren work there? Dale Ott coordinates Brethren Service programs in Europe. He locates Brethren Volunteer Service projects, works with Brethren volunteers, and with other agencies. His headquarters are in Geneva, Switzerland. Brethren Volunteer Service workers in Europe are Romaine Blackburn of Silver Spring, Md., in Belgium; Gail VanKampen of Delmar, N.Y., in France; Conni Nafzinger of Earleville, Md., in Holland; Linda Bucher of New Providence, Pa., Nancy Kintner of Wenatchee, Wash., Jerry Crouse of St. Cloud, Fla., and Ruby Stickel of Wakarusa, Ind., in Northern Ireland; Doug Overlock of Glendora, Calif., in the Republic of Ireland; Cheryl Bolinger of North Manchester, Ind., Mark Bitz of Plainville, N.Y., Philip Landis of Lititz, Pa., Lyle Lichty of McPherson, Kan., Anne Harbut of Harrisburg, Pa., Frances Townsend of Warsaw, Ind., and Diane Woody of Taft, Calif., all in Poland.

MISSION IN HAITI

With whom do we work? Aide aux Enfants, a Haitian Christian agency that has a long relationship with the Church of the Brethren.
Who is being served? Needy persons in Port-au-Prince.
What is being done? Undernourished children are fed, poor mothers and children receive medical services, an educational program is provided.
How much support is given? In 1980, $44,535 in General Board funds.
Which Brethren work there? Mona Lou Teeter, from New Enterprise, Pa., is a salaried employee of the General Board.



MISSION IN NIGERIA

With whom do we work? Ekklesiyar Yan'uwa a Nigeria—the Church of the Brethren of Nigeria.
Who is being served? The 40,000 members in the 76 congregations of EYN.
What is being done? EYN has requested help in various kinds of church work—education of church leaders and pastors, evangelism, and church administration are among the projects.
How much support is given? In 1980, more than $201,540 of General Board money, not including funds for the Lafiya medical program.
Which Brethren work there? Employed by the General Board are Dr. Jim and Judy Kipp of Manheim, Pa., and Marion and Dora Showalter of Empire, Calif., at the Brethren mission in Garkida; Larry and Donna Elliott of Fredericksburg, Iowa, and Owen and Celia Shankster of Alvordton, Ohio, in Jos; Elvis and Betty Lou Cayford of Glendale, Calif., and Janet Flory Flaten of Gaithersburg, Md., at Hillcrest School in Jos; Howard and Carolee Ogburn of University Park, Md., at Kulp Bible School in Mubi. Brethren employed by the Nigerian government are Anet Satvedi of India and Carol Jean Smith of South Bend, Ind., at Waka Schools; and Dr. Roy and Violet Pfaltzgraff at Garkida. Serving in Brethren Volunteer Service at the Brethren mission in Jos are John and June Fike of Sebring, Fla.

MISSION IN SUDAN

With whom do we work? The Sudan Council of Churches.
Who is being served? People of the Nuer and Dinka tribes in Upper Nile Province.
What is being done? A primary health care program to help the Sudanese improve their overall health is being designed.
How much support is given? More than $50,000 of General Board funds in 1980.
Which Brethren work there? J. Roger and Carolyn Schrock of Harmony, Minn., are employed by the Sudan government to begin this project.

MISSION IN NIGER

With whom do we work? Church World Service.
What is being done? People are learning to dig wells to provide water for garden cultivation in this area where food and water are desperately needed. Gardening techniques and marketing skills are also taught.
How much support is given? General Board contributions to Church World Service to assist this program and others similar to it were $19,550 in 1980.
Which Brethren work there? Ralph and Flossie Royer of Dallas Center, Iowa, are staff seconded to CWS.

MISSION IN MIDDLE EAST

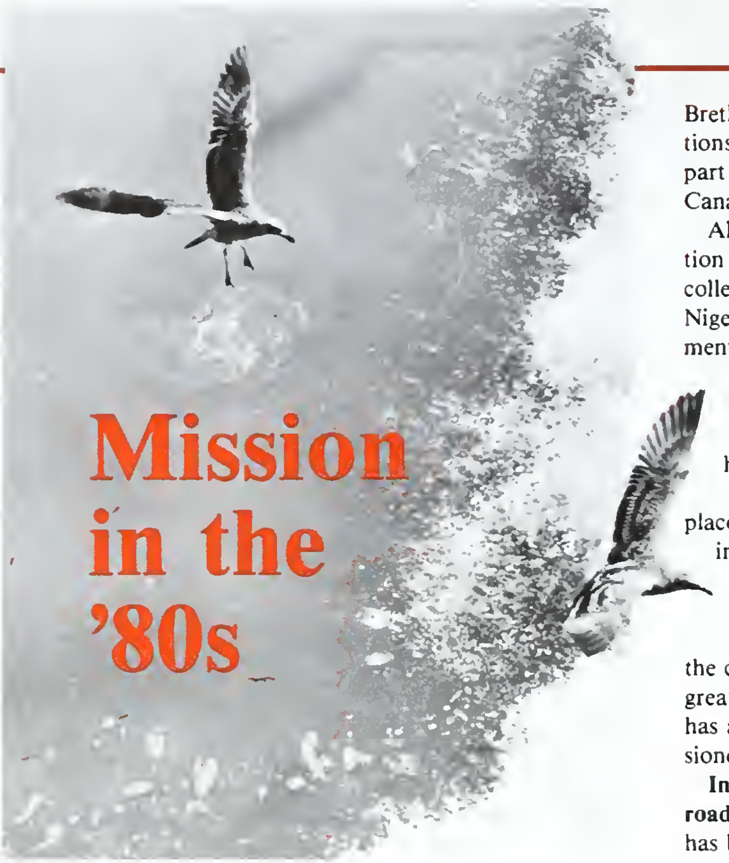
What is being done? Palestinian refugee children in Israel receive a good start in life with education in kindergartens in the refugee camps.
How much support is given? In 1980, $34,300 in General Board funds.
Which Brethren work there? Tom and Ruth Nelson of Elgin, Ill., are Brethren Volunteer Service workers based in Jerusalem. They helped establish and now run kindergartens in several camps.

MISSION IN KENYA

With whom do we work? The women who have built the Miriu Health Center.
What is being done? An all-season water system is being installed to bring the health center up to government standards. When the health center opens, it will bring better health care and safe childbirth facilities to the area.
Who is being served? The women, children, and men of the area of South Nyanza District. They live 30 miles from the closest government hospital.
How much support is given? Through the Global Women's Project and the World Ministries Commission, $30,000 has been pledged by the end of the year.

MISSION IN INDIA

With whom do we work? The Church of North India, the church formed in India in 1970 by a union of the Church of the Brethren districts and five other churches.
Who is being served? Some of the 600,000 members of the Church of North India—and other Indians who have never heard the gospel.
What is being done? Work that supports the life of the church.
How much support is given? In 1980, $66,700 in General Board funds.
Which Brethren work there? Laura Sewell of Lewiston, Idaho, is a salaried employee of the General Board.



Mission in the '80s

Mission is a topic of discussion and debate in the Church of the Brethren, as well as in other churches. The 1980 Annual Conference in Pittsburgh heard the report of a committee assigned to study world mission, then approved the committee's request for another year of work. The Conference issue of whether to support persons of Brethren heritage who are dissenting against their Church of North India touches deeply the theology and patterns of mission for the Brethren. The new program, Misión Mutua en Las Américas, now being implemented, brings new perspectives into the picture and challenges old assumptions.

The world has changed: Through World War II, before the birth of many new nations in Africa, Asia, and the Caribbean, the pattern of mission was one of control by mission boards in America and Europe over the churches, hospitals, schools, and seminaries that had developed in the mission fields. The mission boards related to their missions and missionaries for program control rather than to national leaders, churches, and institutions.

The churches have changed: In the new nations born in the '40s and '50s, the young churches also began to seek their selfhood and control over their lives and ministries. Outside control began to diminish and indigenization, the transfer of responsibility and power to national churches and institutions, began to take place.

Toward indigenization and partnership: The Church of the Brethren took a decisive step toward indigenization at the 1955 Annual Conference. The church first affirmed that ". . . the ultimate purpose of all foreign mission work is to bring men and women to Christ so that they may acknowledge him as Savior and Lord, serve him in the fellowship of the church, and achieve the abundant life, to the end that the kingdom of God shall be strengthened and enlarged."

Indigenization was defined as the direction for realizing this long-term purpose of mission and was to be achieved by: 1) helping nationals establish indigenous churches that identify with their people and culture; 2) placing responsibility in the hands of national leaders; 3) seeking new ways to strengthen the national churches; 4) training national leaders; 5) exercising greater care in selecting missionaries, to send those who can encourage indigenization through needed skills and attitudes; and 6) increasing the sense of oneness in the Christian church, across all the borders and barriers.

The Foreign Mission Commission and its successor, the World Ministries Commission, have taken indigenization seriously. The results have been dramatic. During two decades, the churches in India, Nigeria, and Ecuador became national churches with identities of their own choosing, based on their own countries. Their primary accountability has shifted from the US-based mission structures to their own national structures and constituencies.

In India, the two districts helped form and become part of the Church of North India. The already incorporated Iglesia Evangélica de los Hermanos en el Ecuador (Evangelical Church of the Brethren in Ecuador) joined with congregations of two other traditions to create the Iglesia Evangelica Unida del Ecuador (United Evangelical Church of Ecuador). The Nigerian Christians, whose mission heritage included the Church of the Brethren, the Ashland Brethren, and the Basel Mission, became Ekklesiyar Yan'uwa a Nigeria, (the Church of the Brethren of Nigeria). Congregations in Canada chose to become part of the United Church of Canada.

All hospitals or general education schools and teacher-training colleges in Ecuador, India, and Nigeria became either government or local community-controlled institutions. Hospital Castañer in Puerto Rico became a community hospital.

Indigenization has taken place during the past 25 years in the Brethren mission scene. Assistance through financial grants and supported missionaries still goes to the churches, but the amount has greatly declined. The 1955 action has about done its job as envisioned by the Conference.

Indigenization is an uphill road: The road to indigenization has been rough and often unpopular. Some in the US church have felt that the denomination, by reducing missionary staff, was abdicating its responsibility to respond to the Great Commission. Overseas, some leaders felt the shift was too slow while other national Christians, who liked the old pattern of benefactor-recipient, have sought to maintain pipelines of economic aid and favoritism with Brethren willing to give them resources in the name of "missions." A paternalistic pattern requires a dependent partner to function, and there are always some persons with their hands out, eager to exploit some mission-minded benefactor.

There continues to be a flow of inquiries to the national office and to congregations of the Church of the Brethren from overseas individuals or small groups who want to be recipient partners with Brethren persons and groups. Such appeals sometimes land on responsive soil in congregations that choose to be foreign mission boards themselves. These relationships are usually a harmful violation of the principles of indigenization, selfhood, and full respect for other sisters and brothers in Christ.

The younger churches are also churches in mission: The overseas churches have their own vision for mission. They, too, read Matthew 28 and Luke 4 and sense the same calling to go and be in mission. They see need and evidence of sin in other places and are increasingly confident that by Merle Crouse

they have a witness that can communicate good news. Not only have they taken the responsibility to multiply and be fruitful in their own lands, but they also are eager to join in international mission beyond their normal frontiers. The church in India has provided personnel for witness in the US through Brethren Volunteer Service and General Board staff, and in Nigeria as missionaries. There is much potential for participation in international mission on the part of the churches with which the Brethren closely relate.

America rediscovered as a mission field: Modern US society has been discovered as a rich mission field by the Hare Krishnas, Muslims, and other groups of non-Western origin. Great church growth is happening in this country's Hispanic communities led by Puerto Rican Pentecostals and others.

Brethren congregations, who are working at reaching out to new people are well aware that this land—where most Brethren live—is a great and needy mission field. The recognition is growing that Europe and America, the traditonal sending world of missions, are mission fields. Our own neighbors, friends, work colleagues, and relatives include persons as pagan and nonbiblical in belief, world view, and lifestyle as the unevangelized anywhere. The need for mission is here, too. That is a relatively new confession for the western church to make and it says something about mission for this era.

Directions for the '80s:

Exercising mutuality in mission with young churches and persons of other cultures. Giving witness there, receiving witness here. Giving and receiving. Washing and being washed. If that is the way it works best in marriage and in the home and among friends, why won't it best work that way in the global family?

Mutuality in mission must not be restricted to two-way mission designs. There must be an approach that is not paternalistic and arrogant even in those cases where the church is called to parent new work, to be in frontier mission where no Christian witness has been done, and where people are hearing the gospel of Christ for the first time. There is a place and a necessity for new work in new places, both in this country and overseas. Mission in the '80s will find Brethren establishing new churches in new communities in a variety of cultures and with a variety of racial and ethnic groups. Such work must be carried out with mutual respect and sensitivity, in response to the needs and full humanity of the persons involved. Some pattern of mutuality in mission, done with integrity, is called for in every mission setting.

Communicating the whole gospel. The gospel has many facets, as human life has many complex parts, all included in God's creation and all in need of redemption and affirmation. The good news addresses the deepest needs of persons for God's love and forgiveness in Christ. It responds to systemic sin and structures that bring demonic enslavement of human life. The good news is freedom from sexism and racism, all the "isms" that crush the human spirit. The good news is caring community.

Accountability to the global community and church. Mission means peacemaking, reconciliation, and enrichment of life for all. Violence and exploitation are sin and a violation of the will of God. Voices must be heard beyond the usual ones we heed. We live in a global village. All inhabitants of the planet are neighbors. It is essential to recognize and respect the plurality of cultures and contexts, the unique environments of each community around the world, and the conditions in which they give witness.

> *"The love of God expressed in caring mutuality and affirmation is the greatest gift for today's lonely, sick, broken world. It is the key to effective mission in the '80s."*

One point of difference that shapes mission discussions, though not often addressed with openness and clarity, is how we think about oppressed peoples, as well as oppressive, cruel, ruling peoples, and liberation movements in other lands. Is a non-US model of society a viable choice for other nations? Does Nicaragua, for instance, have a right to choose a people's government and an economic system that favors the majority? Or was the old regime of Somoza and the elite, in league with multi-national corporations, to be protected while the people suffered? Can some form of Nicaraguan socialism be the right thing for those people? Can Nicaraguan Christians be real Christians if they rejoice and give support to the radical changes in their land? Do they have a right to say that Cuba is their friend?

What about the church in China? Is it correct to write off that immense population as completely pagan and unreached because no missionaries from the West have been there for a long time?

Without a doubt there is a great majority of Chinese who are unreached by the message of Christ. But there is a vital, indigenous Christian community in China. In early spring of this year, a group called the Standing Committee of the Christian Movement for Self-Government, Self-Support and Self-Propagation (the Three-Self Movement) met in Shanghai after 10 years of not meeting.

This group wrote a letter to Christians in which it assessed the strengths and needs of the Chinese church. The group also spoke of over-zealous evangelistic movements from overseas which would try to " . . . push Chinese Christianity back to the colonial past and earn for it the onus of a foreign religion."

But, after that cautionary note, the Chinese closed their letter this way: "As to those Christians abroad who assume an attitude of equality toward us and respect our principled stand on independence and self-government, we are ready to enter into friendly relations and fellowship with them."

Their message is clear: China is their home, their place of accountability as responsible citizens. It is their place of witness. Divisive, paternalistic, foreign efforts at mission in China are not welcome, and would do more harm than good for the cause of Christ there. Relationships of mutual respect with Christians of other lands would be welcomed.

Additional measurements of effectiveness are needed. What are the measurements of effective mission? Traditionally we have counted converts, baptisms, new congregations, numbers of students and patients. Growth in stewardship is measured by giving statistics and progress toward self-support. Are there other measurements that need to be added? How can justice or injustice be

Goals for the '80s lead to new mission

Helping people in the Sudan and in Asia improve their health, working with people in the Middle East to better their farming methods, planting new churches in areas of the world where Brethren have never before worked—these are some of the ways Brethren will be engaged in overseas mission during the 1980s.

Since the 1979 Annual Conference adopted Goals for the '80s for the Church of the Brethren, the General Board has worked hard to develop programs to meet those goals. Continuing and expanding its current program was important but, in the Board's view, not enough to meet the new goals—To do justice, to love tenderly, to walk humbly. The Board was determined to support new programs to bring the church closer to those ideals. Special concern was shown for new programs of overseas mission. And in June, when the Board approved the program objectives proposed by the staff, it said yes to $670,000 worth of new programs—about half involving overseas work.

All the new programs are based on "mutuality"—working *with* the people involved, rather than imposing our ideas *on* them. The new programs are in differing stages of development. The primary health care program in the Sudan, for instance, is well underway (see page 22). On the other hand, even the site for a similar project in Asia has not yet been chosen. A total of $229,000 is budgeted in 1981 for these.

The exact locations for planting two new overseas churches also have not yet been chosen. This program, for which $31,500 is budgeted in 1981, will establish church development ministries, based on mutuality, in at least two new geographical areas.

In Egypt and on the Israeli-occupied West Bank of the Jordan River, Brethren will work with residents in improving agriculture. In Egypt, we will work with the Coptic Orthodox Church of Egypt, one of the world's oldest Christian churches. On the West Bank, we will work with cooperatives. The work will focus on irrigated vegetable crops and fruit production, land and citrus grove reclamation, and marketing. More than $31,000 has been budgeted for this project in 1981.

As we plan world mission for the world of the '80s, Brethren continue to preach Christ to the nations through serving, teaching, loving, and living with others as brothers and sisters in Christ.—H.Z.B.

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neasured? How do we tell the stories and hare the witness of faithfulness, new life, iberation, love, and mutuality? The testimonies, parables, music and art of the people will also measure how effectively he Good News has found fertile soil among a people.

What is the key?

Paul said to the Corinthian Christians hat if all kinds of talents were used in all kinds of good works, but there was not ove, that it was nothing, it was useless.

Misión Mutua en las Américas is one effort to function in a relationship of mutual respect. It recognizes the Cuban church as legitimate, as God's instrument for communicating the message of Christ o the Cuban people.

In Lewiston, Maine, the Brethren Revival Fellowship/Brethren Volunteer Service unit works in a low-income housing project among hundreds of poor people. Many of the people are sensitive about being approached by unfamiliar religious groups, but residents have said about the Brethren there, ". . . we want to talk to them and be with them because they have been touched by God." They sense caring and being taken seriously as persons by people who love God and God's children.

The Misión Mutua program has a symbol that came out of a vision expressed by an aged couple in the ICP church in Camagüey, Cuba, during the February 1980 visit of five Brethren to that congregation. It is a gull with outstretched wings encompassing the lands of Cuba, the United States, and the other Americas. As interpreted by artist Joyce Miller, one wing extends to new areas of mission and understanding. The other wing curves as an expression of God's love to touching people through two churches that have decided to trust each other. That curve in the wing, the love of God expressed in caring mutuality and affirmation, is the symbol of the greatest gift for today's lonely, sick, broken world. It is the key to effective mission in the '80s. ☐

Merle Crouse is Parish Ministries Commission staff for church development and Misión Mutua en las Américas.

Perhaps the most serious challenge to "mission as usual" is "mission in mutuality." Mission in mutuality catapults us into an arena so different from where we have been that old concepts inherited from our particular culture and from Western civilization as a whole, are no longer adequate.

The new wine, fermenting, foaming, is going to burst the wineskins of our old mission theology at the seams—*unless* rethinking and reshaping takes place: Rethinking the *essence* of our faith, freeing it from its 20th century consumerism-capitalism entanglement, from its "we-are-number-one" security blanket, from our North American donor mentality, into recognition that our "Christian" nation is indeed a legitimate mission field; reshaping our Christian message through rediscovery of a Christianity willing to turn the world upside down, a living prophetic witness that challenges social and political structures that oppose the coming of God's kingdom of justice and of peace.

We know from study that the next step in mission with Latin America must take into account the following factors: the vast economic differences between us; the military governments that rule much of Latin America and whose top people have received their military training and political indoctrination from the US Army; the many things we have in common despite our differences and our relationship as brothers and sisters in Christ.

Misión Mutua en las Américas (mutual mission in the Americas) was born out of these and other considerations.

Where have we been? Since Annual Conference 1978, a provisional committee has worked to find a partner for Misión Mutua. The committee was Graydon Snyder; René Calderón, Guillermo Encarnación, Hulda Valencia; Karen Carter; Merle Crouse, staff; and Sandy Mason, the committee's secretary during her Brethren Volunteer Service term.

Early in its search, the committee had

misión mutua
en las américas

The logo for Misión Mutua grew out of a Cuban Christian's vision.

Misión Mutua:

A living witness to unity in Christ

Un testigo viviente de la Unidad en Cristo

by Karen S. Carter

an intensive seminar in Cuernavaca, Mexico, to get culturally and politically sensitized to the Latin American scene. Also several books were studied, especially when the most serious response to our invitation for Misión Mutua came from a church in Cuba, the Iglesia Cristiana Pentecostal de Cuba (ICP).

In June 1979, six persons from the ICP met with the Brethren committee at New Windsor, Md., in an exploratory visit. The groups shared historical background, theology, and present goals. Two more joint meetings followed.

In February 1980, members of the Brethren provisional committee accepted an invitation from ICP to come to Cuba to get a feeling for their situation within the socialist system, and how it would work for the two churches to enter into a mutual mission with one another.

In April the provisional committee was ready to make the following proposal to the General Board:

1) That the Iglesia Cristiana Pentecostal de Cuba be engaged as a partner in mutual mission through the program of Misión Mutua en las Américas for a three-year period, beginning immediately, understanding that the covenant is renewable after the time by mutual agreement.

2) That the Misión Mutua program be implemented through a decision-making committee of six members, three from each church. An early task of the group

Merle Crouse (left) of the Misión Mutua provisional committee fellowships at an ecumenical gathering in Camagüey, Cuba, with Episcopal priest Juan de la Paz and his wife.

Tal vez el reto más serio a "la misión de siempre" es "misión en reciprocidad." La misión en reciprocidad nos impulsa hacia un campo tan diferente del que hemos estado, que los conceptos antiguos, heredados de nuestra cultura muy particular y de la cultura occidental, como una totalidad, ya no son adecuados.

El vino nuevo, fermentado y espumante, reventará las láminas protectoras de la teología de nuestra misión antigua—*a no ser* que se dé lugar a que la reflexión y la reforma tomen efecto: reflexionar sobre la *esencia* de nuestra fé, liberándola de su hábito de consumo tan típico del siglo 20—del enredo capitalista, de su manto de seguridad que nos hace sentir que "nosotros somos lo mejor," de nuestra mentalidad de donador de Norteamérica, reconociendo que nuestra nación cristiana es, sin duda, un campo de misión legítima; reformando nuestro mensaje a través del redescubrimiento de un cristianismo dispuesto a dar la vuelta el mundo—poniéndolo boca abajo—un testigo profético y viviente que desafía a las estructuras sociales y políticas que se oponen a la llegada del reino de Dios, de paz y justicia.

Por medio de estudio, nosotros sabemos que el próximo paso en la misión con América Latina debe considerar los siguientes factores: la enorme diferencia económica entre nosotros; los gobiernos militares que gobiernan la mayor parte de América Latina, cuyos líderes han recibido su entrenamiento militar y endoctrinamiento político del ejército de los Estados Unidos; la infinidad de cosas que tenemos en común a pesar de nuestras diferencias, y nuestras relaciones como hermanos y hermanas en Cristo.

Misión Mutua en las Américas nació de éstas y de otras consideraciones.

¿Dónde hemos estado? Desde la Conferencia Anual de 1978, un comité provisional ha trabajado para encontrar un socio para Misión Mutua. Este comité fue formado por: Graydon Snyder; René Calderón; Guillermo Encarnación; Hulda Valencia; Karen Carter; Merle Crouse (el personal administrativo); y Sandy Mason, secretaria durante su tiempo de servicio voluntario del programa de Servicio Voluntario de la Iglesia de los Hermanos (BVS).

En el comienzo de su búsqueda, este comité tuvo un seminario intensivo en Cuernavaca, México, con el objecto de concientizarse cultural y politicamente, acerca del escenario en Latinoamérica. Además se estudiaron varios libros, especialmente cuando nuestra invitación a que la Iglesia Cristiana Pentecostal de Cuba participara en Misión Mutua fue aceptada.

En junio de 1979, seis personas de la ICP se reunieron, como una visita exploratoria, con el comité de los Hermanos (Brethren) en New Windsor, Md. Los dos grupos compartieron sus antecedentes históricos, teología y metas actuales. Después de esta reunión, se efectuarondos más.

En Febrero de 1980, miembros del comitéprovisional de los Hermanos aceptaron la invitación de la Iglesia Cristiana Pentecostal para ir a Cuba, para que puedan ver más de cerca la situación de la ICP dentro del sistema socialista

Margarita Silva (left) and her husband, Marcos Figueredo (right), co-pastors of the Santiago de Cuba ICP congregation, lead singing at a meal for the Misión Mutua provisional committee, during its February tour.

will be to draft working guidelines and bylaws, to be approved by the General Board and the other church.

3) That the three representatives of the Church of the Brethren be Karen Carter, Merle Crouse, and Guillermo Encarnación. One of the Brethren representatives will be replaced after two years to begin a process of rotation and change of personnel on the Committee.

4) That the budget for the program of Misión Mutua be supplied by both the General Board and the Iglesia Cristiana Pentecostal.

What are we now? The General Board accepted the proposal of the provisional committee at its meeting in Greensburg, Pa., in June 1980. The provisional committee was dismissed, and the new committee began to function immediately. The committee included the three Brethren members and three members of ICP: Tomás Tabares, executive secretary (see page 2); José Guevara, assistant secretary; and José Aguiar, president.

The new committee, called the *directiva* de Misión Mutua en las Américas, met for the first time in early September in Kingston, Jamaica. All six members had worked together in previous meetings in the US and in Havana during the selecting and "getting to know you" process. We had developed a good peer feeling and appreciation for one another's faith journeys.

At the Kingston meeting, much ground was covered, much business transacted, and much faith and love shared. As we left Jamaica, we Brethren participants, traveling to the airport together, shared with one another our excitement and joy over this first step in our common endeavor.

Where are we going? A few projects approved and budgeted for the coming year are:

—study and faith-sharing experience in Cuba for selected Brethren.

—participation by two ICP members as resource persons in Quest at Annual Conference in Indianapolis, attendance at General Board meetings and other Conference-related events.

—participation of three to five Brethren in workcamp in Cuba.

—participation of three to five ICP members in workcamp in US.

—study by two Brethren students at Matanzas seminary for one year.

—help with provision of medicines for Cuba.

—study by Brethren member of the *directiva* at Matanzas for one month.

—participation of two Cubans in Brethren Volunteer Service.

We need to be aware that our church compared to ICP is overwhelming in size as well as in financial and human resources. Great mutual trust and openness are needed to avoid creating a new dependency situation.

What ICP lacks in resources, it makes up with inspiring enthusiasm and support. For example, whereas our church is involved in the 1981 Misión Mutua budget projections at a rate of less than 12 cents per member, ICP is supporting our mutual budget with $1 per member. (The budget is not primarily to pay for program. It is hoped that most of the projects will be financed by the participants, with aid from local congregations, private donors, and *some* help from the Misión Mutua budget where necessary).

The voice of each of the six members of the *directiva* carries equal weight. All decisions concerning projects, budget expenditures, personnel and other issues, are to be made by consensus. If consensus cannot be reached, the matter will either be dropped or laid aside for future consideration.

The hardest part of achieving true mutuality may be for Brethren to get away from our Western mission mentality which Orlando Costas has called "mission out of affluence." David Bosch elaborates, "Deep down in our hearts we believe we have enough to spare, not only financially, but spiritually. We think, and the others sense that we think, that we are, in the last analysis, independent of them" ("Towards Mutuality," *Missiology*, July 1978).

If we can consciously endeavor to be open to new situations and the learnings they hold, if we can study our Bibles with an ear attuned to a new and different theology, if we can enter into dialog with others whose background and life situation is vastly different from our own, then growth will happen from the encounter, it will have changed us at least some, and our biblical understanding will have been enriched by looking from "the other side."

While we will be engaged in mutual projects and biblical studies, much of our work together will be this silent, living witness to our two different societies, a witness to our oneness in Christ ". . . to prepare all God's people for the work of Christian service, in order to build up the body of Christ. And so we shall all come together to that oneness in our faith and in our knowledge of the Son of God" (Eph. 4:12-13a TEV). ☐

Karen S. Carter is a member of the World Ministries Commission of the General Board from Daleville, Va.

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y de cómo funcionarían las dos iglesias al envolverse en una misión mutua, de la una hacia la otra.

En abril el comité provisional estuvo listo para presentar a la Junta General la siguiente propuesta:

1) Que se acepte a la Iglesia Cristiana Pentecostal de Cuba como socia en misión mutua a través del programa "Misión Mutua en las Américas," por un periodo de tres años, comenzando immediatamente y se entendia que este compromiso se podia renovar despues de este periodo por consentimiento mutuo.

2) Que el programa de Misión Mutua sea implementado por un comité que tome todas las decisiones y que sería formado por seis miembros, tres de cada iglesia. Una de las primeras tareas del grupo sería la de bosquejar las guías de trabajo y estatutos para que sean aprobados por la Junta General y por la iglesia de Cuba.

3) Que la Iglesia de los Hermanos esté representada por: Karen Carter, Merle Crouse, y Guillermo Encarnación. Uno de estos representantes sería reemplazado después de dos años para así comenzar un proceso de rotación y cambio de personal en el comité.

4) Que el presupuesto para el programa de Misión Mutua sea suministrado por ambas, la Junta General y la Iglesia Cristiana Pentecostal.

¿Dónde estamos ahora? La Junta General, en su reunión de junio de 1980 en Greensburg.

Pa., aceptó la propuesta presentada por el comité provisional. El comité provisional fue dado de alta y el nuevo comité comenzó a funcionar inmediatamente. El comité incluye a los tres miembros de la Iglesia de los Hermanos y a los tres miembros de la Iglesia Cristiana Pentecostal: Tomás Tabares, secretario ejecutivo (véase pagina 2); José Guevara, secretario suplente, y José Aguiar, presidente.

El nuevo comité, llamado la directiva de Misión Mutua en las Américas, se reunió por primera vez al comienzo de septiembre, en Kingston, Jamaica. Todos los seis miembros del comité han trabajado juntos en reuniones anteriores en los Estados Unidos y en la Habana, durante el proceso de selección y el de "conocerse." Hemos desarrollado un buen sentido de compañerismo y de aprecio hacia la fé de unos y otros.

En la reunión de Kingston se cubrieron muchos tópicos, se llevaron a cabo muchos negocios y se compartió mucha fé y amor. Al dejar Jamaica, nosotros los participantes de la Iglesia de los Hermanos, en camino al aeropuerto, compartimos unos con otros nuestro gozo y entusiasmo por haber dado el primer paso en este esfuerzo común.

¿Hacia dónde vamos? Algunos de los proyectos probados son:

—Estudiar y obtener la experiencia de compartir nuestra fé, por un grupo selecto de Hermanos, en Cuba.

—La participación de dos miembros de la Iglesia Cristiana Pentecostal como persona de recursos dentro de la "Experiencia Teológica" (Quest) en la Conferencia Anual en Indianapolis, asistencia a las reuniones de la Junta General y a otros eventos relacionados con la Conferencia.

—Participación de tres a cinco miembros de nuestra iglesia en un campamento de trabajo en Cuba.

—Participación de tres a cinco miembros de la ICP en un campamento de trabajo en los Estados Unidos.

—Estudios por dos estudiantes de nuestra iglesia en el Seminario de Matanzas, por un áno.

—Ayuda en el suministro de medicinas para Cuba.

—Estudios en Matanzas, por un mes, efectuado por un miembro de la directiva.

—Participación de dos cubanos en el programa de BVS.

Nosotros necesitamos ser concientes de que nuestra iglesia, comparada con la de Cuba, es superior tanto en magnitud como en recursos humanos. Una gran confianza mutua y una mentalidad abierta son necesarias para evitar que se cree una nueva situación de dependencia.

Lo que a la ICP la falta en recursos, lo compensa con el entusiasmo inspirador y el sentimiento de apoyo que tienen. Por ejemplo, mientras que nuestra iglesia está envuelta en el presupuesto para Misión Mutua de 1981 con un promedio de menos de 12¢ por miembro; la ICP apoya nuestro presupuesto mutuo con $1 por miembro. (El presupuesto no es primordialmente para pagar el programa. Se espera que la mayoría de los proyectos sean financiados por los participantes, con ayuda de las congregaciones locales, donantes privados y alguna ayuda proveniente del presupuesto de Misión Mutua, cuando sea necesario.)

La voz de cada uno de los seis miembros de la directiva tiene la misma influencia. Todas las decisiones concernientes con proyectos, desembolsos del presupuesto, asuntos de personal, y otras cuestiones, son llevados a cabo por consentimiento mutuo. Si no se puede llegar a un acuerdo, el asunto es suspendido momentaniamente y pospuesto para deliberarse más tarde.

La parte más dura en lograr reciprocidad puede ser la de que los Hermanos (Brethren) se aparten de nuestra mentalidad occidental de lo que es una misión, la cual Orlando Costas calificó como "misión proveniente de la abundancia." David Bosch luego detalla, "Bien hondo, dentro de nuestros corazones creemos que tenemos suficiente como para compartir, no solamente financieramente sino también espiritualmente. Nosotros, y hay quienes tienen la sensación de que pensamos, en el último análisis, que somos independientes de ellos" ("Hacia la Reciprocidad" [Towards Mutuality], *Misiones*, Julio de 1978).

Si nosotros podemos esforzarnos concientemente en abrirnos a situaciones nuevas y lo que éstas nos enseñan; si nosotros podemos estudiar nuestras bíblias con nuestros oídos sincronizados hacia una teología diferente de la nuestra; de este encuentro nacería un crecimiento espiritual que nos cambiaría en algo y nuestro entendimiento de la bíblia se enriquecería al mirar "desde otro ángulo."

Al nosotros estar comprometidos en proyectos mútuos y estudios bíblicos, mucho de nuestro trabajo será un testigo silencioso y viviente para nuestras dos sociedades diferentes, el testigo de nuestra unidad en Cristo ". . .. preparar a todos los hijos de dios para el trabajo en el servicio cristiano, para así edificar el Cuerpo de Cristo. Y es así como todos debemos unificarnos en nuestra fé y en nuestroconocimiento de la existencia del Hijo de Dios (Eph. 4:12-13a TEV).—*Traducido por Amanda Cruz*

Karen S. Carter es miembro de la Comisión de Ministerios Mundiales de la Junta General y vive en Daleville, Va.

Tomás Tabares: El triunfo del evangelio

"Responsabilidad cristiana y responsabilidad social—no se puede tener la una sin la otra." Tomás hizo esta afirmación con una simpleza convincente. Este ejcutivo de 35 años de edad, cabeza de la Iglesia Cristiana Pentecostal de Cuba (ICP), se dio cuenta de ésto antes de su conversión al Cristianismo.

La revolución de 1959 trajo consigo pequeños y aparentes cambios en la vida de Tomás, entonces de 13 años de edad, y a su familia la cual en ese entonces estaba apartada de la religión. El primer enlace con la Iglesia surgió tres anõs más tarde cuando su padre cayó enfermo y el pastor local comenzó a visitarles regularmente. Inspirado por la manera compasiva y sensible del pastor, Tomás empezó a leer la Biblia, especialmente los Evangelios.

Instintivamente el comprendió, en ese entonces, que el ser cristiano significaba mucho más que el pertenecer nominalmente a un grupo religioso. Durante un año Tomás debatió acerca de qué decisión tomar, "Finalmente el evangelio triunfó. Tomé mi decisión."

El hecho de que Tomás se incorporó a la iglesia afectó su vida por completo. Los asuntos de su centro de trabajo los tomó más en serio y comenzó a entender completamente las metas positivas de la revolución socialista. Se asoció con la unión de trabajadores a la vez que continuaba involucrado con la iglesia local.

En 1969, Tomás fue asignado para servir como Pastor a tiempo complete en una peaueña iglesia rural; enviado y apoyado económicamente por la iglesia de Camagüey. Frente a él se le presentaban tres grandes preocupaciones—estaba casado y tenía tres niño—un problema económico. Todavia no había estado en el seminario y él no estaba seguro de poseer lo que se necesitaba para guiar una iglesia.

"Sin embargo, hay algo muy contundente acerca del conocimiento que tiene el rebaño de la voz de su Pastor. Cuando la llamada, 'Te necesito' llega, no hace sentido el discutir. Simplemente uno va. Y yo he aprendido que, si uno obedece, Dios se encargará de proveer lo necessario para comenzar el trabajo encomendado."

Tomás dejó su centro de trabajo con una deposición bien favorable y respetado por sus compañeros de trabajo.

Apoyado y animado por su esposa, Esther Espinoza, Tomás ha guiado como pastor a varias iglesias, involucrándose no solamente en los "asuntos de la iglesia" sino también en la vida social y política de la comunidad.

Tomás planea graduarse la próxima primavera, después de cinco años de estudios teológicos en el Seminario de Matanzas. En 1977 se convirtió en el jefe ejecutivo de la Iglesia Cristiana Pentecostal; está envuelto en numerosos servicios voluntarios y ha apoyado en varios aspectos de justicia social de la revolución—manteniendo siempre un equilibrio entre los dos extremos de su compromiso cristiano de servicio a Dios y servicio a otros.—KAREN S. CARTER; Traducido por Amanda Cruz

Karen S. Carter es miembro de la Comisión de Ministerios Mundiales de la Junta General y vive en Daleville, Va.

Bible study

Have this mind among you

Read: Phil. 2:1-11

Whenever we hear the word *mission,* our thinking travels to a new country, a new frontier. But instead of beginning in a new country, the new frontier of mission must begin with ourselves. From day one of our Christian calling we are asked to be Christ's ambassadors on earth. We have a model for this understanding of mission. Christ is our model. Christ helps us understand Christian mission and we live this mission only as it stems from a reflection of that Christ-like spirit dwelling within us.

Paul's letter to the church at Philippi is helpful to our understanding:

> Let each of you look not only to your own interests but also to the interests of others. Have this mind among yourselves which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of humans. And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:4-11).

This text calls us to be like Christ, to behave as Christ did, to bear the mind of Christ in the way we live together and carry out our Christian belief. The mind of Christ should inform our common pilgrimage.

What characterizes the mind of Christ? Our text will help us decide.

Christ did not count equality with God a thing to be grasped. Here, Paul implies a contrast between Christ's behavior and the grasping, plundering, seizing behavior of Lucifer and of Adam, both of whom wanted to take from God that which cannot be grasped—equality with God.

On the other hand, Christ did not try to ascend into the heavens. Instead, Christ emptied himself, stripped himself of all prerogatives, became a beggar. And he did this not to gain anything, but simply because that was his nature.

This attitude of Christ's runs counter to our grasping and avaricious culture. Unlike Christ, we want everything; we believe that life is in the taking rather than in the giving.

To have the mind of Christ is to have the patience of Christ. Impatience is another evidence of a grasping culture. We expect an immediate response to our every wish. We expect even God to act *now.*

Americans are understood as takers, graspers, hurriers. There's very little time for patience. The Pope of the Coptic Orthodox Church remarked, "When Americans come to the Middle East, they run everywhere and learn nothing—neither our customs nor our faith." A Nigerian woman said to me, "Americans want everything done in a minute; it may take a millennium" We sing, "A thousand ages, in [God's] sight, are but an evening gone." But we can't put that into practice. We want everything now.

Christ's style was one of sensitivity. When Christ met Zacchaeus, he asked to go to his home and talk with him instead of confronting him about his life in a public place. In the commissioning of the 70 in Luke 10, Jesus instructed them to live among the people with whom they were ministering. Christ emptied himself and was born in our likeness. Christ, as God's emissary to us, takes our form, lives within our form so that God may be understood. Christ's style of mission was to walk along with people, to learn what they were about, to learn their concerns. That's what the incarnation means. God's call doesn't come out of the starry heaven but comes in the context of God's taking human form.

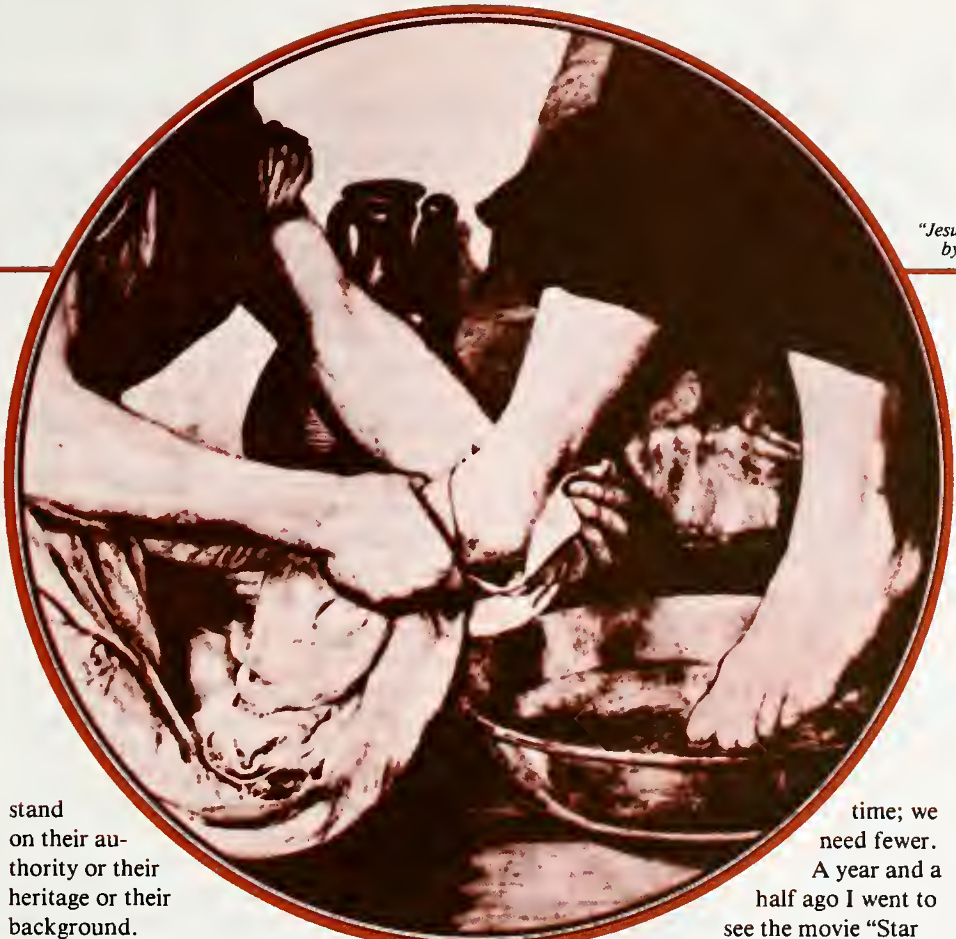
I think Christians are often unwilling to understand other people's perceptions. We may be convinced of the answer and feel no need to hear anything from the other side. Paul's caution in 1 Corinthians 13 is a good one, "Love does not insist on its own way." That's the nature of the Christian life.

If we are not Christ-like in our sensitivity, one of the great dangers of our being in Christian mission is that we may simply transport our culture, our way of doing things, to another. One of the most specific indictments I heard during my recent trip to the Middle East was that when the American Protestant missionaries came to that part of the world, they were not sensitive to the traditions there. They showed little concern for a Christian tradition that dated from the time of St. Mark in 62 A.D. There was little interest in learning the ways of those they planned to serve.

The mind of Christ is one that is sensitive to the needs, feelings, traditions, concerns of others.

Christ humbled himself; he took the form of a servant. One of the fundamental teachings of the gospel is that Christians do not need to rely on status. The word for humility used here is also used in Matthew 18. It is the quality of a child. The most fundamental quality of children is that they do not stand on status. They have no special status. They don't need to

What was the mind of Christ?



"Jesus Washing Peter's Feet" (detail), by Ford Maddox Brown

stand on their authority or their heritage or their background.

That's what being a Christian means: having no status, refusing to insist on one's own way. That's the character and mind of Christ. Therefore, Jesus was often hard on the disciples when they quarreled about position. In Matthew 20, two disciples want to be at the right and the left hand of the throne of God. Jesus said, "I can't grant you that. That's not the nature of my ministry. Whoever shall be first shall be last."

We in the US need to be cautioned not to think of ourselves more highly than we ought. We are so conditioned by a culture which wants to be Number 1 that we assume the nature of the Christian faith is the same. We are accustomed to rooting for sports teams where winning is everything. We find it hard not to hold our first finger up in the air declaring that we, too, are Number 1. But Christians need to avoid a style that is arrogant, that puts others down, that is rude, that denies the freedom and space of another person. We do not need more strident voices in our time; we need fewer.

A year and a half ago I went to see the movie "Star Trek." The movie served as a reminder to me that the power humans have amassed in our time has the potential for destroying the world. The voices speaking in favor of that power seem to be growing. Very few voices talk about giving up the "big stick" and about being humble in the name of Christ. But that's what Christ calls us to do. The real question for our time is whether power can become humane, compassionate, like a child with no status, servant to all.

I was recently in a home where two daughters were serving. I was encouraged to ring a bell placed by my plate when we had any need. I was impressed, however, that those daughters served so well, were so well aware of our needs, that I never needed to ring the bell. We who are Christians must become like those daughters: we need to learn to be servants again, to be aware not so much of our own needs but of the needs of others and we need to be free to respond. Because of that kind of servanthood, Christ was called "the one who was for others."

Christ was obedient unto death. Christ had that form of obedience which is the model for Christians. Obedience means giving up selfish ways. Obedience means giving up the right to status in society. Obedience for the Christian will not insure an economic advantage nor amassing a fortune.

Obedience will mean trial and misunderstanding. Obedience may even mean rejection. Our model for dealing with obedience and the nature of the Christian life is Christ. With Christ as a model, one's obedient Christian witness may well lead to death as a criminal. Out of obedience, Christians through the years have cast their lot with those who are oppressed, with those who are wounded. Obedient Christians today need to stand with those who suffer and are brought low.

To bear the name of Christ means that the mind of Christ is already there. Some years ago at an evangelism conference, Earle Fike used the Zenith advertising slogan, "The quality goes in before the name goes on." To bear the name of Christ means that you carry within you the mind, the activity of Christ. Christians were first called Christians because the quality of life was already there. "The quality goes in before the name goes on." The quality of life is the clarion testimony of every Christian.

The mission of the church begins with the quality of the life of its members. We are called to have the mind of Christ among us. We are called to be a communion of saints. In that, then, there is joy.

> My prayer for all of them is that they will be of one heart and mind, just as you and I are, Father—that just as you are in me and I am in you, so they will be in us, and the world will believe you sent me (John 17:21 LB). ☐

Bob Neff is general secretary of the Church of the Brethren General Board.

/by Bob Neff

Moments that mold us

In your mind, create an album of Brethren historical photos. What would be the moments that mold us?

Some of us get into routines almost without knowing it. One of mine is to finish my one and a half cups of coffee at the end of breakfast while reading the newspaper and watching the last bit of the first hour of the "Today" show.

It was in the midst of that routine that I heard Gene Shalit speak of a book called *Moments* (Crown, 1978). On his recommendation I bought it, a collection of Pulitzer prizewinning photographs from 1942 through 1977. I came away from the book shaken. Perhaps what got to me was the fact that 1945 to the present represents my life from teenager to the present; and the stop action nature of one or so photographs per year hits with powerful force.

Maybe what got me was what authors Sheryle and John Leekley noticed: "Perhaps more than any other single factor, we see a great deal of violence in these photographs—reflecting the violence in the lives around us."

Or maybe it was the expanding, reverberating, concentric reality that a single picture can convey. In his forward, Dan Rather said, "Take a look at Nick Uts' 1972 photograph of the little Vietnamese girl bathed in napalm. Are words really necessary? I don't know that any of us who covered the war in Vietnam summed up the experience as memorably as the man who said 'War is hell' more than a century ago, but even that celebrated truism doesn't point to the nightmare as graphically as Uts' picture."

The time I spent with *Moments* between 1942 and now was a sobering, frightening, depressing but thought-provoking experience. As Sheryle and John Leekley suggested, "We mark our lifetime by remembering what we were doing when we first saw these images; the girl crying out in anguish at Kent State; the children napalmed in Vietnam running and screaming down the road; the shooting of Lee Harvey Oswald; the hole in Adlai Stevenson's shoe sole. These frozen moments are etched in our mind."

Photographs—moments that are a part of who we are—moments that shape us. Not all such moments are actually captured in pictures on paper. Some of them are images that we have created in our minds—images that are related to our story—pictures which we see in the mind which we have never actually seen with the eye. What would be some such prizewinning Brethren photographs?

- Seven people gathered at the Eder River?
- Two men on a hill in Palestine with a dream showing on their faces—the dream of a Church of the Brethren seminary to be called Bethany?
- A lanky man sitting on a hill in Spain, the pain of seeing the ravages of war written on his angular face as he tries

by Earle W. Fike Jr.

- to figure a way for the Church of the Brethren to get milk to the hungry children of Europe?
- The simple picture of a young person at a microphone at Annual Conference pleading for the beginning of a dream called Brethren Volunteer Service?

I'm not aware of any actual photographs of these events. But I've seen them in my mind's eye; the images are clear. They'd likely not win a Pulitzer prize, but they do reflect important moments in our history. They reflect moments when something began that helped create who we are . . . they are part of our signposts . . . part of our story.

Such moments are not always significant when they happen. Often they bear study and reflection. Often they gather momentum with the movement of history. BVS wasn't an immediately attractive and exciting idea to the majority of the Brethren. Nor was helping Europe with cows and horses and relief goods such a grand idea that everyone immediately took it to heart as "our kind of thing."

Nor are such moments usually the product of community or corporate visions. They usually emerge in some prophetic or servant heart that has time to dream and see visions. One wonders how many moments have gone undeveloped because of the moderating, immobilizing, fearful feelings that influence community support.

The corporate body is an excellent protection against individual mistakes. But corporate body, be it the local congregation, the General Board, the Annual Conference, is the most grave threat to prophetic and creative moments. And yet, in our system, it is the corporate body, the community, that must give permission and also seeks to solicit and mobilize us for significant mission. One wonders how many moments, how many creative and prophetic ideas have been missed for want of courage and vision at the corporate level of decision making.

To speak of missed moments, or to speak of identifying creative, pivotal moments that make us who we are, is to confess a hunger for some in our own time. Maybe there are moments happening right now of which we are not aware. Maybe we are supporting some significant moments that for want of a good photographer or for want of the wisdom of history are prizewinning moments we have not seen.

Maybe we would be moved and shaped by a picture of a Georgia farmer, his wife, and his family. A picture of this black descendant of an unmarried white plantation owner, who, through a farmers' cooperative, has been able to develop his land and turn a nonproductive farm into a successful family business, might be a prize for us. We helped with this moment through a fund called SHARE.

Or maybe a picture of a group of black senior citizens in Decatur, Ill., eating together their one good meal of the day. We would see a picture of a self-help program being carried out by the almost-helpless. And we would see a picture of people organizing themselves and loving the working and the socializing. It is a significant moment.

We might like a picture of the then-Deputy Chairman, Executive Committee, and Commissioner of Finance and Economic Development in Nigeria speaking at the commissioning of the new church headquarters for the EYN, the Ekklesiyar Yan'uwa a Nigeria, now composed of 64 congregations and more than 30,000 members.

Maybe in addition to seeing the picture, it would be good to hear the voice of Bitrus Sawa: "In their endeavors to save souls, the missionaries also found it necessary to improve the social and economic conditions . . . because man is both body and soul." Perhaps it would be good to hear him say, "I therefore call to order all Nigerian Christians who feel their religion is a white man's religion. The setting up of the EYN as an indigenous church is a case in point. The whole organization and operation of the church is fully in the hands of Nigerians."

I should like all who are peevish about indigenization and who feel we've "lost the church in Nigeria" to carry that picture around in their shirt pocket until it soaks through into their soul. If our mission has helped the blacks to see the Good News as their own and not a white person's religion, we have helped a growing and maturing body of Christ. Maybe it's not a Pulitzer prize, but it's a significant moment.

Perhaps a photograph of about a hundred scantily dressed and visibly hungry Sudanese as they flocked to greet staff member Wil Nolen in the Sudan when he arrived to begin making plans for the work of Roger and Carolyn Schrock in that remote area.

Maybe just a picture of a completed and operating well in a desert area of Niger just south of the Sahara, a well built with the technical assistance of Ralph and Flossie Royer, would help create a formative moment.

What a different feel it gives me to see these pictures in my mind instead of leafing through the violence and hurt in over 30 years of Pulitzer prizewinning photos. There is something right about these ministries that invite people in need into helping with the answers to their own need. There is something right about that kind of service.

I saw an impressive picture the other day: a little Filipino girl, maybe four or five, looking with a great deal of apprehension at an automatic vaccine gun held against her arm. She was one of some 350,000 children in the Philippines inoculated against tetanus and polio as a part of Rotary International's 75th anniversary celebration. Instead of erecting a statue of Paul Harris or a monument of the Rotary Wheel, someone had the vision of celebrating 75 years of "Service Above Self" through a worldwide program to eliminate polio. It will be one of Rotary's more significant moments.

We Brethren have a 275th Anniversary coming up in three years. There are still moments which can mold and make us. There are things to do which have never been done. There are simple but profound things, as simple as cows on boats and vaccine in automatic guns. Perhaps they are even now being formed in some prophetic or visionary mind. We may not know it as significant when it happens. But if it fits our calling . . . our mission . . . if it is our kind of thing, then let's do it. And, by all means, let's encourage the corporate bodies of which we are a part to be brave in their decisions so that the significant moments — the ones that do mold and make us — may have the time they need to become reality. ☐

Earle W. Fike Jr. is pastor of the Elizabethtown (Pa.) Church of the Brethren and moderator-elect of Annual Conference.

The Gift

A Christmas story on mission written just for the children.

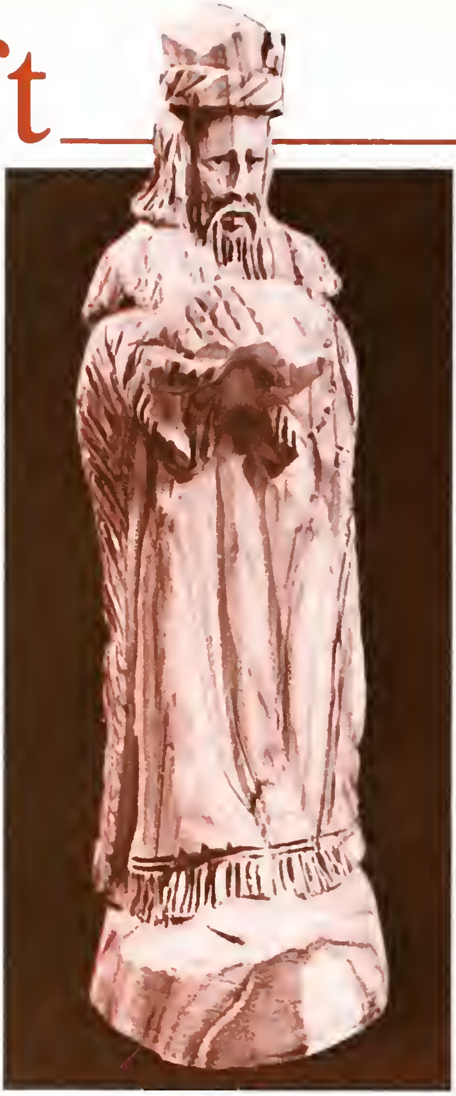
One more anxious look under the bed only deepened Gabriel's sadness and worry. A tear trickled down his cheek. Then another. "Where could it be?" thought Gabe as he tossed in his bed. "Tomorrow's the day and I can't find it anywhere!"

At six, Gabriel was finally old enough to be given the honor of arranging the family nativity set in preparation for Christmas. As long as he could remember he had loved to look at the olivewood figures carved by somone in a far-off place called Jordan. The story those wooden figures told! Gabe never tired of remembering about the Holy Family and their visitors.

Yesterday, Mom and Dad had given Gabe the box containing the handsome wooden pieces. He had taken out each figure and held each one, remembering its part in the story. Gabe had counted the pieces as he put them back, ". . . nine, ten. . . now the sheep. . . eleven. Where's the last one? Where is the third king?"

A soft sob came from Gabe as he climbed out of bed. He reached out to his table and knew just where to find what he wanted, even in the dark. Gabriel removed the lid from the small hand-painted box and lifted out three tiny "trouble dolls." According to Mayan folk lore, these little creatures, dressed like Guatemalan Indians, have special powers enabling them, under certain circumstances, to come to life in order to solve problems for their owners.

"Please, oh please, help me find the king," whispered Gabe. "I really tried to be careful." He placed the dolls, one by one, under his pillow. "Oh, please help. . ." Gabe sighed as he drifted off to sleep.



"Whew! I thought he'd never go to sleep," puffed Juan as he held up the corner of the pillow so Rosa and Jorge could squeeze out from under Gabe's head. "Come on, you can make it."

Juan helped the other two dolls work their way, hand over hand, down the side of the bed. "This is a mighty big house to search. We'll need some help."

"Right! Let's see who's available from the SERRV book. Where is it, Rosa?"

Shy, tiny Rosa pulled the other two dolls along behind her as she ran to the desk. After scurrying up the side, they joined efforts to push open the cover of the catalog and turn the pages, one by one. Three times they stopped to call forth a friend to help solve Gabe's mystery. Abbas, the Bangladesh owl, could use his wisdom to help plan the search. Christeta, the delicate butterfly from the Philippines, offered to fly from room to room looking for the lost king. To explore under the furniture, they needed Wajana, the Thai frog.

Abbas perched on the edge of the SERRV catalog and concentrated on a search plan. He would fly to the basement because he could see in the dark better than the others. Christeta would go to the main part of the house and look through the living and dining rooms and on top of the kitchen cabinets. Wajana, a fast jumper, would check the bathroom and under the furniture in the large rooms. The trouble dolls, Juan, Rosa, and Jorge, would explore the bedrooms. Should anyone find the king, they were to bring him to the small table in the hallway and then ring the brass bell that sat on the top of the table. This was the signal for all to come.

It was very late and the house was quiet except for six tiny running legs, two pairs of wings, and the hop, hop, hop of a frog. Fifteen, twenty, thirty minutes passed, but the brass bell was still. Not a sound could be heard from the magical creatures intent on solving Gabe's problem. The great clock in the hallway startled the silence as it chimed the hour. "Bong, bong, bong, bong!"

With an almost imperceptible swoosh, Abbas landed on the hall table. Moments later, Christeta glided to the bell handle carrying a tired Rosa, who was grateful for the ride. Abbas jumped expectantly. "Did you find him?" Rosa sadly shook her head.

Hearing a noise beneath them, all three rushed to peer over the edge of the table. Climbing up the leg were Juan and Jorge, but no stately wooden king. Only Wajana had yet to return. The friends waited impatiently for what seemed like hours. The great clock solemnly tolled the half-hour.

Suddenly, with a mighty leap, Wajana landed excitedly in their

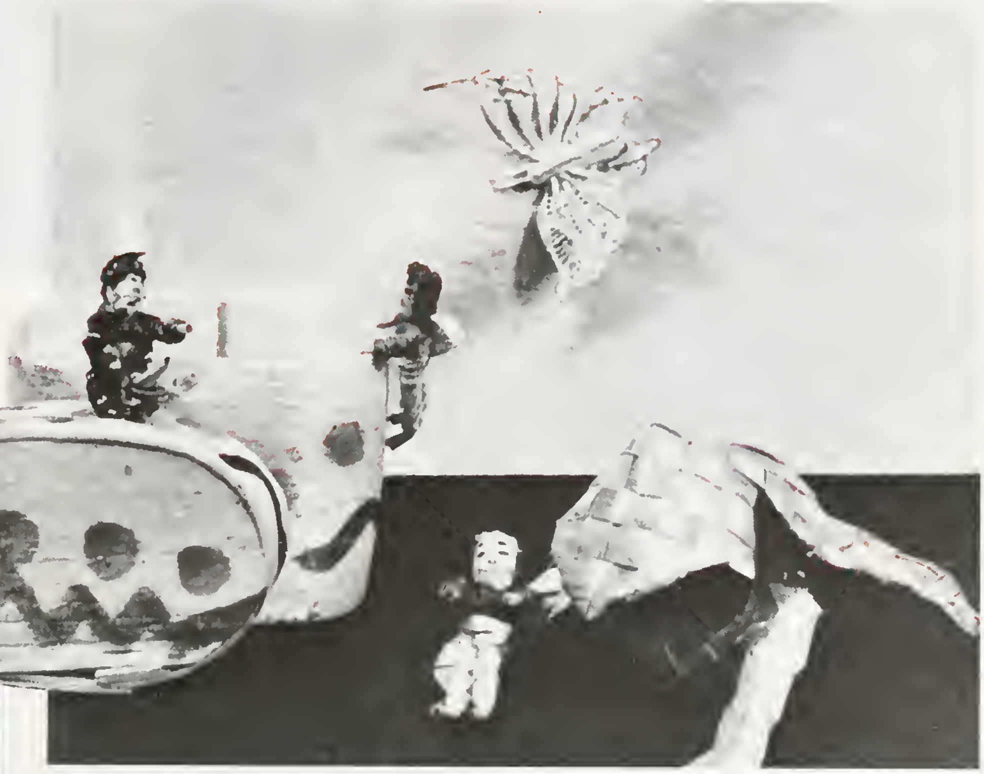
by Randy Gibson and Micki Smith

midst. "I've found him, my friends! He's coming."

"Where?" cried Rosa. "Where did you find him? And what is that all over you?"

The friends clustered around Wajana and tugged at the gold and silver strands clinging to her. "He was in the living room, way under the Christmas tree, hard at work gathering gold and silver threads that were hanging from the lowest branches—a gift for the Holy Child, he said."

A noise! It sounded almost like the swishing of royal robes. In their haste to look over the table edge, the friends bumped and stumbled into one another.



ERRV PROGRAM
ELF-HELP HANDCRAFTS
-WINTER 1980
NEW WINDSOR, MD 21776

There he was! Calmly but happily he answered their stares, "Greetings, my friends. May God bless and keep you; your blessings always counted, whether seen or unseen."

Ting-a-ling! Ding! Ting-a-ling! Christeta carried the little brass bell as she led the happy procession to Gabe's room.

And so, within a few short minutes, the king was reunited with the other two kings, the shepherds, their flock, and the Holy Family in the box under Gabe's bed where they all had been hidden. Abbas, Wajana, and Christeta found their places in the SERRV picture book. After saying their good-byes and closing the cover, the trouble dolls scrambled back under Gabe's pillow just as the sky began to lighten.

Gabe stretched, rubbed his eyes, and yawned. Carefully, he lifted his pillow. "Did you find the king, little dolls?"

Gabe jumped to the floor, reached under the bed and pulled out the box. Empty! "Oh, no! They're all gone."

Trembling, Gabe turned around. To lose one piece was bad enough. . . but the whole set!

There, standing quietly at the side of his bed, were all 12 figures. Right in front was the third king, offering to the Christ Child the glittering gold and silver icicles hanging from his outstretched hands. ☐

SERRV provides a market for self-help handcrafts by working with religious, cooperative, artisan, and development organizations worldwide. SERRV handcrafts, including the items mentioned above, are available for resale by churches and service groups nationwide and at four gift shops. SERRV is a program of the World Ministries Commission, Church of the Brethren General Board. Inquiries to participate in this ministry of self-help should be addressed to SERRV Self-Help Handcrafts, New Windsor Service Center, P.O. Box 365, New Windsor, MD 21776.

Randy Gibson handles interpretation and product development for SERRV; Micki Smith is coordinator of public information for the New Windsor (Md.) Service Center where both are based.

A

B

F

G

Photos by Roger & Carolyn Schrock

Health care in the Sudan: A miracle in the making

by Howard E. Royer

On the edge of the world's largest swamp, the Sudd in the Sudan, the Church of the Brethren and the Sudan Council of Churches have set out to develop a primary health care system.

Authorized by health officials of Africa's largest nation the venture will strive to make essential health care accessible to the Nuer and Dinka peoples in acceptable and affordable ways, and with their full participation. However, considerable hurdles must be overcome to make such front-line health care operative.

Brethren missionaries Roger and Carolyn Schrock and sons Jon, 8, and Jedd, 6, arrived in the Sudan's Upper Nile Province earlier this year to initiate the program. They will be joined early next year by Steven and Karen Metzler, who will head a wells system development effort.

The Schrocks and the Brethren were invited by the Sudan Council of Churches because of a similar village health system they had successfully launched in Nigeria in the 1970s.

The Schrocks estimate that from 60 to 70 percent of all the diseases in the Sudd region could be eliminated if sources of good water were available. They also report that even where medical facilities exist, drugs are difficult to obtain.

The dilemma is not so much the shortage of drugs as it is transportation into remote areas. Southern Sudan's Nile floodplain contains an area of bogs and marshes the size of Ohio. Papyrus, water hyacinth, and other floating vegetation render streams non-navigable for months.

Lack of education is also a deterrent to sound health practices. Among the Nuer people, for example, only one in ten has any formal schooling. And for that one, the average is two and a half years.

On the other hand, the area holds high potential. With its proximity to the Red Sea oil routes, the Sudan is regarded as one of the most strategic pieces of real estate on the African continent. The pastoral Nuer and Dinka tribal groups are resourceful and gracious. A new congregation of Christian believers may be formed soon in Mayom.

No less than the healing episodes in Jesus' ministry, which were pointed to as signs of the presence and power of the kingdom, the promise of well-being for the inhabitants of the Sudd is a miracle in the making. ☐

A—Aboard the Wath Jah ferry from Bentiu to Mayom. B—Nuer girls in Upper Nile Province. C—Africa's largest state. D—River's edge at Bentiu. E—Clearing the River Ghazel of papyrus, water hyacinth. F—Sudan President Nimeiri, other officials of oil well opening. G—Plastering the Schrock's kitchen. H—Construction of the Schrock's three-room, grass-roofed home at Mayom. I—Jon and Jedd in temporary home. Extreme right, above, Roger, Carolyn, Jon, Jedd Schrock.

Howard Royer is director of interpretation on the General Board staff.

The Brethren and Berlin

From helping to rebuild a war-torn city to serving the community's elderly, Brethren workers in Berlin have witnessed to Christian love and unity.

"Berlin is a unique city. In this one city, a person can observe and experience two very different societies. On one side, you find a capitalist system very similar to that in the United States. On the other, you see a Marxist society much like that in the Soviet Union. For a person interested in learning about the polarities in today's world and willing to struggle with them, this is the place to be."

This is a comment often heard from people living in the western section of Berlin. Berlin's uniqueness comes from its situation as a divided city. After the fall of Berlin in May 1945, the capital of the German Reich was divided among the four victors—France, Great Britain, the US, and the USSR—to be governed by each until Germany could rebuild.

Because of political differences among the four World War II allies, Berlin and all of Germany stayed divided. Today, two Germanys exist—the German Democratic Republic (GDR, commonly called East Germany), which became a nation in October 1949, and the Federal Republic of Germany (FRG, commonly called West Germany), which declared its nationhood in May 1949. Two Berlins also exist—Berlin (east), the capital of the GDR, and Berlin (west) which gets its support from and uses the same currency as the FRG.

The story of what the Brethren are doing in Berlin must begin with the church that invited us. Since the late 1960s, the *Evangelische Kirche* in Berlin Brandenburg (West), the main Protestant denomination in West Berlin, has invited Christian young adults from other countries to work in parishes in the city.

This grassroots ecumenical venture, called the fraternal worker program, is the continuation of a program begun 35 years ago. In 1945, Berlin lay in shambles. Many families were homeless and food was scarce. At this time, churches from Great Britain, the Netherlands, and the US began sending workers to Berlin to help in its reconstruction. These "fraternal workers" worked with Berliners for many years helping to rebuild the city. As Berlin and the FRG stabilized politically and

Right: *The Protestant church in Berlin comes from a Lutheran and Reformed background, with heavily liturgical worship.*

Below: *Barbara Green (left), NCC representative to the GDR, Janie Walker (center), and Judy Bryant (right) discuss their work.*

by Mark Steury

economically in the early 1960s, the foreign churches withdrew their workers.

The people of Berlin had greatly appreciated the assistance that had been given them through the difficult years of reconstruction. In the late 1960s, the Berlin church decided to begin the fraternal worker program again—both as a venture in ecumenicity and also to give young American conscientious objectors to the Vietnam war an opportunity to do alternative service in their parishes.

There was, however, one major difference between the early program and the new one. Whereas following the war the fraternal workers were sent and funded by a foreign church, now the hosting Berlin church invited the international volunteers and provided the funding for them. In a sense, this was a way for the Berlin church to express its gratitude for the assistance shown them by their Christian sisters and brothers.

The church in Berlin provides work opportunities for 12 fraternal workers. Each worker is assigned to a parish in West Berlin and is involved in service programs operated by the parish—mainly with youth work and confirmation classes, but also day-care centers, senior citizens programs, and work with the mentally handicapped.

I was involved with one congregation called the *Reformationsgemeinde* in the Moabit area of West Berlin. My main work was with senior citizens, although I also worked with other programs in the church. During my first eight months, I worked in a senior citizens club. Each afternoon, from 10 to 20 older women would come to visit, drink coffee, and play table games. Twice a week there were special programs such as taking walks through a nearby park or touring the art museum. In May 1980, I traveled with 32 senior citizens and the director of the club to a retreat house on the Baltic Sea for a three-week holiday.

I was moved by the many different stories that each person had to tell during my work with them. But I had difficulty relating to the stories they told about the experiences during the second world war. As an American who has never lived through the horrors of war, it was very difficult to understand what they went through. This was an education I will always cherish.

During the next year my work with the *Reformationsgemeinde* was a part of a nursing team. Our task was to minister to the needs of people living in the parish area. Again, our main work involved senior citizens. We worked with them in home nursing, counseling, hospital visits, taking blood pressures, grocery shopping, and being a "sounding board" for people who needed to talk.

I also had the opportunity to work in other programs of the parish. I traveled to the FRG several times with youth, a group of handicapped and non-handicapped children, and a group of 20 children from the parish's day-care center. I especially enjoyed singing in the church choir and learning some of the German hymns that have been sung for centuries.

Many of the activities and programs of the Berlin parish are similar to those of a Brethren congregation. One similarity was in the church's concept of service. Along with the usual ministries of the church—baptisms, weddings, burials, religious instruction, pastoral care—the parish in Berlin was innovative in finding ways to serve the needs around them.

Their youth work is a good example. Many foreign workers live in West Berlin—people who came during the '60s and '70s to find work. A majority of these come from Turkey. Because of the large number of Turkish families in Moabit, the *Reformationsgemeinde* decided last year to add a Turkish youth worker to their staff. I found this to be evidence of a real desire to serve

Below: *In his work, Mark had opportunity to work in a parish day-care center, in youth work, and with senior citizens.*

Right: *Mark's main work in Berlin was with senior citizens. One activity was a three-week holiday on the Baltic Sea..*

the immediate needs in the community.

The programs for the elderly also show the parish's creativity. West Berlin is a city of senior citizens. In the parish where I was working, about 30 percent of the people were older than 60. Through both the senior citizens' club and the nursing program, the parish serves many needs of the community elderly. Because of the support that they receive from the parish, many elderly are able to live alone for a longer period of time in their own homes.

I had difficulty accepting some of the definite differences between the Berlin church and the Church of the Brethren. One major difference is the disparity between membership and church attendance. The parish where I worked had about 7,000 members, but on Sunday morning there were usually 50 to 75 people participating in worship. I understood this to be a longstanding problem for the church in this city.

I also disagreed with the church taxing its members. For the majority of members, the only contact they had with the church was in paying the required tax. The taxes were used to hire staff to do the programs. There was little involvement of the laity. This runs counter to my understanding of the church as a group of people trying together to find what it means to be a church.

Brethren have been involved in West Berlin for many years. but not always through the fraternal worker program. In the 1950s, about 10 BVSers served in Berlin, working with refugees from the eastern sections of the old German nation. In the 1960s, eight BVSers worked in an institution for the mentally handicapped. Another six BVSers worked at the Heinrich Gueber Haus, a home for the aged. A dozen BVSers have served as fraternal workers during the '70s.

Two purposes are defined for the fraternal worker program: The volunteer learns about the structure and operation of the Protestant church in West Berlin; through the *Zusammenleben* (living with Berliners) and *Zusammenarbeit* (working with Berliners), the fraternal worker will better understand the life and culture of another society.

I realized these goals through visiting and making contacts in East Berlin and the GDR, coming into contact with different peace groups within the Berlin church, and getting to know the people who make up the Berlin church — from the senior citizens living down the street from the parish to the former bishop of West Berlin, Bishop Scharf.

I traveled several times in the GDR, mainly in its capital of Berlin. The old center of Berlin lies in today's East Berlin and has been very beautifully restored. Several museums there are internationally known for their collections.

The most interesting part of the city, however, is the people. One fraternal worker, Tory Rhodin, a Quaker woman sent by BVS, spent the month of May this year visiting with people involved with youth work in the church in the GDR. Many such opportunities exist for fraternal workers to become acquainted with the country.

We fraternal workers got to know several groups in Berlin concerned with peace issues. One such group is the women's fellowship in the Protestant church of the FRG. For three years, they have been organizing a boycott against fruit shipped to their country from South Africa. They are opposed to buying the fruit because South Africa continues to practice apartheid, the system that allows five million whites to control the lives of 20 million black Africans. The church women had had relations with the church in South Africa for many years. But after the death of black leader Steven Biko, they were convinced they needed to do more to show their solidarity with the black Africans struggling there. Their boycott is growing. In the summer of 1979 the synod of the church of West Berlin voted to support it.

In February 1980, several other groups and we fraternal workers planned a seminar for church youth workers where we discussed ways to bring the issues of peace into the church's youth work program. The groups working with us included *Aktion Suehnezeichen* (a volunteer organization similar to BVS), the youth synod of the church in West Berlin, and Haus der Kirche — a retreat center in Berlin that works at adult education in the church. During the seminar about 50 of us discussed neo-facism, disarmament, nonviolent action methods and most important, how these ideas could be applied to youth work.

One of the highlights of my months in Berlin was meeting many interesting people active in the Protestant church there. For instance there was the elderly Jewish-Christian woman lovingly called "Goldie" by her friends. This Swiss native has had a very active life — from smuggling Jewish children out of Nazi Germany to maintaining contacts with churches in Eastern Europe. Also there were Bishop Scharf and Helmut Golwitzer — two "retired" church leaders who have worked very hard at what it means to be the church in the world today. Both are outspoken defenders of human rights and critics of the dehumanizing factors of today's society.

I appreciated deeply the opportunity to live in Berlin and work with another church as it strives to serve others. The fraternal worker program in Berlin is a real way in which we, the Church of the Brethren, can participate in ecumenical relations on a grassroots level. It may, however, be more difficult for us to place BVSers there in the future because the church in Berlin is hoping to make the program more international. While I was there, the fraternal workers were mainly Americans. Today there are representatives serving from churches in Australia, the Netherlands, and Tanzania.

Berlin — the divided city — is in many ways like the world today. We live in a world divided between East and West, North and South, have and have-nots, socialists and capitalists, nations that waste and nations that want. The US and the Soviet Union continue to run an absurd arms race. The question for the world is, "How long can we continue down this road?" The challenge to the church is, "How can we speak God's Word of shalom and justice to a divided world that is rapidly self-destructing?" There are no easy answers. But the church — wherever it is — must continue to try to find what it means to be servants and bearers of the Good News in the world today. ☐

Mark Steury returned from his BVS project this past summer and is now a student at Bethany Theological Seminary.

by Merv Keeney

What happens to BVSers?

What combines work for peace, justice and human welfare with fun and significant personal and spiritual growth? Apparently, Brethren Volunteer Service.

When surveyed this year, about one hundred recent volunteers responded, most of them enthusiastically, about their experience in BVS and the influence it had on their lives. On a scale ranging from very negative to very positive, the great majority (85 percent) felt very good about their time in BVS and would recommend it highly to others.

Some of the benefits of service to the volunteers were significant personal and professional growth. Persons identified better self-understanding; exposure to new ideas, races and cultures; and strengthening commitment to service as important areas of personal growth.

Through BVS, many volunteers clarified their career directions whereas others learned new skills. Most volunteers believe they were able to use their personal talents and educational backgrounds on their projects. About three-fourths of the volunteers responding felt they made an impact on those around them.

An important finding of the survey was the impact BVS had on a person's faith. Two-thirds of the former volunteers felt their time in BVS helped them to grow spiritually. Individuals stated that BVS "brought me closer to God and the church," "strengthened my faith," and "made the biblical vision of reconciliation a reality of daily life."

Along with spiritual growth in general, more than half of the respondents felt they had grown closer to the church. Specifically, they noted learning more about church beliefs, the issues facing the church, and church programs that work at these issues. Ironically, however, less than half of the volunteers said they had felt supported by their home congregations.

Asked what they remembered most about BVS, respondents noted the "warm fellowship at orientation," "meeting new people, making new friends," and "the closeness and support on project." In addition to such common daily routines as "supplying mustard greens for the neighbors," they remembered "working with and for God." Superlatives were abundant. One said, "It would take two pages to write everything."

Regrets included "not entering BVS sooner," "leaving new friends" at the end of service, "that more people are not responding to BVS," and "not being able to serve longer." A few BVSers were disappointed by not having a church fellowship with which to identify at their projects.

Among directions BVS set for their lives, volunteers noted "increasing my awareness of others' needs," "strengthening my commitment to serving God and others," along with "helping to simplify my lifestyle."

The survey pinpointed about five percent who did not feel good about their experience and would not recommend it for others. The most commonly noted problems were the lack of support while on project and interpersonal conflicts with the project community.

Respondents to another BVS-related survey included pastors, church administrators, Christian educators, missionaries, and other church leaders. Overall, they evaluated BVS orientation heavily toward the end of the scale that was identified as "healthy, growth-producing, in keeping with the gospel message, and service to the church."

Persons emphasized the opportunity BVS orientation provided to relate their faith and the gospel to their own lives and the work they were doing. BVS orientation "challenged participants to look at themselves and their faith commitments in light of each other, the gospel, and the world." For at least one it was "the one experience provided by the church that had the greatest total impact on my priorities, values, and lifestyle."

For another leader, BVS "was the crucial factor in directing me into service and leadership positions in the church." Still others said, "There is no question that the faith of participants was enhanced and such events should continue."

In contrast to charges that BVS may be too humanistic, respondents said that BVS orientation had the effect of making volunteers more aware of their roles as "biblical people working with God rather than isolated humanitarian efforts."

Some cautions were also raised by this study. The transition from the supportive atmosphere of the orientation unit to the comparative isolation of a project can be very difficult. Also, church leaders noted that in comparison to the dynamic experience of BVS, the home congregation sometimes looks provincial and unattractive to returning volunteers.

There is some difficulty in evaluating and quantifying intangibles such as personal and spiritual growth. However, there is considerable agreement among the former volunteers, church leaders, and others who have been involved with the BVS program as it moves into the '80s. The BVS experience is identified as life-changing in a variety of ways, nurturing growth, and integrating faith in the lives of those who serve. ☐

Merv Keeney recruits volunteers for BVS in his work in personnel recruitment for the General Board.

MISSION EDUCATION

To many of us in the church, mission has meant providing money, people and prayers for propagating the gospel in faraway places. A sense of missionary imperative remains a significant motivating force in church life.

For the future, however, some differing perceptions of mission are called for. The concern must be not only for church growth but also for growth in radical discipleship, at home and abroad. The question is not only how we can help our partner churches in other lands, but also how we can learn from them and join with them in mutual acts of mission. The challenge to us individually is to explore new realms of thought and action, moving out of closed worlds with the confidence that Jesus Christ leads the way.

The following materials are recommended for helping us cross such frontiers. All are available from The Brethren Press, 1451 Dundee Ave., Elgin, IL 60120.

Theological Probes

The Integrity of Mission: The Inner Life and Outreach of the Church by Orlando E. Costas (Harper & Row, 1979, $3.95) is an examination of mission in terms of biblical wholeness and efficacy. "Mission is God's gift. It is the process by which God has given, gives, and will continue to give himself to his creation," Costas declares. In witness to this process, the essential aspects of proclamation are 1) the name of Jesus, 2) the radical nature of God's kingdom, and 3) the call to repentance and faith. Following, participating, and obeying are the works of authentic mission.

Christian Mission and Social Justice by Samuel Escobar and John Driver (Herald Press, 1978, $3.95) deals head on with polarized concepts in thinking about global mission. Written from an Anabaptist point of view, the chapters on "The Gospel and the Poor" and "Reform, Revolution and Missions," and the critique of the struggle for social justice in Latin America are challenging statements for discussion by Brethren.

Has the Church a Future? by Douglas John Hall (Westminister, 1980, $8.95) foresees in the death of Christendom the beginning of something more nearly approximating the church of Jesus Christ than anything the world has yet known. Rejecting the Constantinian concept of the "church as majority," the Canadian theologian disagrees with those who say the world must be conquered for Christ. Rather, his claim is that like the early church, tomorrow's church will find its meaning in small, creative groups of believers.

HAS THE CHURCH A FUTURE?
Christian Mission and Social Justice
Samuel Escobar and John Driver
The Integrity of MISSION
The Inner Life and Outreach of the Church
ORLANDO E. COSTAS
The Church and Its Mission

Assessing the Task

The Global 2000 Report to the President: Entering the 21st Century (US Government Printing Office, 1980, $3.50) is a summary of a study by the Council on Environmental Quality and the Department of State. The findings point to social and economic crises of enormous proportions by the year 2000, unless vigorous and determined measures are initiated to correct them.

Planning Strategies For World Evangelization
EDWARD R. DAYTON DAVID A. FRASER
The Global 2000 Report to the President
Entering the Twenty-First Century
NORTH-SOUTH

North-South: A Program for Survival (MIT Press, 1980, $4.95) is an independent investigation by an international panel into the urgent problems of economic and social inequality. Behind the crisis the panel sees developing is the massive expenditure on armaments that drains resources from human needs.

Planning Strategies for World Evangelization by Edward R. Dayton and David A. Fraser (Eerdmans, 1980, $12.95) is a comprehensive approach to management for mission. Strategies for work among unreached people are evolved from the social sciences, management principles, and biblical mandates.

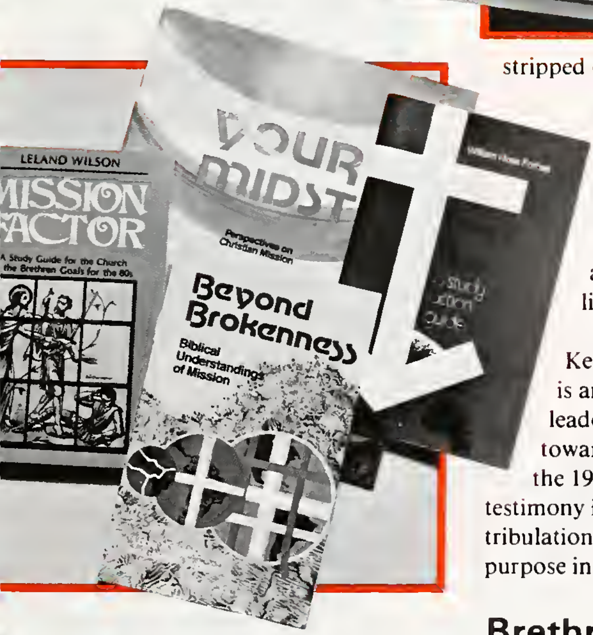
To Guide Your Study

The Mission Factor by Leland Wilson (Brethren Press, 1980, $4.95) is a study guide on the Church of the Brethren Goals for the '80s. Combining the Annual Conference goal statement based on Micah 6:8, Old and New Testament passages, commentary, discussion questions, and suggested activities, the guide is targeted either for group or individual use. Among vital Brethren concerns dealt with in the 13 chapters are "A Rolling Justice," "Witness as Life," "The Saving

"Community," and "The Power of Servanthood."

Engaging in Mission by William Ross Forbes (Friendship Press, 1980, $2.25) is a study guide that draws on two new companion volumes from Friendship Press, *Beyond Brokenness* by Louis A. Smith and Joseph R. Brandt ($2.95), and *In Your Midst* by Sheila and John Collins ($3.25). The study explores what the contemporary world and the ancient World have n common, and how Christians are called to carry forward God's kingdom here and now.

Vincent J. Donovan
CHRISTIANITY REDISCOVERED
PHILIP HALLIE
The story of the village of Le Chambon and how goodness happened there
LEST INNOCENT BLOOD BE SHED
LEVI KEIDEL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A Study Guide for the Church of the Brethren Goals for the 80s
YOUR MIDST
Perspectives on Christian Mission
Beyond Brokenness
Biblical Understandings of Mission
William Ross Forbes
study action guide

Mission Retold

Lest Innocent Blood Be Shed by Philip Hallie (Harper & Row, 1979, $12.95) reounts the story of Le Chambon, the Protestant village in southern France that efused to accept the invincibility of evil n the face of Nazi domination. Inspired y Pastor André Trocmé and his wife, Magda, the villagers were awakened to onscience and the saving of thousands of ewish children and adults from certain death.

Christianity Rediscovered: An Epistle rom the Masai by Vincent J. Donovan Fides/Claretian, 1978, $6.95) probes the unique contribution of Christianity stripped of its cultural accretions from the West. Drawn from 17 years of work with the Masai in Tanzania, the story is a journey of mind and soul, a disconcerting, shattering, humbling journey, but a journey also of discovery and liberation

Caught in the Crossfire by Levi Keidel (Herald Press, 1979, $5.95) is an account of three Christian leaders taking differing positions toward a violent uprising in Zaire in the 1960s. The missionary author's testimony is that the church today endures tribulation, and that tribulation serves a purpose in the providence of God.

Brethren Stance

As a church in the midst of redefining its own mission stance, the Church of the Brethren will be served well by congregations and individuals who make the study and practice of mission a special focus in the months ahead.

The landmark "Report on the Foreign Mission Program and Policy" of the 1955 Annual Conference, the progress report on World Mission Program in the 1980 Annual Conference Booklet, and the Goals for the '80s materials are particularly relevant sources for wide denominational use. —HOWARD E. ROYER

Howard E. Royer is director of interpretation on the General Services Commission's communications staff.

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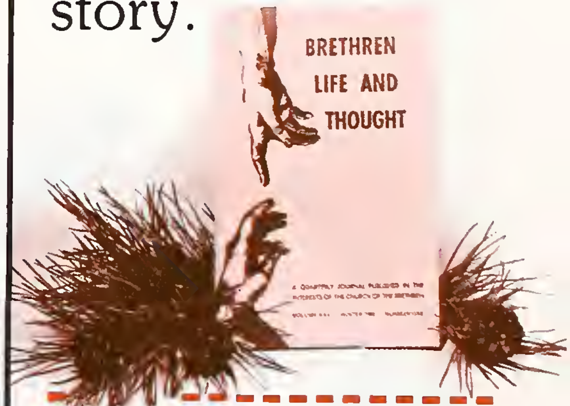
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Footprints and heel marks

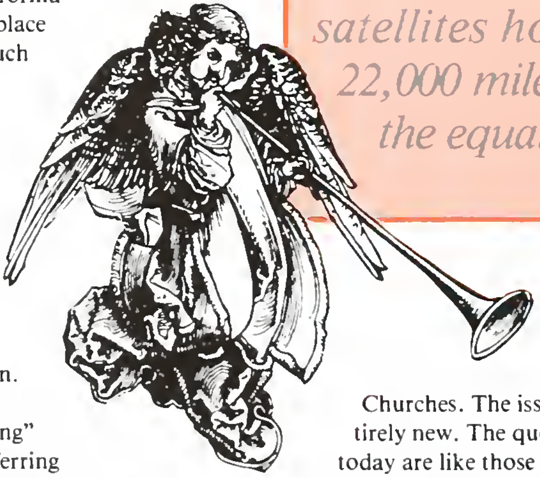
by George C. Conklin

It has been only six short years that satellites have been available for domestic communication in North America. In that brief span of time, the satellite has emerged as the wonder child of electronic information technology. In millionths of a second, satellite-transmitted data flashes from a transmission point on earth to a 1,000-pound speck hovering 22,000 miles over the equator to be retransmitted in a giant satellite "footprint" covering an area larger than North America.

The creators and vendors of this technological wonder boast its capabilities in statements that sound like science fiction: "It took Gutenberg five years to set the Bible in type; we can transmit the entire text from coast to coast in 30 seconds," or, "In a bulk purchase of satellite time, your audio, video, or data can be sent to every part of the nation for under $200 an hour."

The use of satellites is more present in our lives than most of us realize. Television programs transmitted by satellite are now commonplace, but they represent only the most visible part of the revolution in how information is carried from place to place. There is much more.

At this moment a dozen satellites in the orbital "slots" alocated to North America are carrying a deluge of information for business, education, medicine, government, and religion. Bank and corporate computers are "talking" to each other, transferring money from account to account. Insurance premiums and claim information are moving between home and field offices. Teleconferencing is replacing travel to meetings. Conversations by the thousands are taking place. Medical information and diagnostic data travels with the speed of light. "Electronic mail" is carrying letters, drawings, and photographs, circumventing the delays and costs of conventional postal services.



The demand for satellite services is great. The satellite owning firms report that the 24 transponders on "birds" yet to be launched are sold out through the mid-1980s.

A remarkable opportunity has opened for churches in North America to make use of satellite communications to serve the churches and the needs of wider communities. In the midst of the growing shortage of satellite transponder (channel) space there is the real possibility of leasing a transponder within the next year.

The questions involved in this opportunity are being evaluated in separate studies by the United States Catholic Conference and the National Council of Churches. The issues are not entirely new. The questions we face today are like those of several decades ago when a telephone, a switchboard, a typewriter, a mimeo, or a copy machine was first considered by a parish or denominational office. What will it do for us? Who can run it? Will it break down? What will it cost? Do we need it? Will we have to change to accommodate it? Is it good stewardship? What will *they* (whoever *they* are) think if we do this?

> *The heavenly host you hear this Christmas will be a multitude of communication satellites hovering 22,000 miles above the equator.*

A satellite transponder can do some things amazingly well, incredibly fast, and very cheaply. Other things can be done quite well, incredibly fast, and rather expensively. Writing the scenario for the churches' use of satellite communications is something like writing an airline ticket without knowing all the stops to be made, but here is a look at one possible future:

The year is 1984. The Roman Catholic and Protestant groups of North America, through a consortium, are using satellites for:

- Distributing video programs and computer programs as inter-active curriculum resources for every level of education from kindergarten to postgraduate continuing education
- Relaying reports on national and worldwide church meetings to parishes and homes via satellite delivery to local TV and cable systems
- Distributing a continuous flow of news stories, received in the form of written pages or stored in the local computer of a diocesan or judicatory publication
- Conveying facsimile reproductions of rare books or urgently needed documents from library to library
- Linking CAT scanners and other diagnostic instruments at one church-related medical center to another for diagnosis and consultation
- Distributing religious programs on

film or tape to schools, churches, and cable and television stations for local use

- Providing teleconferencing as an alternative to the use of time, energy, and travel budgets for working meetings
- Distributing electronic mail
- Providing access for local church people to a current resource data base on news from a mission field, materials for a Bible study group, or perhaps even references for a sermon

The church, more than any other institution in our society, is an institution of the Word. Since the Gutenberg revolution the printed word has served us well, informed our leaders and members, carried out missionary zeal, conveyed the faith. We have been shaped by the printed word in fundamental ways. Data, video, and satellites are altering that familiar pattern. We are not too much aware of it yet, but the greater speed and lower cost of international telephone calls, quick confirmation of hotel or air reservations, more up to date news in a newspaper, growth of "electronic churches," and premium cable movie channels are all harbingers of a different order.

The area of the earth covered by a satellite is called its "footprint." The footprints of satellites are making a tremendous impact on our way of life. With regard to the possibility of churches making use of satellite technology, it seems likely that part of the future scenario will also be the "heel marks" in the dirt left by those who will resist such change. And their position must be respected and understood. Beneath the "it's too expensive, unnecessary, inappropriate, and not for us" feelings of people will be serious questions. These difficult questions are of a different magnitude than "shall we buy a typewriter for the church or have a telephone put in?"

The introduction of those now simple technologies has changed the style but not the content of the churches' ministry. As we struggle with the complex issues we must face, our task is to determine how this new, evolving technology can best be used as we seek to serve the cause of Christ. ☐

George Conklin is director of the Center for Media Studies, Pacific School of Religion, Berkeley, Calif. This article was presented as a report to the NCC Communications Commission.

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pilgrim's pen

by Patricia Kennedy Helman

The pilgrim is a wanderer . . . over the highways, on the byways, through the skyways of life . . . and as she wanders, her thoughts meander along.

- The very thing that keeps the Pilgrim on the journey is that which we celebrate this Christmastide. It is what J. Barrie Shepherd calls ". . . this marvelous mystery-of-a-tale of how God came to be with us through the stable door of human history, through the pregnancy and birth and nurture of a helpless human infant." In that spirit Pilgrim shares with her fellow-sojourners this message:

First there was a Star
A great blazing Surprise of a Star
that drenched the night with the
Illumined Light of God
come to dwell among us.

Light came down at Christmas.

Then out of the shimmering sky
came an exultant new song
A golden band of angels
Singing as if their angelic hearts
Could not contain such Joy.

Joy came down at Christmas.

And then there was the manger
With ox and ass and sheep
and shepherds and kings,
and the soft silence of Peace
that awe and adoration
and miracles create.

Peace came down at Christmas.

Lying in the manger was the gift
The gift sent out of God's love
God's very self, tiny and vulnerable
and helpless,
Come to say that Love is the only
answer to that which separates us
from each other and from God.

Love came down at Christmas.

All we have to do is go to the manger
and accept the gift. With the gift
comes the certitude of transformation.
We will glow with his Light
Exult in his Joy
Abide in his Peace
and
Live out his Love.

And if we live out his love
Hungry children will be fed.
Ragged children will be clothed.
Our sick brothers and sisters
will be tended.
Our lonely brothers and sisters
will be visited.

Restless souls will be quietened.
The humbled will be exalted
The exalted humbled.
And our wounded world
will be cared for
and Loved
in his Holy Name
in his Holy Way
for
Christ came down on Christmas Day!

Glory, Glory, Hallelujah!

- I was intrigued last Christmas season while driving by the local Oldsmobile dealer's establishment to read this message on the sign board that usually quoted prices on General Motors merchandise. "Wise men and women still follow the star."

And wise men and women still ponder the phenomenon of that star over Bethlehem. The favored speculation is called the conjunction theory which notes that in 7 B.C. Jupiter and Saturn appeared to pass in front of each other on three occasions in the constellation of Pisces. On the three conjunction dates, May 27, Oct. 5, and Dec. 1, the planets would have appeared as a single bright "star-like" object. Such a conjunction only occurs in the Pisces constellation every 600 to 800 years. Mystery abounds. Dwight Beery, director of the observatory at Manchester College, says, "For the star to happen this way may seem less miraculous to some, but it makes others who did not believe before, believe that it was there. Among the most miraculous are the things we can understand and explain."

- Bethlehem, Pa., called Christmas City USA, celebrates its special place name with 500 freshly cut evergreens decorated with 80,000 white lights and a community "putz," a Moravian Nativity scene.

There are cities and towns named Bethlehem in West Virginia, New Hampshire, Georgia, Kentucky, Maryland, and North Carolina. The smallest Bethlehem is located in Indiana, and the postmistress keeps busy in December handstamping the huge numbers of Christmas cards that cross her desk. The Post Office employees at Santa Claus, Ind. are equally busy.

- See you on the journey—P.K.H.

Home for Christmas

At Christmastime I feel close to some wholeness of life that depends for its being on the accumulated memories of all Christmases past. The feeling goes back to my earliest recollections, to a time when our family lived in poverty and still the closeness, warmth, and love Christmas brought came as surely as it would in later, more prosperous years.

Whenever I search through Christmas memories for the elusive element that made it more than just another holiday, the image of my father appears before me. He was different at Christmas. Always caring and fun-loving, he nevertheless had to give much of his energy to making a living. At Christmastime he was able to lay aside that concern and, for the season, be himself. Once Daddy caught the Christmas spirit, home seemed transformed, no matter how dreary the times or how scanty the gifts.

After I grew up, and for several years could not be home at Christmas, it was always Daddy I felt I was hurting the most by my absence. Christmas was a time for family to be together. No matter how rich the experience where I was, I felt the call to be back home, to share in family rituals, to rekindle that feeling of wholeness that only Christmas at home provides.

Last Christmas was one of those when I would have to miss going home. Friday, Dec. 21, I was at the office early, clearing up things so I could be out through the holidays. A telephone call came from Virginia: "Daddy had a heart attack last night after he went to bed. Another message quickly followed: "They called from the hospital. Daddy died."

I knew I was going home for Christmas after all. Daddy had turned 70 the

"Whenever I search through Christmas memories for the elusive element that made it more than just another holiday, the image of my father appears."

by Kermon Thomasson

past June. He lived all his life in Henry County, Va., where his great-great-great-grandfather, William Thomasson, had settled in the late 1700s. He had been a laborer, a factory hand, and a farmer earlier in life, but for the past 30 years or so he had been a carpenter, usually in his own construction business. He and Mother got married when they were 19 and had 51 years together.

Home is a little farm with an old two-story white frame farmhouse bordered by a white panel fence, set back across the pasture from the highway and reached by a long cedar-lined lane. It is the sort of picturesque old place that inspires the covetous passerby to comment, "If I had a place that looked like that, it would be fun living out in the country." Daddy, a master of understatement, had a retort for that: "Let me tell you, it didn't *grow* that way."

Since he retired in 1974, Daddy had raised beef cattle for fun and profit. He also did small carpentry jobs; raised a large garden; collected antique carpentry and farm tools; maintained in the yard an area he called his "forest," in which he lovingly transplanted wild flowers, trees, and shrubs he liked to remember from childhood; helped his best friend, next-door-neighbor Pete with feeding, fencing, planting, harvesting, marketing; attended Jones Chapel Church of the Brethren, always paying his entire pledge in January, and quietly through the year making repairs at the church and occasionally making anonymous gifts. He was a man in love and in tune with his world. No distinction was apparent between his work and play. All was a harmonious whole.

Daddy was gentle, soft-spoken, and quiet, but he had a marvelous sense of humor, with the saving grace of being able to laugh at himself and his own foibles. His eyes were always a-twinkle and his lips pursed to share his wit. Knowing he wouldn't be able to recover from his heart attack in time to be home for Christmas, he asked the nurse at the hospital, "Does Santa Claus come to this place?"

"Yes," she replied, "but you'll have to be a good boy."

"I'll try," were his last words.

I was met at the airport by neighbor Pete. Struggling with his own emotion, he greeted me with a sad testimony, "Well, we lost a mighty good man." We drove through the night, elaborating on that theme. The winter fog that shrouded the familiar hills matched my own swirling thoughts and feelings as I tried to give shape to the reality of this homecoming.

At midnight we topped the last hill and home lay just beyond the next rise. A red glow silhouetted the horizon. It came from Daddy's big outdoor Christmas tree, and seemed like a beacon guiding me home. Inside the house, grieving sisters and mother accentuated Daddy's absence, but outside, that brightly lighted tree suggested his presence still hovering over the family, the neighborhood, and the land he loved.

Daddy belonged not just to our family, but to the whole community. I came to realize that in the following days when many persons came to greet us whom I didn't know . . . had never heard of. I was surprised at how many lives he had touched beyond our own. Sad friends gave little tributes which gradually built a mosaic of this simple man's character:

"You don't know me, but our daddies used to work together. Pa always thought so much of 'Mr. Posie.'"

"Posie came by last week and left a 'mess' of turnips on the back porch for me."

"The last time I laid eyes on him, he was cleaning up trash out along the big road."

"Posie just the other day planted me two apple trees, them old-timey 'green skins.' He wouldn't take nothing for them. Said, 'Everybody ought to have fruit trees around their place.'"

"Your daddy 'bout two weeks ago cut me up a load of firewood. I seen him down there with his chain saw and I said to him, 'I wish I had me some wood like that,' and he said, 'Well, here, you go on and take this and I'll cut me another load,' and he did."

Some tributes were too heart-felt to be put into words. Daddy loved 20-year-old Ronnie, who had worked with Pete and him on the farm since he was 12. At the funeral home, Ronnie cried in Mother's arms. No words were needed.

I gained a new appreciation for friends and neighbors and their custom of bringing in food and taking over the household. With unapparent orchestration they did the farm chores, cleaned house, washed dishes, set tables, answered doors and phones, met planes, and bought groceries. It was as if we had become wards of the community, pampered and fussed over.

One of the first to arrive was a long-time friend and neighbor who had been cooking green beans when he heard the news. With the genius of impulse he simply picked up the pot of "snaps" and rushed to our house. Another man, equally practical, brought a large trash barrel and set it on the back porch to receive load after load of paper plates and cups, wrappings, and other trash all weekend. Death, I discovered, provides a testing ground for the usefulness of traditions.

Much is said these days about simplifying our funeral customs, particularly the use of floral tributes and expensive caskets. With little direct experience I had been an advocate of that trend. My advocacy was tempered when Daddy's death brought closer involvement. At the funeral home, sensitive personnel, who knew us by name and had buried many of our kinfolks, left us alone and unpressured to choose a casket.

How do you choose a casket? Simplicity was my only criterion. Silently the family moved about the room, eyeing the choices. Soon Mother stopped at one, touched it gently and said, "This is Daddy." We admired its simple lines, shaped in solid oak. How dearly Daddy had loved good wood and how lovingly he had turned it into beautiful houses and furniture. Any objec-

"'How sad that your daddy died at Christmastime,' friends told me with real sincerity. But I could not agree. Christmas would go on as a continuation of our celebration of Daddy's life."

tions I had to a higher-priced casket vanished. This one of sturdy oak was, indeed, Daddy, and I was determined that he should have it. At the funeral home that night and at the church next day, that closed wooden chest made a statement for me. I loved it.

Daddy used to say he hoped that when he died it would be a sunny day, because it always seemed dreary, cold, and gray when old people were buried. The day of Daddy's funeral dawned with overcast, wintry skies, but they cleared just before the service that afternoon. At the graveside the winter sun spread welcome light over the hilltop and Mother was grateful. Across the grave from us stood the large Thomasson clan, seemingly posed by an artist in little family clusters for the most dramatic effect. The sorrowful figures were lighted by the lowering sun and cast long

Above: *A love of the land and respect for his heritage marked Daddy's life. Whether he was rambling the Henry County hills to find an ancestor's cabin home or grafting a new fruit tree for a neighbor's yard, his life was always in tune with his surroundings.*

Below: *Daddy loved to restore old farm implements. This corn-cutter was reconstructed from hard-to-find chestnut wood.*

Family was first for Daddy, beginning with his role as husband. The marriage was one of mutual support and loyalty. In earlier times Mother was out on the farm alongside Daddy, as faithfully as she would fetch him a cool drink to the hayfield in later years. They had over 51 years of happy marriage. Their golden wedding anniversary day ended with Daddy remarking, "I've enjoyed today more than any day I ever lived."

black shadows behind them. My memory would forever preserve that scene as a Rembrandt study in light and darkness.

"How sad that your daddy died at Christmastime," friends told me with real sincerity. But I could not agree. Christmas would go on as a continuation of our celebration of Daddy's life. He always wanted us to be together and to have as great a celebration as we could. Particularly as he grew older and it became more central for him.

With family consensus we moved ahead. On Christmas Eve, the day after Sunday's funeral, we whirled in and completed preparations. My son, Galen, cut the tree for the living room and we decorated it as a family. Last minute gifts were bought and wrapped. A boiled ham, always at the top of the Christmas menu, was put on the stove early on Christmas Eve, to cook all day and then chill overnight for slicing next morning. Augmenting the ham were other regulars, Mother's old-timey fried apple pies and the fruit cake, made from an old family recipe. Making the traditional fruit salad brought tears this Christmas . . . Daddy always playfully grumbled as he helped chop the ingredients, pretending it was a most onerous task.

Below: *Hunting a Christmas tree with a grandson was as much fun in later years as earlier activities with his children.*

By nighttime on Christmas Eve, everything seemed cared for. As Galen hung his stocking he shared a memory of Grandpa. For a joke one Christmas, Daddy had secretly hung one of his old socks by Galen's stocking and Santa had left fruit and candy in it.

Galen also remembered and asked me about Daddy's most long-standing tradition: "Dad, who will shoot Grandpa's gun tomorrow morning?" Ever since my sisters and I were little children, it was customary that we could not come downstairs on Christmas morning and open our stockings until we heard Daddy go out in the yard and shoot his double-barrel shotgun. He had never missed a Christmas all these years, even after we were grown.

Guns have never appealed to me, and I had never fired a shotgun in my life. But I knew I must carry out this tradition for Daddy. Christmas morning I got up ahead of everyone else, crept to the closet, got out Daddy's old 16-gauge, double-barrel shotgun, loaded it with trembling hands and slipped outside. The air was cold and crisp. The family compound — Daddy's domain — was silent and still, covered in sparkling frost. The burden of my loss and my new responsibility as a keeper of the legacy of Daddy's life was suddenly heavy. Tears came hot and fast. But I lifted the gun, aimed it at the reddening eastern sky, shouted, "Daddy, this is for you!" and fired away. Relief came at once. I felt lighthearted as I ran back inside.

Below: *Ronnie unknowingly brought us the best gift, his baby, Pooh. In her innocence she portrayed the promise of Christmas.*

Everyone was tumbling into the livingroom. Mother was laughing. "I was sure you'd kill yourself with that old gun," she said. The Christmas tree was shining, the gifts were waiting under it. Poinsettias and azaleas from the funeral were banked in corners, on tables and mantle, even in the fireplace. They made a happy blending of two quite different events.

All the children, the grandchildren, and great-grandchild were on hand by midmorning. Tears and laughter were mingled without accounting or apology as the smaller children handed out gifts and excitement mounted. A delightful interlude occurred when Ronnie and his wife popped in with a gift of red roses for Mother. Unwittingly, they provided another gift by bringing along their little daughter, Pooh. Her antics further brightened our spirits as she admired the tree and skylarked about the house. The Christmas promise of new life seemed suddenly manifested in the joyful, innocent baby in our midst.

Tears and laughter, love and loss, joy and pain, an old man dead and a babe alive. No, it was not sad that Daddy died at Christmas. Traditions had been observed and family unity and spirit affirmed and preserved. If it was time for Daddy's life on earth to end, how appropriate to go during the season that most readily demonstrated what he held most dear in life. How easy it was for sadness to become part of celebration.

Of course, when Christmas was over, that sadness would linger, for grief is a long-term process that outlasts the props that sustain us in its first impact. I would hurt to think of all the good times together I had so easily assumed Daddy and I would still have.

But I could rejoice that Daddy died a happy person, free from cares and worry, surrounded by loving family, neighbors, and friends, comfortable and in good health before the heart attack. I could rejoice that I had had the traditional "good father" whom I could look up to and try to emulate. He had always been supportive. Even though my career took me far outside his world, that work grew out of a commitment to Christ Daddy had made as a young man and a faithfulness to the congregation he helped to found and to sustain.

Daddy fit well Harry Emerson Fosdick's definition of success: "To laugh often and much; to win respect of intelligent people and the affection of children; to earn the appreciation of honest critics and endure the betrayal of false friends; to appreciate beauty; to find the best in others; to leave the world a bit better, whether by a healthy child, a garden patch, or a redeemed social condition; to know even one life has breathed easier because you lived. This is to have succeeded."

So Daddy succeeded. And the lives he touched attest to that success. Like the grass of the field, the leaves of the forest, and the seeds of the harvest, his life was laid down as beautifully as it was taken up. Christmas now has new meaning. Even before his death I could not have told about Christmas celebration in my family without centering it on Daddy. Now, even more, he will be a part of that time of year. ☐

turning points

146th BVS Orientation Unit

(Orientattion completed August 10, 1980)

Bean, Sandra, of Somerset, Pa., to Big Horn Center, Hardin, Mont.

Becker, Sandra, of Lititz, Pa., to Gould Farm, Monterey, Mass.

Beeghly, Randall, of Oakland, Calif., to Friendship Day Care Center, Hutchinson, Kan.

Bitz, Mark, of Plainville, N.Y., to Poland

Estep, Sheila, of Edinburg, Va., to Bethel Homes, Inc., Westminster, Md.

Gerhard, Peter, from West Germany, to Solid Rock, Brigham City, Utah

Gilmore, Douglas, of Ashland, Ohio, to The Palms, Sebring, Fla.

Kintner, Nancy, of Wenatchee, Wash., to Belfast, Ireland

Lahman, Barbara, of Franklin Grove, Ill., to Gould Farm, Monterey, Mass.

Landis, Philip, of Lititz, Pa., to Poland

Leiter, David, of Waynesboro, Pa., to Near East Side Multi-Service Center, Indianapolis, Ind.

Lichty, Lyle, of McPherson, Kan., to Poland

Miller, Stanley, of Greenville, Ohio, to Lebanon Valley Home, Palmyra, Pa.

Nussbaumer, Jean-Pierre, of Geneva, Switzerland, to National Moratorium on Prison Construction, Washington, D.C.

Rohrer, Edith, from North Lima, Ohio, to Alderson Hospitality House, Alderway, W.Va.

Tronvold, Leiv 'Kris', of Huntington Beach, Calif., to Betterway, Inc., Elyria, Ohio

Whitten, Wendy, of Elgin, Ill., to Friendship Day Care Center, Hutchinson, Kan.

Licensing/ Ordination

Barber, Douglas H., ordained August 10, 1980, South Bend Prince of Peace, Northern Indiana

Bowman, Clay A., licensed August 24, 1980, Syracuse, Northern Indiana

Eastis, David A., licensed August 3, 1980, Whittier, Pacific Southwest

Ensign, C. David, ordained July 1, 1980, Empire, Pacific Southwest

Grill, Franklin Russell, licensed August 10, 1980, Reedley, Pacific Southwest

Keeney, Delmas L., ordained August 10, 1980, Little Swatara, Atlantic Northeast

Lahman, John R., licensed July 20, 1980, Huntington, South/Central Indiana

Leininger, Mark, ordained August 31, 1980, Middle Creek, Atlantic Northeast

Life, Robert L., ordained August 31, 1980, Mill Creek, Shenandoah

Venkatsammy, Parsram, ordained August 31, 1980, Eden Valley, Western Plains

Pastoral Placements

Bachofer, Thomas, to Navarre, Western Plains

Barkey, Ray, to assistant pastor, New Paris, Northern Indiana

Baum, William, from Panther Creek, Illinois/Wisconsin, to Fostoria, Northern Ohio

Bolz, Ernest J., from Live Oak, Pacific Southwest, to Ellisforde, Oregon/Washington

Fourman, Arthur, from Camp Woodbrook, Mid-Atlantic, to ¼ district/CRE director, and ¾ resident director, Camp Inspiration Hills, Northern Ohio

Hackman, Galen R., from secular, to Mohler, Atlantic Northeast

Henry, Barry, from Bethany, to Cedar Grove, Southern Ohio

Huston, Ervin, to Twin Falls, Idaho

Isenberg, Frank W., from retirement, to Pleasant Hill, Tenn., Southeastern

Keiper, John David, from Bedford, Middle Pennsylvania, to Piney Creek, Mid-Atlantic

Kessler, Phillip G., from Salamonie, South/Central Indiana, to Akron, First Northern Ohio

Langdon, Kenneth J., from student, to youth minister, Buena Vista Stone, Shenandoah

Longenecker, Arlen, from Astoria, Illinois/Wisconsin, to Bristolville, Northern Ohio

Marsh, Garry, from other denomination, to Frostburg, West Marva

May, Joseph R., from Ankeny, Northern Plains, to Johnson City, Southeastern

Renn, Henry L., to Mingo, Atlantic Northeast

Richer, Roger, from Mennonite, secular, to Santa Ana, Pacific Southwest

Rinehart, Charles F., continues at Bristol, Southeastern and yoked parish with Knob Creek, Southeastern

Sonafrank, Harold E., from Fresno, Pacific Southwest, to Fraternity, Virlina

Stovall, William C., from Hopewell, Virlina, to Hollins Road, Roanoke, Virlina

Webster, Dave, from Rockhill, Middle Pennsylvania, to Nokesville, Mid-Atlantic

Wright, Andrew, from overseas secular, other denomination, to youth worker, Mt. Morris, Illinois/Wisconsin

Wedding Anniversaries

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Clingenpeel, Mr. and Mrs. Lloyd, Boones Mill, Va., 50

Freed, Mr. and Mrs. Liegh, North Manchester, Ind., 55

Harris, Mr. and Mrs. Clyde, Denver, Co., 50

Hay, Mr. and Mrs. Lloyd M., Bear Run, Pa., 65

Hoy, Mr. and Mrs. I. D., Boones Mill, Va., 65

Kilmer, Mr. and Mrs. Carl, Elkhart City, Ind., 50

Leaman, Mr. and Mrs. Paul, Creston, Ohio, 60

Root, Mr. and Mrs. Walter, McFarland, Calif., 50

Sooby, Mr. and Mrs. George, Garden City, Kan., 51

Steinle, Mr. and Mrs. Robert, Sidney, Ohio, 50

Weaver, Mr. and Mrs. Clyde, East Petersburg, Pa., 60

Weber, Mr. and Mrs. Clarence, Dallas Center, Iowa, 71

CLASSIFIED ADS

WANTED—Director of physical plant, Manchester College. Responsible for repair and maintenance, custodial services, grounds, power plant, energy management, safety. High qualification necessary. Degree in appropriate area desired. Send application, resume, by Dec. 15 for Jan. 1 appointment, to: Business Manager, Manchester College, North Manchester, IN 46962.

WANTED—Dynamic young family practice group desires an additional Christian physician, board certified or eligible in family practice, to practice in rural S.E. Pennsylvania. Write: Family Practice, Box 89-G, Elizabethtown, PA 17022.

FOR SALE—Pleasant Hill Church of the Brethren, Johnstown, Pa., traced with history and genealogy lists of 900 people, "Middle Taylor Township, 1770-1944," newly indexed and reprinted by publisher Barbara Metzger Anderson, 733 Holmes St., State College, PA 16801. $5., postage paid. 50 pages, soft binding.

FOR SALE—"The Big Long Family in America, 1736-1979," soon to go to press. Almost 400 pre-publications orders received in August. Write at once to editor, Harvey L. Long, P.O. Box 67, Mt. Morris, IL 61054.

INVITATION—Coming to Florida? Visit a friendly church. Church of the Brethren, 7040 38th Ave. North, St. Petersburg, FL 33710. Tel. (813) 381-0709. Church school 9:15 a.m. Worship 10:30 a.m. Nursery provided. Active fellowship meetings. Bus tours in planning. Monthly carry-in suppers. All ages. Active visitation program.

prayer calendar

December Prayer Calendar

December 7-13: Uphold in prayer Raymond Peters in his work as coordinator of the 1981 Biblical/Theological Quest, a Brethren response to a new call to global mission. Also pray for the members of the Quest planning committee: Merle Crouse, Stanley Earhart, Shirley Heckman, Lauree Hersch Meyer, Jimmy Ross, Duane Ramsey.

Give prayer support to Brethren staff members Stewart Kauffman, Don Stern, and Fred Swartz as they attend the annual meeting of the National Council of Churches' Commission on Stewardship in San Antonio, Tex., December 8-12.

December 14-20: Ask for God's blessing upon the Church in India and in particular that reconciliation and healing may come in those areas where Brethren have worked, Bulsar, Anklesvar, and others.

Pray for BVSers Emmanuel Amadife and Loretta Ewart on assignment at the Brethren Service Center, New Windsor, Md., Remember in prayer BVSer Diane Bellomo on assignment at Camp Woodland Altars, Peebles, Ohio.

December 21-27: Join in prayer with Christians in China where the church is experiencing awakening after years of dormancy and persecution.

Give prayer support to BVSer Carol Gieg at United Faith Ministries, Denver, Col., and Odile Krieger serving with Therapeutic Homes, Inc., Modesto, Calif.

Pray for all refugees and deprived persons of the world at this time of remembrance of God's gift of a Savior to all the people of the world.

December 28—January 3: Remember in prayer our brothers and sisters in the church in Nigeria, and especially the work of the Lafiya program there.

Give prayer support to BVSers Nanette Gable at First Church of the Brethren, Harrisburg, Pa., and Carrie Snelling serving at The Palms, Sebring, Fla.

Pray for the Brethren Staff/District Executives' Retreat, Elgin, Ill., January 7-8.

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editorial

The education of a missionary

As an American missionary teaching at Waka Schools in Nigeria, I taught my Nigerian students in English (required by government) from British textbooks. Thus they were forced to view the world through Western eyes. According to our geography book, everything in Africa had been "discovered" by white people: Caillié was the first to visit Timbuktu; Rebmann was the first to spot Mount Kilimanjaro; Stanley traced the course of the Congo; and Victoria Falls was discovered by Dr. Livingstone (I presume).

One of my more perceptive scholars stood up one day, cast down her eyes demurely, and asked a polite but astonishing question: "Sir, why do we Nigerians need to know what white man discovered every place in the world?"

That was a turning point in my teaching career. I ceased to rely on textbooks, wrote more of my own material, and encouraged my students to "discover" the world for themselves, requiring them to measure, survey, map, and compile a "geography" of their own village areas.

Come to think of it, my students at Waka, in a sense, formed a microcosm of overseas mission for me. It was only after I learned (and it took some years) not to impose *my* knowledge upon them, but to "enable" them to discover for themselves that I began to reach them and to instill in some of them an excitement for learning.

My education came in simple and unexpected ways. One enlightening incident occurred at mealtime when I had a geography class out in the bush on a field trip. I asked for a volunteer to lead us in thanks for our food. To my surprise, a bright young Muslim student piped up and said, "I will, sir!" I haven't the foggiest notion what all was said in the babble of Arabic that followed, but just between Allah and me, that simple food in the hot, dusty bush of Africa tasted better than any sumptuous banquet, after that prayer.

Other enlightenment came, over the years, humbling me at the same time it lifted the veil of ignorance:

—A good Samaritan bound up my wounds and cared for me when I took a bad motorcycle spill on the way "down to Jericho" one day.

—A woman in the bush, utterly innocent of modern technology, found me vainly trying to plug a leak in the rock-battered gas tank of my jeep. She solved the problem with a wad of sap from a slit she cut in the rubber tree under which I was sulking.

—An ancient patriarch patiently shared with me a creation story that paralleled the one in Genesis, and explained a theory of the origin of sin that made the serpent in Eden tale pale by comparison.

On a subsequent visit my graybearded guru explained with a myth why God (Hyel) does not dwell close to people. The old man was a picture of the wisdom of the ages as he gazed with rheumy eyes out across the primeval plains of his homeland. After a time he turned and said softly to me, as if doubtful of my receptivity, "Hyel is *your* God too."

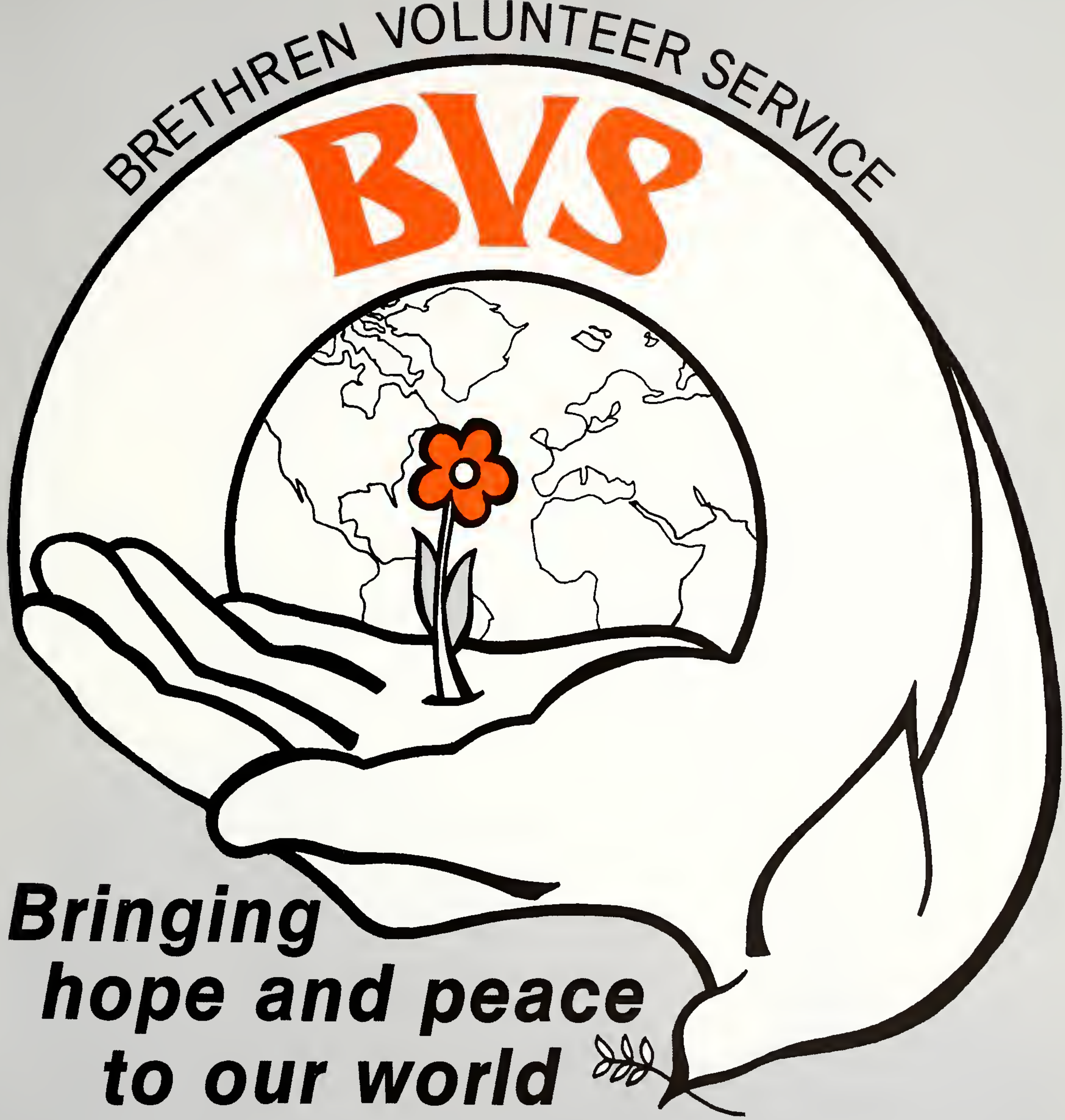
I was rather young then, and his words shocked me. Hadn't the missionaries brought the gospel to this place? Hadn't Albert Helser and Stover Kulp put the first scriptures into Bura so these people could discover God? The old man's words stayed with me, and I grew to believe what another African said: "You missionaries didn't bring *God* to our land. God has always been here. It was *God* who brought *you* here."

During the years I was in Africa, it became a likely theory among anthropologists that it was on the savannahs of Kenya and Tanzania that humans first appeared on this planet. Eden in Africa! How pretentious of anyone to fancy oneself a forerunner there of God!

God brings us wherever we are. And God is still calling us to other lands. I believe as sincerely as the most fervent white handkerchief waver that we still need overseas mission. But if I had it to do all over again—and I often wish I did—I would speed away with a different spirit.

With that spirit I would be aware of the gifts and aspirations and heritage of my hosts. I would be aware that God was there ahead of me, that whatever work there was to do was part of a plan larger than I could discern or devise.

Caring mutuality, and affirmation of our brothers and sisters who live under God's rule and through God's love in other lands are, as Merle Crouse says in this MESSENGER's lead article, the key to effective Brethren mission in the '80s—K.T.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O God, we celebrate the life of Jesus Christ who in his ministry in the world chose not to be served but to serve. May the spirit he exemplified in the basin and towel be revealed in the lives of each of us, and in our mission in new places. ¶ In the Sudd region of northeastern Africa, where the Church of the Brethren and the Sudan Council of Churches labor to develop a system of primary health care among the Nuer and Dinka villagers. ¶ In Kenya, where along the shores of Lake Victoria the Church of the Brethren World Ministries Commission and Global Women's Project support the efforts of Kenyan women by providing a water supply system for the Miriu Health Center. ¶ In Uganda, where the Church of the Brethren assists Church World Service in ministering to the needs of nearly half a million victims of drought and malnutrition. ¶ In Cuba, where Iglesia Cristiana Pentecostal and the Church of the Brethren have entered into a covenant of mission built upon mutual service and witness. ¶ And in mission at home as well as abroad, wherever we hear the call to do justice, to love tenderly, and to walk humbly. ¶ O God, in the name of the One who emptied himself and took the form of a servant, strengthen our willingness to serve and be served. Amen.

Church of the Brethren General Board

The Prayer of a Servant People

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